تعلم
القرآن الكريم لفظاً لفظاً

Study the NOBLE QUR'ÂN Word-for-Word

Volume 2

Part 11-20

For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses

Compiled by
D ARUSSALAM



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Publishers & Distributors
Riyadh, Houston, New York, Lahore

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دار السلام
DARUSSALAM

تعلم القرآن الكريم لفظاً لفظاً

Study the **Noble Qur'ân** *Word-for-Word*

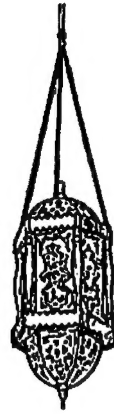
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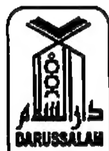
Study the Meaning of the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word from Arabic to English

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۞ يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

they (the hypocrites) will present (their) excuses ۞ يَعْتَذِرُونَ
لَا say قُل to them إِلَيْهِمْ you return رَجَعْتُمْ when إِذَا to you إِلَيْكُمْ
لَكُمْ we shall believe نُّؤْمِنَ never لَن present excuses تَعْتَذِرُوا no
أَخْبَارِكُمْ of مِنْ Allah اللَّهُ informed us نَبَّأَنَا has already قَدْ you
Allah اللَّهُ and will observe وَسَيَرَى the news concerning you
تُرَدُّونَ then ثُمَّ and His Messenger وَرَسُولُهُ your deeds عَمَلَكُمْ
الْغَيْبِ the All-Knower عَالِمِ to إِلَىٰ you will be brought back
then He (Allah) فَيُنَبِّئُكُم and the seen وَالشَّهَادَةِ (of) the unseen
to do تَعْمَلُونَ ﴿٩٤﴾ you used كُنتُمْ of what بِمَا will inform you
إِذَا to you (Muslims) لَكُمْ by Allah بِاللَّهِ they will swear سَيَحْلِفُونَ
that you may turn لِتُعْرِضُوا to them إِلَيْهِمْ you return انقَلَبْتُمْ when
إِنَّهُمْ from them عَنْهُمْ so turn away فَأَعْرِضُوا from them عَنْهُمْ away
and their dwelling place وَمَأْوَاهُمْ impure رِجْسٌ surely they are
كَانُوا for that which بِمَا a recompense جَزَاءً (is) Hell جَهَنَّمُ
to earn يَكْسِبُونَ ﴿٩٥﴾ they used

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ) "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." **95.** They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn.

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

لِتَرْضَوْا	to you (Muslims)	لَكُمْ	they (the hypocrites) swear	يَحْلِفُونَ	
you	تَرْضَوْا	but if	فَإِن	with them	عَنْهُمْ	that you may be pleased
not	لَا	Allah	ٱللَّهَ	certainly	فَإِنَّ	with them	عَنْهُمْ	are pleased
(who are)	ٱلْفَٰسِقِينَ ﴿٩٦﴾	the people	ٱلْقَوْمِ	with	عَنِ	(is) pleased	يَرْضَىٰ
in	كُفْرًا	(are) the worst	أَشَدُّ	the bedouins	ٱلْأَعْرَابُ	disobedient
not to	أَلَّا	and more likely	وَأَجْدَرُ	and hypocrisy	وَنِفَاقًا	disbelief
ٱللَّهُ	has revealed	أَنزَلَ	which	مَا	the limits	حُدُودَ	know	يَعْلَمُوا
(is)	عَلِيمٌ	and Allah	وَٱللَّهُ	His Messenger	رَسُولِهِۦ	to	عَلَىٰ	Allah
the bedouins	ٱلْأَعْرَابِ	and of	وَمِنَ	All-Wise	حَكِيمٌ ﴿٩٧﴾	All-Knower
they	يُنفِقُ	what	مَا	take	يَتَّخِذُ	(there are some) who	مَن
ٱلدَّوَآئِرَ	for you	بِكُمُ	and watch	وَيَتَرَبَّصُ	as a fine	مَغْرَمًا	spend
(of) the	ٱلسَّوْءِ	the calamity	دَآئِرَةُ	on them (be)	عَلَيْهِمْ	calamities
All-Knower	عَلِيمٌ ﴿٩٨﴾	(is) All-Hearer	سَمِيعٌ	and Allah	وَٱللَّهُ	evil

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn*. **97.** The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Legal Laws) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise. **98.** And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.

وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِ
أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾

(there are some) who	مَن	the bedouins	ٱلْأَعْرَابِ	and of	وَمِنَ
the Last	ٱلْآخِرِ	and the Day	وَٱلْيَوْمِ	in Allah	بِٱللَّهِ	believe	يُؤْمِنُ
they spend (in the Cause of	يُنفِقُ	what	مَا	and take	وَيَتَّخِذُ
وَصَلَوَٰتِ	Allah	ٱللَّهِ	to	عِندَ	as means of nearness	قُرُبَٰتٍ	Allah)
أَلَآ	the Messenger's	ٱلرَّسُولِ	(and a cause of receiving) invocations
for them	لَّهُمْ	a means of nearness	قُرْبَةٌ	these are	إِنَّهَا	indeed
إِنَّ	His Mercy	رَحْمَتِهِۦٓ	to	فِى	Allah	ٱللَّهُ	will admit them	سَيُدْخِلُهُمُ

Most ﴿٩٩﴾ رَّحِيمٌ (is) Oft-Forgiving غَفُورٌ Allah ٱللَّهَ certainly
Merciful

99. And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as means of nearness to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are a means of nearness for them. Allâh will admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful.

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ
لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾ وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ
مُنَٰفِقُونَ وَمِنْ أَهْلِ ٱلْمَدِينَةِ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ
عَذَابٍ عَظِيمٍ ﴿١٠١﴾

of مِنَ the foremost ٱلْأَوَّلُونَ and the first (Muslims) وَٱلسَّٰبِقُونَ
and those وَٱلَّذِينَ and the Helpers وَٱلْأَنصَارِ the Emigrants ٱلْمُهَٰجِرِينَ
(is) رَّضِىَ in goodness بِإِحْسَٰنٍ followed them ٱتَّبَعُوهُم who
and they are وَرَضُوا۟ with them عَنْهُمْ Allah ٱللَّهُ Well-Pleased
for لَهُمْ and He has prepared وَأَعَدَّ with Him عَنْهُ well-pleased
ٱلْأَنْهَٰرُ under them تَحْتَهَا flowing تَجْرِى Gardens جَنَّٰتٍ them
ٱلْفَوْزُ that is ذَٰلِكَ forever أَبَدًا therein فِيهَآ to dwell خَٰلِدِينَ rivers
around you حَوْلَكُم and from those وَمِمَّنْ the great ﴿١٠٠﴾ ٱلْعَظِيمُ success
and وَمِنْ (are) hypocrites مُنَٰفِقُونَ the bedouins ٱلْأَعْرَابِ of مِّنَ
(of) Al-Madinah ٱلْمَدِينَةِ the people أَهْلِ (so are) some among
you تَعْلَمُهُمْ not لَا hypocrisy ٱلنِّفَاقِ in عَلَى they persist مَرَدُوا۟
We shall punish سَنُعَذِّبُهُم know them نَعْلَمُهُمْ We نَحْنُ know them
إِلَىٰ they shall be brought back يُرَدُّونَ then ثُمَّ twice مَّرَّتَيْنِ them
a great ﴿١٠١﴾ عَظِيمٍ torment عَذَابٍ to

100. And the foremost to embrace Islâm of the *Muhâjirûn* and the *Ansâr* and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.
101. And among the bedouins around you, some are hypocrites, and so are some

among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

have acknowledged ٱعْتَرَفُوا۟ and (there are) others who وَءَاخَرُونَ
that صَٰلِحًا a deed عَمَلًا they have mixed خَلَطُوا۟ their sins بِذُنُوبِهِمْ
perhaps عَسَى that was evil سَيِّئًا with another وَءَاخَرَ was righteous
unto them عَلَيْهِمْ will turn in forgiveness يَتُوبَ (that) أَن Allah ٱللَّهُ
Most ﴿١٠٢﴾ رَّحِيمٌ (is) Oft-Forgiving غَفُورٌ Allah ٱللَّهَ surely إِنَّ
alms صَدَقَةً their wealth أَمْوَٰلِهِمْ from مِنْ take خُذْ Merciful
with بِهَا and purify them وَتُزَكِّيهِم in order tocleanse them تُطَهِّرُهُمْ
your صَلَوٰتَكَ verily إِنَّ for them عَلَيْهِمْ and invoke Allah وَصَلِّ it
وَٱللَّهُ for them لَّهُمْ (are) a source of security سَكَنٌ invocations
All-Knower ﴿١٠٣﴾ عَلِيمٌ (is) All-Hearer سَمِيعٌ and Allah

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn unto them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful. **103.** Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily, your invocations are a source of security for them; and Allâh is All-Hearer, All-Knower.

أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٠٤﴾ وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

يَقْبَلُ (is) He هُوَ Allah ٱللَّهَ that أَنَّ they know يَعْلَمُوٓا۟ do not أَلَمْ
وَيَأْخُذُ His slaves عِبَادِهِۦ from عَنْ repentance ٱلتَّوْبَةَ Who accepts
ٱللَّهَ and that وَأَنَّ the Sadaqat (alms, charity) ٱلصَّدَقَٰتِ and takes
﴿١٠٤﴾ ٱلرَّحِيمُ (is) Accepter of repentance ٱلتَّوَّابُ (He) Alone هُوَ Allah
فَسَيَرَى do deeds ٱعْمَلُوا۟ and say (O Muhammad) وَقُلِ Most Merciful
and (so will) His وَرَسُولُهُۥ your deeds عَمَلَكُمْ Allah ٱللَّهُ will see

and you will be وَسَتُرَدُّونَ	and the believers وَٱلْمُؤْمِنُونَ	Messenger
(of) the unseen ٱلْغَيْبِ	the All-Knower عَٰلِمِ	to إِلَىٰ brought back
of what بِمَا	then He will inform you فَيُنَبِّئُكُم	and the seen وَٱلشَّهَٰدَةِ
	do تَعْمَلُونَ ﴿١٠٥﴾	you used to كُنتُمْ

104. Know they not that Allâh accepts repentance from His slaves and takes the *Sadaqât* (alms, charity), and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful? **105.** And say (O Muhammad ﷺ) "Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾ وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٠٧﴾

إِمَّا Allah's ٱللَّهِ	Decree لِأَمْرِ	await مُرْجَوْنَ	and others وَءَاخَرُونَ
will forgive يَتُوبُ	or وَإِمَّا	He will punish them يُعَذِّبُهُمْ	whether
حَكِيمٌ ﴿١٠٦﴾ (is) All-Knowing	عَلِيمٌ	and Allah وَٱللَّهُ	them عَلَيْهِمْ
مَسْجِدًا they took	ٱتَّخَذُوا۟	and as for those who وَٱلَّذِينَ	All-Wise
وَتَفْرِيقًۢا and disbelief	وَكُفْرًا	by way of harming ضِرَارًا	a mosque
وَإِرْصَادًا the believers	ٱلْمُؤْمِنِينَ	(between) بَيْنَ	and to disunite
Allah ٱللَّهَ	warred حَارَبَ	for those who لِّمَنْ	and as an outpost
and they will وَلَيَحْلِفُنَّ	aforetime مِن قَبْلُ	and His Messenger وَرَسُولَهُۥ	
ٱلْحُسْنَىٰ (nothing) but	إِلَّا we want	أَرَدْنَآ that	إِنْ indeed swear
that they are إِنَّهُمْ	bears witness يَشْهَدُ	and Allah وَٱللَّهُ	good
		certainly liars	لَكَٰذِبُونَ ﴿١٠٧﴾

106. And others are made to await for Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise. **107.** And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allâh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا ۚ
وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ ﴿١٠٨﴾ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُ
عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

verily the لَمَسْجِدٌ ever أَبَدًا therein فِيهِ stand you تَقُمْ not لَا
مِنْ piety التَّقْوَىٰ on عَلَى whose foundation was laid أُسِّسَ Mosque
تَقُومَ that أَن (is) more worthy أَحَقُّ day يَوْمٍ the first أَوَّلِ from
يُحِبُّونَ (are) men رِجَالٌ in it فِيهِ therein (to pray) فِيهِ you stand
and وَاللَّهُ clean and to purify themselves يَتَطَهَّرُوا to أَن who love
those who make themselves clean ﴿١٠٨﴾ الْمُطَّهِّرِينَ loves يُحِبُّ Allah
who laid the foundation أَسَّسَ is it then he? أَفَمَنْ and pure
Allah اللَّهِ from مِنَ piety تَقْوَىٰ on عَلَىٰ (of) his building بُنْيَانَهُ
أَسَّسَ he مَّنْ or أَم better خَيْرٌ and His Good Pleasure وَرِضْوَانٍ
a شَفَا on عَلَىٰ (of) his building بُنْيَانَهُ who laid the foundation
ready to crumble هَارٍ (of) a cliff جُرُفٍ edge
نَارِ into فِي with him بِهِ so that it crumbled to pieces فَانْهَارَ down
الْقَوْمَ guides يَهْدِي not لَا and Allah وَاللَّهُ (of) Hell جَهَنَّمَ the Fire
(who are) the wrong doers ﴿١٠٩﴾ الظَّالِمِينَ the people

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure. **109.** Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allâh guides not the people who are the *Zâlimûn*.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَن تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾ ۞ إِنَّ اللَّهَ اشْتَرَىٰ
مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ
وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالْإِنجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ ۚ فَاسْتَبْشِرُوا بِبَيْعِكُمُ
الَّذِي بَايَعْتُم بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

which ٱلَّذِى their building بُنْيَـٰنُهُمُ will cease to be يَزَالُ not لَا
إِلَّآ their hearts قُلُوبِهِمْ in فِى a cause of doubt رِيبَةً they built بَنَوْا
وَٱللَّهُ their hearts قُلُوبُهُمْ are cut to pieces تَقَطَّعَ (that) أَن unless
ٱللَّهَ verily إِنَّ ۞ All-Wise حَكِيمٌ ﴿١١٠﴾ (is) All-Knower عَلِيمٌ and Allah
the believers ٱلْمُؤْمِنِينَ of مِنَ has purchased ٱشْتَرَىٰ Allah
for (the price) بِأَنَّ and their properties وَأَمْوَٰلَهُم their lives أَنفُسَهُمْ
فِى they fight يُقَـٰتِلُونَ Paradise ٱلْجَنَّةَ theirs (shall be) لَهُمُ that
وَيُقْتَلُونَ so they kill (others) فَيَقْتُلُونَ Allah's ٱللَّهِ Way سَبِيلِ in
which is binding on Him عَلَيْهِ it is a promise وَعْدًا and are killed
and the Gospel وَٱلْإِنجِيلِ the Torah ٱلتَّوْرَىٰةِ in فِى in truth حَقًّا
to his بِعَهْدِهِۦ (is) truer أَوْفَىٰ and who وَمَنْ and the Quran وَٱلْقُرْءَانِ
in your بِبَيْعِكُمُ then rejoice فَٱسْتَبْشِرُوا۟ Allah ٱللَّهِ than مِنَ covenant
(with it) بِهِۦ you have bargained بَايَعْتُم which ٱلَّذِى bargain
the supreme ٱلْعَظِيمُ ﴿١١١﴾ success ٱلْفَوْزُ (is) هُوَ and that وَذَٰلِكَ

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces (i.e. till they die). And Allâh is All-Knowing, All-Wise. **111.** Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.

ٱلتَّـٰٓئِبُونَ ٱلْعَـٰبِدُونَ ٱلْحَـٰمِدُونَ ٱلسَّـٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّـٰجِدُونَ ٱلْـَٔامِرُونَ بِٱلْمَعْرُوفِ
وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَـٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾ مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن
يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَـٰبُ ٱلْجَحِيمِ ﴿١١٣﴾

ٱلْحَـٰمِدُونَ who worship Him ٱلْعَـٰبِدُونَ thosewho repent to Allah ٱلتَّـٰٓئِبُونَ
who bow down (in ٱلرَّٰكِعُونَ who go out ٱلسَّـٰٓئِحُونَ who praise Him
ٱلْـَٔامِرُونَ who prostrate themselves (in prayer) ٱلسَّـٰجِدُونَ prayer)
and forbid وَٱلنَّاهُونَ to the good بِٱلْمَعْرُوفِ who command (people)

the لِحُدُودِ and who observe وَالْحَافِظُونَ evil الْمُنكَرِ from عَنِ them
﴿١١٢﴾ الْمُؤْمِنِينَ and give glad tidings to وَبَشِّرِ Allah اللَّهِ limits (set by)
(proper) for the Prophet لِلنَّبِيِّ it is كَانَ not مَا the believers
ask Allah's يَسْتَغْفِرُوا to أَن believe آمَنُوا and those who وَالَّذِينَ
كَانُوا even though وَلَوْ for the polytheists لِلْمُشْرِكِينَ Forgiveness
it has become clear مَا تَبَيَّنَ after مِن بَعْدِ kin قُرْبَىٰ close أُولِي they be
﴿١١٣﴾ الْجَحِيمِ (are) the dwellers أَصْحَابُ that they أَنَّهُمْ to them لَهُمْ
(of) the Fire

112. (The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'rûf* and forbid (people) from *Al-Munkar*, and who observe the limits set by Allâh. And give glad tidings to the believers. **113.** It is not (proper) for the Prophet and those who believe to ask Allâh's forgiveness for the *Mushrikûn*, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

invoking (of Allah's) اسْتِغْفَارُ was كَانَ and not وَمَا
عَن but إِلَّا for his father لِأَبِيهِ Abraham's إِبْرَاهِيمَ forgiveness
إِيَّاهُ he (Abraham) had made وَعَدَهَا promise مَّوْعِدَةٍ because of
to him لَهُ it became clear تَبَيَّنَ but when فَلَمَّا to him (his father)
to لِّلَّهِ (is) an enemy عَدُوٌّ that he (his father) أَنَّهُ (Abraham)
verily إِنَّ from him مِنْهُ he disassociated himself تَبَرَّأَ Allah
وَمَا and forbearing ﴿١١٤﴾ حَلِيمٌ (was) humble لَأَوَّاهٌ Abraham إِبْرَاهِيمَ
قَوْمًا lead astray لِيُضِلَّ Allah اللَّهُ was/will كَانَ and never
until حَتَّىٰ He has guided them هَدَاهُمْ when إِذْ after بَعْدَ a people
they يَتَّقُونَ as to what مَا to them لَهُم He makes clear يُبَيِّنَ
thing شَيْءٍ of every بِكُلِّ Allah اللَّهَ verily إِنَّ should avoid
(is) All-Knower ﴿١١٥﴾ عَلِيمٌ

114. And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allâh, he dissociated himself from him. Verily, Ibrâhîm was *Awwah* (one who invokes Allâh with humility, glorifies Him and remembers Him much) and was forbearing. **115.** And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is the All-Knower of everything.

إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۚ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١١٦﴾ لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

the dominion مُلْكُ unto Him (belongs) لَهُۥ Allah ٱللَّهَ verily إِنَّ
He gives life يُحْىِۦ and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ
مِّن you have لَكُم and neither وَمَا and He causes death وَيُمِيتُ
﴿١١٦﴾ نَصِيرٍ nor وَلَا protector وَلِىٍّ any مِن Allah ٱللَّهِ besides دُونِ
the ٱلنَّبِىِّ (on) عَلَى Allah ٱللَّهُ forgave تَّابَ verily لَّقَد any helper
and the Helpers وَٱلْأَنصَارِ and the Emigrants وَٱلْمُهَٰجِرِينَ Prophet
(of) ٱلْعُسْرَةِ the time سَاعَةِ in فِى followed him ٱتَّبَعُوهُ who ٱلَّذِينَ
the قُلُوبُ deviated يَزِيغُ had nearly مَا كَادَ after مِنۢ بَعْدِ distress
He accepted تَابَ then ثُمَّ of them مِّنْهُمْ (of) a party فَرِيقٍ hearts
(is) unto them بِهِمْ certainly He إِنَّهُۥ of them عَلَيْهِمْ repentance
Most Merciful ﴿١١٧﴾ رَّحِيمٌ Full of Kindness رَءُوفٌ

116. Verily, Allâh! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper. **117.** Allâh has forgiven the Prophet (ﷺ), the *Muhâjirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* who followed him (Muhammad ﷺ) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.

وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾

خُلِّفُوا who ٱلَّذِينَ the three ٱلثَّلَٰثَةِ and (also) upon وَعَلَى
to them عَلَيْهِمُ was straitened ضَاقَتْ when إِذَا till حَتَّىٰٓ were left
and were وَضَاقَتْ it was vast رَحُبَتْ as بِمَا the earth ٱلْأَرْضُ
and they وَظَنُّوٓا their ownselves أَنفُسُهُمْ on them عَلَيْهِمْ straitened
from مِنَ fleeing (refuge) مَلْجَأَ there is no لَّا that أَن perceived
He forgave تَابَ عَلَيْهِمْ then ثُمَّ to Him إِلَيْهِ but إِلَّآ Allah ٱللَّهِ
He هُوَ Allah ٱللَّهَ verily إِنَّ that they might repent لِيَتُوبُوٓا۟ them
يَٰٓأَيُّهَا Most Merciful ٱلرَّحِيمُ ﴿١١٨﴾ (is) Accepter of repentance ٱلتَّوَّابُ
وَكُونُوا۟ Allah ٱللَّهَ be afraid of ٱتَّقُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you
(those who are) true ٱلصَّٰدِقِينَ ﴿١١٩﴾ with مَعَ and be

118. And (He did forgive also) the three who did not join the [Tabûk expedition and whose case was deferred (by the Prophet ﷺ) for Allâh's Decision] till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon [repent (unto Him)]. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. **119.** O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).

مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٌ صَٰلِحٌ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١٢٠﴾

(of) ٱلْمَدِينَةِ of the people لِأَهْلِ it was (becoming) كَانَ not مَا
ٱلْأَعْرَابِ of مِّنَ around them حَوْلَهُم and those وَمَنْ Al-Madina
رَّسُولِ (from) عَن remain behind يَتَخَلَّفُوا۟ to أَن the bedouins
بِأَنفُسِهِمْ to prefer يَرْغَبُوا۟ and nor وَلَا Allah's ٱللَّهِ Messenger
because بِأَنَّهُمْ that is ذَٰلِكَ his life نَّفْسِهِۦ to عَن their own lives
نَصَبٌ nor وَلَا thirst ظَمَأٌ afflicts them يُصِيبُهُمْ neither لَا they
(of) ٱللَّهِ the Way سَبِيلِ in فِى hunger مَخْمَصَةٌ nor وَلَا fatigue
to anger يَغِيظُ any step مَوْطِئًا they take يَطَـُٔونَ nor وَلَا Allah

مِنْ they inflict يَنَالُونَ	nor وَلَا	the disbelievers ٱلْكُفَّارَ	
is written كُتِبَ	but إِلَّا	any injury نَّيْلًا	an enemy عَدُوٍّ upon
righteous صَٰلِحٌ	as a deed عَمَلٌ	(with it) بِهِۦ	to their credit لَهُم
the reward أَجْرَ	wastes يُضِيعُ	not لَا Allah ٱللَّهَ	surely إِنَّ
		(of) the good-doers ٱلْمُحْسِنِينَ ﴿١٢٠﴾	

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh's Messenger (Muhammad ﷺ when fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the *Muhsinûn.*

وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢١﴾ ۞ وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

nor وَلَا small صَغِيرَةً	anything نَفَقَةً	do they spend يُنفِقُونَ	nor وَلَا
كُتِبَ but إِلَّا	a valley وَادِيًا they cross يَقْطَعُونَ	nor وَلَا	great كَبِيرَةً
that may recompense them لِيَجْزِيَهُمُ	to their credit لَهُمْ	is written	
they used كَانُوا۟	(of) what مَا	with the best أَحْسَنَ	Allah ٱللَّهُ
(for) ٱلْمُؤْمِنُونَ it was كَانَ	and not (proper) وَمَا ۞	to do يَعْمَلُونَ ﴿١٢١﴾	
فَلَوْلَا all together كَآفَّةً	to go out to fight لِيَنفِرُوا۟	the believers	
of them مِّنْهُمْ troop فِرْقَةٍ	every كُلِّ of مِن	go forth نَفَرَ	if not
that they (who are left behind) may لِّيَتَفَقَّهُوا۟	a party only طَآئِفَةٌ		
and that وَلِيُنذِرُوا۟	the religion (Islam) ٱلدِّينِ	in فِى	get instructions
they return رَجَعُوٓا۟	when إِذَا	their people قَوْمَهُمْ	they may warn
so that they may beware (of evil) لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾	to them إِلَيْهِمْ		

121. Nor do they spend anything (in Allâh's Cause) — small or great — nor cross a valley, but is written to their credit that Allâh may recompense them with the best of what they used to do. **122.** And it is not (proper) for the believers to go out to fight (*Jihâd*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that

they may warn their people when they return to them, so that they may beware (of evil).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُوا۟ فِيكُمْ غِلْظَةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

those who ٱلَّذِينَ fight قَٰتِلُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
وَلْيَجِدُوا۟ the disbelievers ٱلْكُفَّارِ of مِّنَ are close to you يَلُونَكُم
and know وَٱعْلَمُوٓا۟ harshness غِلْظَةً in you فِيكُمْ and let them find
those who are the pious ﴿١٢٣﴾ ٱلْمُتَّقِينَ (is) with مَعَ Allah ٱللَّهَ that أَنَّ
a Surah سُورَةٌ is sent down أُنزِلَتْ there مَآ and whenever وَإِذَا
say يَقُولُ (are) such as مَّن some of them (hypocrites) فَمِنْهُم
in faith إِيمَٰنًا this هَٰذِهِۦٓ has increased him زَادَتْهُ which of you أَيُّكُمْ
it has increased فَزَادَتْهُمْ believe ءَامَنُوا۟ those who ٱلَّذِينَ as for فَأَمَّا
rejoice ﴿١٢٤﴾ يَسْتَبْشِرُونَ and they وَهُمْ in faith إِيمَٰنًا them

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are *Al-Muttaqûn* (the pious). **124.** And whenever there comes down a *Sûrah*, some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَٰفِرُونَ ﴿١٢٥﴾ أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾ وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ ٱنصَرَفُوا۟ ۚ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٢٧﴾

مَّرَضٌ whose hearts قُلُوبِهِم in فِى those ٱلَّذِينَ but as for وَأَمَّا
to إِلَىٰ suspicion and doubt رِجْسًا it will add فَزَادَتْهُمْ (is) a disease
and they die وَمَاتُوا۟ their suspicion, disbelief and doubt رِجْسِهِمْ
يَرَوْنَ do not أَوَلَا (are) disbelievers ﴿١٢٥﴾ كَٰفِرُونَ while they وَهُمْ
كُلِّ (in) فِى they are put in trial يُفْتَنُونَ that أَنَّهُمْ see they

not لَا yet ثُمَّ twice مَرَّتَيْنِ or أَوْ once مَرَّةً year عَامٍ every
يَتُوبُونَ they turn in repentance وَلَا nor هُمْ do they يَذَّكَّرُونَ ﴿١٢٦﴾
learn a lesson (from it) وَإِذَا and whenever مَا there أُنزِلَتْ is sent
down سُورَةٌ a Surah نَّظَرَ they look بَعْضُهُمْ one إِلَىٰ at بَعْضٍ
another هَلْ (saying) does يَرَىٰكُم see you مِّنْ any أَحَدٍ one
ثُمَّ then انصَرَفُوا۟ they turn away صَرَفَ has turned ٱللَّهُ Allah
قُلُوبَهُم their hearts بِأَنَّهُمْ because they قَوْمٌ (are) a people لَّا not
يَفْقَهُونَ ﴿١٢٧﴾ that understand

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. **126.** See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it). **127.** And whenever there comes down a *Sûrah*, they look at one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾

لَقَدْ verily there has جَآءَكُمْ come unto you رَسُولٌ
a Messenger (Muhammad) مِّنْ from أَنفُسِكُمْ amongst yourselves
عَزِيزٌ it grieves/hurts عَلَيْهِ him مَا that عَنِتُّمْ you should receive
any injury or difficulty حَرِيصٌ he (Muhammad) is anxious
عَلَيْكُم over you بِٱلْمُؤْمِنِينَ for the believers رَءُوفٌ kind
رَّحِيمٌ ﴿١٢٨﴾ (and) merciful فَإِن but if تَوَلَّوْا۟ they turn away فَقُلْ say
(O Muhammad) حَسْبِىَ (is) sufficient for me ٱللَّهُ Allah لَآ (there
is) no إِلَٰهَ god إِلَّا except هُوَ He عَلَيْهِ in Him تَوَكَّلْتُ I put my
trust وَهُوَ and He رَبُّ (is) the Lord ٱلْعَرْشِ (of) Throne ٱلْعَظِيمِ ﴿١٢٩﴾
the Mighty

128. Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful. **129.** But if they turn away, say (O Muhammad ﷺ): "Allâh is sufficient for me. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."

سُورَةُ يُونُسَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ ٱلْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ ﴿٢﴾

(of) the ٱلْكِتَٰبِ the Verses ءَايَٰتُ these are تِلْكَ Alif-Lam-Ra الٓر
for mankind لِلنَّاسِ is it? أَكَانَ full of wisdom ٱلْحَكِيمِ ﴿١﴾ Book
to إِلَىٰ We have sent Our revelation أَوْحَيْنَآ that أَنْ wonder عَجَبًا
أَنذِرِ (saying) that أَنْ from among themselves مِّنْهُمْ a man رَجُلٍ
(to) those ٱلَّذِينَ and give good news وَبَشِّرِ mankind ٱلنَّاسَ warn
footing قَدَمَ they shall have لَهُمْ that أَنَّ believe ءَامَنُوٓا۟ who
قَالَ their Lord رَبِّهِمْ with عِندَ sure صِدْقٍ (reward of good deeds)
this هَٰذَا indeed إِنَّ the disbelievers ٱلْكَٰفِرُونَ said
an evident مُّبِينٌ ﴿٢﴾ (is) sorcerer لَسَٰحِرٌ (Prophet Muhammad)

Sûrat 10. Yûnus
(Jonah)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) *Al-Hakîm.* **2.** Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e., Prophet Muhammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ân)!

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ يُدَبِّرُ الْأَمْرَ ۖ مَا مِن شَفِيعٍ إِلَّا مِن بَعْدِ
إِذْنِهِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ اللَّهِ حَقًّا ۚ إِنَّهُ يَبْدَأُ
الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ
أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

created خَلَقَ Who الَّذِي (is) Allah اللَّهُ your Lord رَبَّكُمُ surely إِنَّ
days أَيَّامٍ six سِتَّةِ in فِي and the earth وَالْأَرْضَ the heavens السَّمَاوَاتِ
disposing يُدَبِّرُ the Throne الْعَرْشِ over عَلَى rose اسْتَوَىٰ then ثُمَّ
intercessor (can plead مِن شَفِيعٍ no مَا the affair of all things الْأَمْرَ
that ذَٰلِكُمُ His Leave إِذْنِهِ after مِن بَعْدِ except إِلَّا with Him)
so worship Him (Alone) فَاعْبُدُوهُ your Lord رَبُّكُمْ (is) Allah اللَّهُ
مَرْجِعُكُمْ to Him إِلَيْهِ you remember تَذَكَّرُونَ ﴿٣﴾ then will not أَفَلَا
(is) حَقًّا (of) Allah اللَّهِ the Promise وَعْدَ all جَمِيعًا is your return
then ثُمَّ the creation الْخَلْقَ begins يَبْدَأُ it is He (Who) إِنَّهُ true
those who الَّذِينَ that He may reward لِيَجْزِيَ He will repeat it يُعِيدُهُ
with بِالْقِسْطِ righteous الصَّالِحَاتِ and did deeds وَعَمِلُوا believed آمَنُوا
will have لَهُمْ disbelieved كَفَرُوا and those who وَالَّذِينَ justice
أَلِيمٌ and torment وَعَذَابٌ boiling fluids حَمِيمٍ of مِّنْ a drink شَرَابٌ
disbelieve يَكْفُرُونَ ﴿٤﴾ they used to كَانُوا because بِمَا painful

3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember? **4.** To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَٰلِكَ
إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ
لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

هُوَ (it is) He ٱلَّذِى Who جَعَلَ made ٱلشَّمْسَ the sun ضِيَآءً a shining thing وَٱلْقَمَرَ and the moon نُورًا as a light وَقَدَّرَهُۥ and measured out for it مَنَازِلَ stages لِتَعْلَمُوا۟ that you might know عَدَدَ the number ٱلسِّنِينَ (of) years وَٱلْحِسَابَ and the calculating مَا not خَلَقَ create ٱللَّهُ Allah ذَٰلِكَ this إِلَّا but بِٱلْحَقِّ in truth يُفَصِّلُ He explains in detail ٱلْءَايَٰتِ the Verses لِقَوْمٍ for people يَعْلَمُونَ who have knowledge إِنَّ verily فِى in ٱخْتِلَٰفِ the alternation ٱلَّيْلِ (of) the night وَٱلنَّهَارِ and the day وَمَا and all that خَلَقَ has created ٱللَّهُ Allah فِى in ٱلسَّمَٰوَٰتِ the heavens وَٱلْأَرْضِ and the earth لَءَايَٰتٍ (are) signs لِّقَوْمٍ for people يَتَّقُونَ who fear (Him)

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the *Ayât* in detail for people who have knowledge. **6.** Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are *Ayât* for those people who keep their duty to Allâh, and fear Him much.

إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ ﴿٧﴾ أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٩﴾

إِنَّ verily ٱلَّذِينَ those who لَا not يَرْجُونَ hope for لِقَآءَنَا their meeting with Us وَرَضُوا۟ but are pleased بِٱلْحَيَوٰةِ with the life ٱلدُّنْيَا (of) the (present) world وَٱطْمَأَنُّوا۟ and satisfied بِهَا with it وَٱلَّذِينَ and those هُمْ who are عَنْ of ءَايَٰتِنَا Our Signs غَٰفِلُونَ heedless أُو۟لَٰٓئِكَ those مَأْوَىٰهُمُ their abode will be ٱلنَّارُ the Fire بِمَا because of what كَانُوا۟ they used to يَكْسِبُونَ earn إِنَّ verily ٱلَّذِينَ those who ءَامَنُوا۟ believe وَعَمِلُوا۟ and do deeds ٱلصَّٰلِحَٰتِ righteous يَهْدِيهِمْ will guide them رَبُّهُم their Lord بِإِيمَٰنِهِمْ through their faith تَجْرِى will flow مِن تَحْتِهِمُ under them ٱلْأَنْهَٰرُ rivers فِى in جَنَّٰتِ the Gardens ٱلنَّعِيمِ (of) delight (Paradise)

7. Verily, those who hope not for their Meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayât*, **8.** Those, their abode will be the Fire, because of what they used to earn. **9.** Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠﴾ ۞ وَلَوْ
يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ ۖ فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى
طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١﴾

Glory is سُبْحَٰنَكَ therein فِيهَا their way of request (will be) دَعْوَىٰهُمْ
سَلَٰمٌ therein فِيهَا and their greetings وَتَحِيَّتُهُمْ O Allah ٱللَّهُمَّ to you
(of) their request (will دَعْوَىٰهُمْ and the last وَءَاخِرُ (will be) peace
the Lord رَبِّ (are) to Allah لِلَّهِ all the praises ٱلْحَمْدُ that أَنِ be)
ٱللَّهُ hastens يُعَجِّلُ and if وَلَوْ ۞ (of) the worlds ﴿١٠﴾ ٱلْعَٰلَمِينَ
as they would ٱسْتِعْجَالَهُم the evil ٱلشَّرَّ for mankind لِلنَّاسِ Allah
إِلَيْهِمْ would be already settled لَقُضِىَ for the good بِٱلْخَيْرِ hasten
those who ٱلَّذِينَ but We leave فَنَذَرُ their respite أَجَلُهُمْ (to them)
طُغْيَٰنِهِمْ in فِى their meeting with Us لِقَآءَنَا expect يَرْجُونَ not لَا
wandering blindly in distraction ﴿١١﴾ يَعْمَهُونَ their trespasses

10. Their way of request therein will be *Subhânaka Allâhumma* (Glory to You, O Allâh!) and *Salâm* (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: *Al-Hamdu Lillâhi Rabbil-'Âlamîn* (All the praises and thanks be to Allâh, the Lord of *'Âlamîn*). **11.** And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their Meeting with Us, in their trespasses, wandering blindly in distraction.

وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ
مَّسَّهُۥ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ ۙ وَجَآءَتْهُمْ
رُسُلُهُم بِٱلْبَيِّنَٰتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ
لِنَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

he دَعَانَا harm ٱلضُّرُّ man ٱلْإِنسَٰنَ touches مَسَّ and when وَإِذَا
قَآئِمًا or أَوْ sitting قَاعِدًا or أَوْ lying on his side لِجَنۢبِهِۦٓ invokes Us
from him عَنْهُ We have removed كَشَفْنَا but when فَلَمَّا standing
يَدْعُنَآ had never لَّمْ as if he كَأَن he passes on مَرَّ his harm ضُرَّهُۥ
that touched him مَّسَّهُۥ (averting) a harm ضُرٍّ for إِلَىٰ invoked Us
to the لِلْمُسْرِفِينَ it is made fair-seeming زُيِّنَ thus كَذَٰلِكَ
وَلَقَدْ do يَعْمَلُونَ ﴿١٢﴾ they used to كَانُوا۟ that which مَا extravagant
مِن قَبْلِكُمْ generations ٱلْقُرُونَ We destroyed أَهْلَكْنَا and indeed
while came to وَجَآءَتْهُمْ they did wrong ظَلَمُوا۟ when لَمَّا before you
but وَمَا with clear proofs بِٱلْبَيِّنَٰتِ their Messengers رُسُلُهُم them
do نَجْزِى thus كَذَٰلِكَ such as to believe لِيُؤْمِنُوا۟ they were كَانُوا۟ not
then ثُمَّ (who are) sinners ٱلْمُجْرِمِينَ ﴿١٣﴾ the people ٱلْقَوْمَ We requite
successors (generations after خَلَٰٓئِفَ We made you جَعَلْنَٰكُمْ
that لِنَنظُرَ after them مِنۢ بَعْدِهِمْ the land ٱلْأَرْضِ in فِى generations)
you would work تَعْمَلُونَ ﴿١٤﴾ how كَيْفَ We might see

12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair-seeming to the *Musrifûn* that which they used to do. **13.** And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimûn*. **14.** Then We made you successors after them, generations after generations in the land, that We might see how you would work.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

Our Verses ءَايَاتُنَا unto them عَلَيْهِمْ are recited تُتْلَىٰ and when وَإِذَا
hope for يَرْجُونَ not لَا those who ٱلَّذِينَ say قَالَ clear بَيِّنَٰتٍ
غَيْرِ a Quran بِقُرْءَانٍ bring us ٱئْتِ their meeting with Us لِقَآءَنَا
يَكُونُ not مَا say قُلْ change it بَدِّلْهُ or أَوْ this هَٰذَآ other than

تِلْقَآيِ on مِن change it أُبَدِّلَهُۥ to أَنْ for me لِيٓ it is (possible)
that which مَا but إِلَّا I follow أَتَّبِعُ not إِنْ my own نَفْسِيٓ accord
if إِنْ fear أَخَافُ verily I إِنِّيٓ unto me إِلَيَّ is revealed يُوحَىٰٓ
(of) يَوْمٍ the torment عَذَابَ my Lord رَبِّي I were to disobey عَصَيْتُ
ٱللَّهُ had so willed شَآءَ if لَوْ say قُل the Great ﴿١٥﴾ عَظِيمٍ Day
وَلَآ to you عَلَيْكُمْ I should have recited it تَلَوْتُهُۥ not مَا Allah
verily فَقَدْ it بِهِۦ would He have made known to you أَدْرَىٰكُم nor
مِّن قَبْلِهِۦٓ a lifetime عُمُرًا amongst you فِيكُمْ I have stayed لَبِثْتُ
you think ﴿١٦﴾ تَعْقِلُونَ then do not أَفَلَا before this

15. And when Our clear Verses are recited unto them, those who hope not for their Meeting with Us, say: "Bring us a Qur'ân other than this, or change it." Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord." **16.** Say (O Muhammad ﷺ): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

ٱفْتَرَىٰ than he who مِمَّنِ does more wrong أَظْلَمُ so who فَمَنْ
كَذَّبَ or أَوْ a lie كَذِبًا Allah ٱللَّهِ against عَلَى forges
succed يُفْلِحُ not لَا surely إِنَّهُۥ His Signs بِـَٔايَٰتِهِۦٓ denies/belies
مِن دُونِ and they worship وَيَعْبُدُونَ the sinners ﴿١٧﴾ ٱلْمُجْرِمُونَ
وَلَا hurt them يَضُرُّهُمْ not لَا (things) that مَا Allah ٱللَّهِ besides
these are هَٰٓؤُلَآءِ and they say وَيَقُولُونَ profit them يَنفَعُهُمْ nor
do أَتُنَبِّـُٔونَ say قُلْ Allah ٱللَّهِ with عِندَ our intercessors شُفَعَٰٓؤُنَا
He knows يَعْلَمُ not لَا of that which بِمَا Allah ٱللَّهَ you inform
سُبْحَٰنَهُۥ the earth ٱلْأَرْضِ on فِى nor وَلَا the heavens ٱلسَّمَٰوَٰتِ in فِى
above all that which عَمَّا and Exalted وَتَعَٰلَىٰ Glorified is He
they associate as partners (with Him) ﴿١٨﴾ يُشْرِكُونَ

17. So who does more wrong than he who forges a lie against Allâh or denies His *Ayât*? Surely, the *Mujrimûn* will never be successful! **18.** And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٢٠﴾ وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

community أُمَّةً but إِلَّآ mankind ٱلنَّاسُ were كَانَ and not وَمَا
and had not it وَلَوْلَا then they differed (later) فَٱخْتَلَفُوا۟ one وَٰحِدَةً
from مِن that went forth before سَبَقَتْ a Word كَلِمَةٌ been for
between بَيْنَهُمْ it would have been settled لَقُضِىَ your Lord رَّبِّكَ
they differed يَخْتَلِفُونَ ﴿١٩﴾ (in it) فِيهِ regarding what فِيمَا them
is sent down أُنزِلَ how is it that not لَوْلَآ and they say وَيَقُولُونَ
إِنَّمَا say فَقُلْ his Lord رَّبِّهِۦ from مِّن a sign ءَايَةٌ on him عَلَيْهِ
so فَٱنتَظِرُوٓا۟ belongs to Allah (Alone) لِلَّهِ the unseen ٱلْغَيْبُ verily
ٱلْمُنتَظِرِينَ ﴿٢٠﴾ among مِّنَ (am) with you مَعَكُم verily I إِنِّى wait
mankind ٱلنَّاسَ We let taste أَذَقْنَا and when وَإِذَآ those who wait
has afflicted مَسَّتْهُمْ (some) adversity ضَرَّآءَ after مِّنۢ بَعْدِ mercy رَحْمَةً
ءَايَاتِنَا against فِىٓ a plot مَّكْرٌ they have لَهُم behold إِذَا them
in مَكْرًا (is) more Swift أَسْرَعُ Allah ٱللَّهُ say قُلِ Our Signs
يَكْتُبُونَ Our Messengers (angels) رُسُلَنَا certainly إِنَّ planning
which you plot تَمْكُرُونَ ﴿٢١﴾ all that مَا record

19. Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed. **20.** And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allâh Alone, so wait you, verily, I am with you among those who wait (for Allâh's Judgement)." **21.** And when We let mankind taste mercy after some adversity has

afflicted them, behold! They take to plotting against Our *Ayât*! Say: "Allâh is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.

هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾ فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم مَّتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٣﴾

through فِى enables you to travel يُسَيِّرُكُمْ Who ٱلَّذِى He (it is) هُوَ
in فِى you are كُنتُمْ when إِذَا till حَتَّىٰٓ and sea وَٱلْبَحْرِ land ٱلْبَرِّ
with wind بِرِيحٍ with them بِهِم and they sail وَجَرَيْنَ the ships ٱلْفُلْكِ
comes جَآءَتْهَا therein بِهَا and they are glad وَفَرِحُوا۟ a good طَيِّبَةٍ
ٱلْمَوْجُ and come to them وَجَآءَهُمُ a stormy عَاصِفٌ wind رِيحٌ to it
أَنَّهُمْ and they think وَظَنُّوٓا۟ place مَكَانٍ every كُلِّ from مِن the waves
ٱللَّهَ they invoke دَعَوُا۟ therein بِهِمْ are encircled أُحِيطَ that they
لَئِنْ their faith ٱلدِّينَ for Him Alone لَهُ making pure مُخْلِصِينَ Allah
this هَٰذِهِۦ from مِنْ You (Allah) deliver us أَنجَيْتَنَا (saying) if
the grateful ٱلشَّٰكِرِينَ ﴿٢٢﴾ of مِنَ we shall truly be لَنَكُونَنَّ

يَبْغُونَ they هُمْ behold إِذَا He delivered them أَنجَىٰهُمْ but when فَلَمَّآ
wrongfully بِغَيْرِ ٱلْحَقِّ the earth ٱلْأَرْضِ in فِى rebel (disobey Allah)
your بَغْيُكُمْ (is) only إِنَّمَا mankind ٱلنَّاسُ O يَٰٓأَيُّهَا (without right)
a brief مَّتَٰعَ your ownselves أَنفُسِكُم against عَلَىٰٓ rebellion
unto إِلَيْنَا then ثُمَّ (this) worldly ٱلدُّنْيَا (of) life ٱلْحَيَوٰةِ enjoyment
of بِمَا and We shall inform you فَنُنَبِّئُكُم (is) your return مَرْجِعُكُمْ Us
do تَعْمَلُونَ ﴿٢٣﴾ you used to كُنتُمْ that which

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allâh, making their Faith pure for Him Alone, (saying): "If You (Allâh) deliver us from this, we shall truly, be of the grateful." **23.** But when He delivers them, behold! They rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience

to Allâh) is only against your ownselves, — a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.

إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

كَمَآءٍ (of) the worldly ٱلدُّنْيَا life ٱلْحَيَوٰةِ the likeness مَثَلُ verily إِنَّمَا
from مِنَ which We send down أَنزَلْنَٰهُ (is) as the water (rain)
ٱلْأَرْضِ produce نَبَاتُ with it بِهِۦ so intermingle فَٱخْتَلَطَ the sky ٱلسَّمَآءِ
and cattle وَٱلْأَنْعَٰمُ men ٱلنَّاسُ eat يَأْكُلُ of which مِمَّا (of) the earth
its زُخْرُفَهَا the earth ٱلْأَرْضُ takes أَخَذَتِ when إِذَآ until حَتَّىٰٓ
its أَهْلُهَآ and think وَظَنَّ and is beautified وَٱزَّيَّنَتْ adornments
have all the powers of disposal قَٰدِرُونَ that they أَنَّهُمْ people
أَوْ by night لَيْلًا Our Command أَمْرُنَا reaches it أَتَىٰهَآ over it عَلَيْهَآ
like a clean-mown حَصِيدًا We make it فَجَعَلْنَٰهَا by day نَهَارًا or
yesterday بِٱلْأَمْسِ it had flourished تَغْنَ not لَّمْ as if كَأَن harvest
for لِقَوْمٍ the Verses ٱلْءَايَٰتِ We explain in detail نُفَصِّلُ thus كَذَٰلِكَ
who reflect يَتَفَكَّرُونَ ﴿٢٤﴾ the people

24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayât* in detail for the people who reflect.

وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾ ۞ لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٦﴾ وَٱلَّذِينَ كَسَبُوا۟ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٍۭ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧﴾

(of) peace ٱلسَّلَـٰمِ the home دَارِ to إِلَىٰ calls يَدْعُوٓا۟ and Allah وَٱللَّهُ
Path صِرَٰطٍ to إِلَىٰ He wills يَشَآءُ whom مَن and guides وَيَهْدِى
have done good أَحْسَنُوا۟ for those who لِّلَّذِينَ۞ the Straight مُّسْتَقِيمٍ ٢٥
shall يَرْهَقُ neither وَلَا and even more وَزِيَادَةٌ (is) the best ٱلْحُسْنَىٰ
humiliating ذِلَّةٌ nor وَلَا dust قَتَرٌ their faces وُجُوهَهُمْ cover
(of) Paradise ٱلْجَنَّةِ the dwellers أَصْحَـٰبُ they (are) أُو۟لَـٰٓئِكَ disgrace
and those وَٱلَّذِينَ will abide forever خَـٰلِدُونَ ٢٦ therein فِيهَا they هُمْ
the recompense جَزَآءُ evil deeds ٱلسَّيِّـَٔاتِ have earned كَسَبُوا۟ who
and will وَتَرْهَقُهُمْ (is) the like thereof بِمِثْلِهَا (of) an evil deed سَيِّئَةٍۭ
they will have لَهُم not مَّا humiliating disgrace ذِلَّةٌ cover them
had أُغْشِيَتْ as if كَأَنَّمَا defender عَاصِمٍ any مِنْ Allah ٱللَّهِ from مِّنَ
ٱلَّيْلِ from مِّنَ with pieces قِطَعًا their faces وُجُوهُهُمْ been covered
ٱلنَّارِ dwellers أَصْحَـٰبُ they are أُو۟لَـٰٓئِكَ the darkness (of) مُظْلِمًا night
will abide forever خَـٰلِدُونَ ٢٧ therein فِيهَا they هُمْ (of) the Fire

25. Allâh calls to the Home of Peace and guides whom He wills to the Straight Path. **26.** For those who have done good is the best reward and even more (i.e. having the honour of glancing at the Countenance of Allâh جل جلاله). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. **27.** And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا۟ مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ٢٨ فَكَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَـٰفِلِينَ ٢٩

جَمِيعًا We shall gather them نَحْشُرُهُمْ and the Day (whereon) وَيَوْمَ
أَشْرَكُوا۟ to those who لِلَّذِينَ We shall say نَقُولُ then ثُمَّ all together
أَنتُمْ (stop at) your place مَكَانَكُمْ set partners in worship (with Us)
بَيْنَهُمْ then We shall separate فَزَيَّلْنَا and your partners وَشُرَكَآؤُكُمْ you
(it مَّا their partners شُرَكَآؤُهُم and shall say وَقَالَ (between) them

so فَكَفَىٰ to worship تَعْبُدُونَ ﴿٢٨﴾ us إِيَّانَا you used كُنتُمْ was) not
وَبَيْنَكُمْ between us بَيْنَنَا for a witness شَهِيدًا Allah بِٱللَّهِ sufficient is
your عِبَادَتِكُمْ of عَنْ we were كُنَّا that إِن and (between) you
indeed unaware لَغَٰفِلِينَ ﴿٢٩﴾ worship

28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship." **29.** "So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us."

هُنَالِكَ تَبْلُوا۟ كُلُّ نَفْسٍ مَّآ أَسْلَفَتْ ۚ وَرُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٣٠﴾ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

أَسْلَفَتْ what مَّآ person نَفْسٍ every كُلُّ will know تَبْلُوا۟ there هُنَالِكَ
to إِلَى and they will be brought back وَرُدُّوٓا۟ he had earned before
and will vanish وَضَلَّ rightful ٱلْحَقِّ their Lord مَوْلَىٰهُمُ Allah ٱللَّهِ
to invent (false يَفْتَرُونَ ﴿٣٠﴾ they used كَانُوا۟ what مَّا from them عَنْهُم
ٱلسَّمَآءِ from مِّنَ provides for you يَرْزُقُكُم who مَن say قُلْ deities)
ٱلسَّمْعَ owns يَمْلِكُ or who أَمَّن and the earth وَٱلْأَرْضِ the sky
the ٱلْحَىَّ brings out يُخْرِجُ and who وَمَن and sight وَٱلْأَبْصَٰرَ hearing
the ٱلْمَيِّتَ and brings out وَيُخْرِجُ the dead ٱلْمَيِّتِ from مِنَ living
ٱلْأَمْرَ disposes يُدَبِّرُ and who وَمَن the living ٱلْحَىِّ from مِنَ dead
will not أَفَلَا say فَقُلْ Allah ٱللَّهُ they will say فَسَيَقُولُونَ the affairs
you be afraid (of Allah's Punishment) تَتَّقُونَ ﴿٣١﴾ then

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful *Maulâ* (Lord), and their invented false deities will vanish from them. **31.** Say (O Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"

فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ فَأَنَّىٰ تُصْرَفُونَ ﴿٣٢﴾ كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓا۟ أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾

so فَمَاذَا rightful ٱلْحَقُّ your Lord رَبُّكُمُ Allah ٱللَّهُ such is فَذَٰلِكُمُ
ٱلضَّلَٰلُ save إِلَّا the truth ٱلْحَقِّ after بَعْدَ what else (can there be)
thus كَذَٰلِكَ are you turned away تُصْرَفُونَ ﴿٣٢﴾ how then فَأَنَّىٰ error
against عَلَى (of) your Lord رَبِّكَ the Word كَلِمَتُ is justified حَقَّتْ
يُؤْمِنُونَ ﴿٣٣﴾ will not لَا that they أَنَّهُمْ rebel فَسَقُوٓا۟ those who ٱلَّذِينَ
مَّن your partners شُرَكَآئِكُم of مِن is there? هَلْ say قُلْ believe
repeats يُعِيدُهُۥ then ثُمَّ the creation ٱلْخَلْقَ originates يَبْدَؤُا۟ (one) that
then ثُمَّ the creation ٱلْخَلْقَ originates يَبْدَؤُا۟ Allah ٱللَّهُ say قُلِ it
are you deluded away تُؤْفَكُونَ ﴿٣٤﴾ then how فَأَنَّىٰ He repeats it يُعِيدُهُۥ
(from the truth)

32. Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? **33.** Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad ﷺ as the Messenger of Allâh). **34.** Say: "Is there of your (Allâh's so-called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٣٦﴾

(one) that مَّن your partners شُرَكَآئِكُم of مِن is there هَلْ say قُلْ
يَهْدِى (it is) Allah ٱللَّهُ say قُلِ the truth ٱلْحَقِّ to إِلَى guides يَهْدِىٓ
guides يَهْدِىٓ is then He Who أَفَمَن to the truth لِلْحَقِّ Who guides
followed يُتَّبَعَ to be أَن more worthy أَحَقُّ the truth ٱلْحَقِّ to إِلَى
that أَن unless إِلَّآ finds guidance يَهِدِّىٓ not لَّا or he who أَمَّن
كَيْفَ (is) the matter with you لَكُمْ then what فَمَا he is guided يُهْدَىٰ

most of أَكْثَرُهُمْ follow يَتَّبِعُ and not وَمَا you judge تَحْكُمُونَ ﴿٣٥﴾ how
not لَا conjecture ٱلظَّنَّ certainly إِنَّ conjecture ظَنًّا but إِلَّا them
surely إِنَّ anything شَيْـًٔا the truth ٱلْحَقِّ against مِنَ can avail يُغْنِى
they do يَفْعَلُونَ ﴿٣٦﴾ of what بِمَا (is) All-Aware عَلِيمٌۢ Allah ٱللَّهَ

35. Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?" **36.** And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do.

وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٣٩﴾

could يُفْتَرَىٰ such as أَن Quran ٱلْقُرْءَانُ this هَٰذَا is كَانَ and not وَمَا
but (it وَلَٰكِن Allah ٱللَّهِ other than دُونِ by مِن ever be produced
before it بَيْنَ يَدَيْهِ which (was) ٱلَّذِى a confirmation of تَصْدِيقَ is)
(there is) لَا (of) the Book ٱلْكِتَٰبِ and a full explanation وَتَفْصِيلَ
(of) ٱلْعَٰلَمِينَ ﴿٣٧﴾ the Lord رَّبِّ from مِن wherein فِيهِ doubt رَيْبَ no
he (Muhammed) has ٱفْتَرَىٰهُ do they say يَقُولُونَ or أَمْ the worlds
like unto it مِّثْلِهِۦ a Surah بِسُورَةٍ so bring فَأْتُوا۟ say قُلْ forged it
مِّن دُونِ you can ٱسْتَطَعْتُم whomsoever مَنِ and call upon وَٱدْعُوا۟
nay بَلْ truthful صَٰدِقِينَ ﴿٣٨﴾ you are كُنتُمْ if إِن Allah ٱللَّهِ besides
they could يُحِيطُوا۟ not لَمْ what بِمَا they have denied كَذَّبُوا۟
يَأْتِهِمْ and not yet وَلَمَّا the knowledge thereof بِعِلْمِهِۦ comprehend
thus كَذَٰلِكَ the interpretation whereof تَأْوِيلُهُۥ has come unto them
then see فَٱنظُرْ before them مِن قَبْلِهِمْ those ٱلَّذِينَ did deny كَذَّبَ
(of) the ٱلظَّٰلِمِينَ ﴿٣٩﴾ the end عَٰقِبَةُ was كَانَ how كَيْفَ
wrong-doers

37. And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it, and a full explanation of the Book (i.e. laws decreed for mankind) — wherein there is no doubt — from the Lord of the *'Âlamîn*. **38.** Or do they say: "He (Muhammad ﷺ) has forged it?" Say: "Bring then a *Sûrah* (chapter) like unto it, and call upon whomsoever you can besides Allâh, if you are truthful!" **39.** Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie. Then see what was the end of the *Zâlimûn*!

وَمِنْهُم مَّن يُؤْمِنُ بِهِۦ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِۦ ۚ وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ ﴿٤٠﴾ وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ
عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ وَلَوْ كَانُوا۟
لَا يَعْقِلُونَ ﴿٤٢﴾

بِهِۦ believe يُؤْمِنُ (there are) some who مَّن and of them وَمِنْهُم
يُؤْمِنُ not لَّا (there are) some who مَّن and of them وَمِنْهُم therein
(is) All-Aware أَعْلَمُ and your Lord وَرَبُّكَ therein بِهِۦ believe
فَقُل they deny you كَذَّبُوكَ and if وَإِن of the evil-doers ﴿٤٠﴾ بِٱلْمُفْسِدِينَ
عَمَلُكُمْ and for you وَلَكُمْ (are) my deeds عَمَلِى for me لِّى say
أَعْمَلُ of what مِمَّآ (are) innocent بَرِيٓـُٔونَ you أَنتُم (are) your deeds
you do ﴿٤١﴾ تَعْمَلُونَ of what مِّمَّا (am) innocent بَرِىٓءٌ and I وَأَنَا۠ I do
إِلَيْكَ listen يَسْتَمِعُونَ (are) some who مَّن and among them وَمِنْهُم
even وَلَوْ the deaf ٱلصُّمَّ make to hear تُسْمِعُ but can you أَفَأَنتَ to you
they comprehend ﴿٤٢﴾ يَعْقِلُونَ not لَا (were) كَانُوا۟ though

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the *Mufsidûn*. **41.** And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!" **42.** And among them are some who listen to you, but can you make the deaf to hear — even though they apprehend not?

وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ ۚ أَفَأَنتَ تَهْدِى ٱلْعُمْىَ وَلَوْ كَانُوا۟ لَا يُبْصِرُونَ ﴿٤٣﴾ إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا
وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ
كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾

at إِلَيْكَ look يَنظُرُ (are) some who مَّن and among them وَمِنْهُم
even وَلَوْ the blind ٱلْعُمْىَ guide تَهْدِى but can you أَفَأَنتَ you
truly إِنَّ they see يُبْصِرُونَ ﴿٤٣﴾ not لَا they were كَانُوا۟ though
ٱللَّهَ in aught شَيْـًٔا mankind ٱلنَّاسَ wrongs يَظْلِمُ not لَا Allah
وَلَٰكِنَّ and وَيَوْمَ wrong يَظْلِمُونَ ﴿٤٤﴾ themselves أَنفُسَهُمْ mankind ٱلنَّاسَ but
as if كَأَن He shall gather them together يَحْشُرُهُمْ on the Day (when)
ٱلنَّهَارِ of مِّنَ an hour سَاعَةً but إِلَّا they stayed يَلْبَثُوٓا۟ had not لَّمْ
خَسِرَ indeed قَدْ each other بَيْنَهُمْ they will recognise يَتَعَارَفُونَ a day
the meeting with بِلِقَآءِ denied كَذَّبُوا۟ those who ٱلَّذِينَ will be ruined
guided مُهْتَدِينَ ﴿٤٥﴾ they were كَانُوا۟ and not وَمَا Allah ٱللَّهِ

43. And among them are some who look at you, but can you guide the blind — even though they see not? **44.** Truly, Allâh wrongs not mankind in aught; but mankind wrong themselves. **45.** And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allâh and were not guided.

وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا
جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ قُل لَّآ
أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

نَعِدُهُمْ what ٱلَّذِى some (of) بَعْضَ We show you نُرِيَنَّكَ whether وَإِمَّا
then فَإِلَيْنَا We cause you to die نَتَوَفَّيَنَّكَ or أَوْ We promise them
(is) شَهِيدٌ Allah ٱللَّهُ then ثُمَّ (is) their return مَرْجِعُهُمْ unto us
and وَلِكُلِّ they used to do يَفْعَلُونَ ﴿٤٦﴾ what مَا over عَلَىٰ Witness
جَآءَ so when فَإِذَا (there is) a Messenger رَّسُولٌ nation أُمَّةٍ for every
the matter will be judged قُضِىَ their Messenger رَسُولُهُمْ comes
will not لَا and they وَهُمْ with justice بِٱلْقِسْطِ between them بَيْنَهُم
ٱلْوَعْدُ this هَٰذَا when مَتَىٰ and they say وَيَقُولُونَ be wronged يُظْلَمُونَ ﴿٤٧﴾
not لَّآ say قُل speak the truth صَٰدِقِينَ ﴿٤٨﴾ you كُنتُمْ if إِن promise
nor وَلَا any harm ضَرًّا (for) myself لِنَفْسِى I have power over أَمْلِكُ
for لِكُلِّ Allah ٱللَّهُ may will شَآءَ what مَا except إِلَّا profit نَفْعًا

أَجَلُهُمْ comes جَآءَ when إِذَا (there is) a term أَجَلٌ nation أُمَّةٍ every
an hour سَاعَةً can they delay (it) يَسْتَـْٔخِرُونَ neither فَلَا their term
can they advance (it) يَسْتَقْدِمُونَ ﴿٤٩﴾ nor وَلَا

46. Whether We show you (in your lifetime, O Muhammad ﷺ) some of what We promise them (the torment), or We cause you to die — still unto Us is their return, and moreover Allâh is Witness over what they used to do. **47.** And for every *Ummah* there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. **48.** And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?" **49.** Say (O Muhammad ﷺ): "I have no power over any harm or profit to myself except what Allâh may will. For every *Ummah*, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)."

قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ ٱلْمُجْرِمُونَ ﴿٥٠﴾ أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ءَآلْـَٔـٰنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٥٢﴾ ۞ وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾

should come to you أَتَىٰكُمْ if إِنْ have you thought أَرَءَيْتُمْ say قُلْ
which مَّاذَا by day نَهَارًا or أَوْ by night بَيَٰتًا His torment عَذَابُهُۥ
the ٱلْمُجْرِمُونَ ﴿٥٠﴾ thereof مِنْهُ would hasten on يَسْتَعْجِلُ (portion)
ءَامَنتُم it has actually befallen وَقَعَ when إِذَا مَا is it then أَثُمَّ sinners
and you used to وَقَدْ كُنتُم is it now ءَآلْـَٔـٰنَ in it بِهِۦٓ you will believe
to لِلَّذِينَ it will be said قِيلَ then ثُمَّ hasten تَسْتَعْجِلُونَ ﴿٥١﴾ it بِهِۦ
عَذَابَ taste you ذُوقُوا۟ wronged themselves ظَلَمُوا۟ those who
إِلَّا you recompensed تُجْزَوْنَ are هَلْ the everlasting ٱلْخُلْدِ torment
and وَيَسْتَنۢبِـُٔونَكَ ۞ earn تَكْسِبُونَ ﴿٥٢﴾ you used to كُنتُمْ what بِمَا save
yes إِى say قُلْ it هُوَ is true أَحَقٌّ they ask you to inform them
and can وَمَآ the very truth لَحَقٌّ verily it is إِنَّهُۥ by my Lord! وَرَبِّىٓ
escape (from it) بِمُعْجِزِينَ ﴿٥٣﴾ you أَنتُم not

50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimûn* hasten on ?" **51.** Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used

(aforetime) to hasten it on!" **52.** Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn?" **53.** And they ask you (O Muhammad ﷺ) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour — the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي ٱلْأَرْضِ لَٱفْتَدَتْ بِهِۦ ۗ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۖ وَقُضِىَ بَيْنَهُم بِٱلْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾ أَلَآ إِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ أَلَآ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْىِۦ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

person نَفْسٍ for every لِكُلِّ (that) أَنَّ and if (there) would be وَلَوْ
the earth ٱلْأَرْضِ on فِي (all) that is مَا who had wronged ظَلَمَتْ
and وَأَسَرُّوا۟ therewith بِهِۦ and sought to ransom himself لَٱفْتَدَتْ
they رَأَوُا۟ when لَمَّا regret ٱلنَّدَامَةَ they would feel in their hearts
بَيْنَهُم but it will be judged وَقُضِىَ the torment ٱلْعَذَابَ see
﴿٥٤﴾ يُظْلَمُونَ not لَا and they وَهُمْ with justice بِٱلْقِسْطِ (between them)
(belongs) to لِلَّهِ surely إِنَّ no doubt أَلَآ they will be wronged
and the وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ (is) in فِي (all) that مَا Allah
(is) حَقٌّ Allah's ٱللَّهِ Promise وَعْدَ surely إِنَّ no doubt أَلَآ earth
(it هُوَ know ﴿٥٥﴾ يَعْلَمُونَ not لَا most of them أَكْثَرَهُمْ but وَلَٰكِنَّ true
and to وَإِلَيْهِ and causes death وَيُمِيتُ Who gives life يُحْىِۦ is) He
you shall be returned ﴿٥٦﴾ تُرْجَعُونَ Him

54. And if every person who had wronged (by disbelieving in Allâh and by worshipping others besides Allâh) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them. **55.** No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not. **56.** It is He Who gives life, and causes death, and to Him you (all) shall return.

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِي ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾ قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا قُلْ ءَآللَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ ﴿٥٩﴾

مَّوۡعِظَةٞ has come to you جَآءَتۡكُم verily قَدۡ mankind ٱلنَّاسُ O يَٰٓأَيُّهَا
لِّمَا and healing وَشِفَآءٞ your Lord رَّبِّكُمۡ from مِّن a good advice
وَرَحۡمَةٞ and a guidance وَهُدٗى (your) breasts ٱلصُّدُورِ (is) in فِي for that
in the بِفَضۡلِ say قُلۡ for the believers لِّلۡمُؤۡمِنِينَ ٥٧ and a mercy
therein فَبِذَٰلِكَ and in His Mercy وَبِرَحۡمَتِهِۦ (of) Allah ٱللَّهِ Bounty
than what مِّمَّا (is) better خَيۡرٞ that هُوَ let them rejoice فَلۡيَفۡرَحُواْ
what مَّآ have you seen ? أَرَءَيۡتُم say قُلۡ they amass يَجۡمَعُونَ ٥٨
رِّزۡقٖ (from) مِّن to you لَكُم Allah ٱللَّهُ has sent down أَنزَلَ
unlawful حَرَامٗا of it مِّنۡهُ and you have made فَجَعَلۡتُم provision
لَكُمۡ permitted أَذِنَ has Allah ءَآللَّهُ say قُلۡ and lawful وَحَلَٰلٗا
do you invent تَفۡتَرُونَ ٥٩ Allah ٱللَّهِ against عَلَى or أَمۡ (to) you
a lie

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your breasts, — a guidance and a mercy (explaining lawful and unlawful things) for the believers. **58.** Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); —therein let them rejoice." That is better than what (the wealth) they amass. **59.** Say (O Muhammad ﷺ to these polytheists): "Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad ﷺ): "Has Allâh permitted you (to do so), or do you invent a lie against Allâh?"

وَمَا ظَنُّ ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ يَوۡمَ ٱلۡقِيَٰمَةِۗ إِنَّ ٱللَّهَ لَذُو فَضۡلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَشۡكُرُونَ ٦٠ وَمَا تَكُونُ فِي شَأۡنٖ وَمَا تَتۡلُواْ مِنۡهُ مِن قُرۡءَانٖ وَلَا تَعۡمَلُونَ مِنۡ عَمَلٍ إِلَّا كُنَّا عَلَيۡكُمۡ شُهُودًا إِذۡ تُفِيضُونَ فِيهِۚ وَمَا يَعۡزُبُ عَن رَّبِّكَ مِن مِّثۡقَالِ ذَرَّةٖ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ وَلَآ أَصۡغَرَ مِن ذَٰلِكَ وَلَآ أَكۡبَرَ إِلَّا فِي كِتَٰبٖ مُّبِينٍ ٦١

against عَلَى invent يَفۡتَرُونَ those who ٱلَّذِينَ think ظَنُّ and what وَمَا
(of) Resurrection ٱلۡقِيَٰمَةِۗ on the Day يَوۡمَ a lie ٱلۡكَذِبَ Allah ٱللَّهِ
ٱلنَّاسِ to عَلَى (of) Bounty فَضۡلٍ (is) full لَذُو Allah ٱللَّهَ truly إِنَّ
they give يَشۡكُرُونَ ٦٠ not لَا most of them أَكۡثَرَهُمۡ but وَلَٰكِنَّ mankind
وَمَا doing شَأۡنٖ (in) فِي you may be تَكُونُ and whatever وَمَا thanks

from مِن (from it) مِنْهُ you may be reciting تَتْلُوا۟ and whatever
مِن you are doing تَعْمَلُونَ and not وَلَا the Quran قُرْءَانٍ
شُهُودًا over you عَلَيْكُمْ We are كُنَّا but إِلَّا deed عَمَلٍ any
and nothing وَمَا it فِيهِ you are doing تُفِيضُونَ when إِذْ Witness
the weight مِثْقَالِ of مِن your Lord رَّبِّكَ from عَن (is) hidden يَعْزُبُ
the ٱلسَّمَآءِ in فِى nor وَلَا the earth ٱلْأَرْضِ on فِى (of) an atom ذَرَّةٍ
nor وَلَآ that ذَٰلِكَ than مِن (is) less أَصْغَرَ nor what وَلَآ heaven
Record كِتَٰبٍ (is) in فِى but إِلَّا (is) greater (than that) أَكْبَرَ what
a clear مُّبِينٍ ﴿٦١﴾

60. And what think those who invent a lie against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the fire of Hell.] Truly, Allâh is full of bounty to mankind, but most of them are ungrateful. **61.** Neither you (O Muhammad ﷺ) do any deed nor recite any portion of the Qur'ân, nor you (O mankind) do any deed (good or evil), but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾ وَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٥﴾

لَا (of) Allah ٱللَّهِ the friends أَوْلِيَآءَ verily إِنَّ no doubt أَلَآ
shall they هُمْ nor وَلَا upon them عَلَيْهِمْ fear خَوْفٌ (there is) no
believed (in the ءَامَنُوا۟ those who ٱلَّذِينَ grieve ﴿٦٢﴾ يَحْزَنُونَ
لَهُمُ fear (Allah) ﴿٦٣﴾ يَتَّقُونَ and used to وَكَانُوا۟ Oneness of Allah)
(of) ٱلدُّنْيَا the life ٱلْحَيَوٰةِ in فِى (are) glad tidings ٱلْبُشْرَىٰ for them
change تَبْدِيلَ no لَا the Hereafter ٱلْءَاخِرَةِ and in وَفِى the world
this ذَٰلِكَ (of) Allah ٱللَّهِ in the Words لِكَلِمَٰتِ (can there be)
and let not وَلَا the supreme ﴿٦٤﴾ ٱلْعَظِيمُ success ٱلْفَوْزُ it is هُوَ
power and ٱلْعِزَّةَ verily إِنَّ their speech قَوْلُهُمْ grieve you يَحْزُنكَ
(is) the ٱلسَّمِيعُ He هُوَ all جَمِيعًا belong to Allah لِلَّهِ honour
the All-Knower ﴿٦٥﴾ ٱلْعَلِيمُ All-Hearer

62. No doubt! Verily, the *Auliyâ'* of Allâh, no fear shall come upon them nor shall they grieve. **63.** Those who believed, and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). **64.** For them are glad tidings, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success. **65.** And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.

أَلَآ إِنَّ لِلَّهِ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ ۗ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَ ۚ إِن
يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ
مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾

whosoever مَن to Allah belongs لِلَّهِ verily إِنَّ no doubt أَلَآ
(is) in فِى and whosoever وَمَن the heavens ٱلسَّمَٰوَٰتِ (is) in فِى
those who ٱلَّذِينَ follow يَتَّبِعُ and not وَمَا the earth ٱلْأَرْضِ
the partners شُرَكَآءَ Allah ٱللَّهِ besides مِن دُونِ invoke يَدْعُونَ
and وَإِنْ a conjecture ٱلظَّنَّ but إِلَّا they follow يَتَّبِعُونَ not إِن
ٱلَّذِى He (it is) هُوَ invent lies يَخْرُصُونَ ﴿٦٦﴾ but إِلَّا they هُمْ not
لِتَسْكُنُوا۟ the night ٱلَّيْلَ for you لَكُمُ has appointed جَعَلَ Who
to make مُبْصِرًا and the day وَٱلنَّهَارَ therein فِيهِ that you may rest
(are) لَءَايَٰتٍ this ذَٰلِكَ in فِى verily إِنَّ things visible (to you)
who listen يَسْمَعُونَ ﴿٦٧﴾ for a people لِّقَوْمٍ Signs

66. No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in fact they follow not the (Allâh's so-called) partners, they follow only a conjecture and they only invent lies. **67.** He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayât*. for a people who listen (i.e. those who think deeply).

قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ سُبْحَٰنَهُۥ ۖ هُوَ ٱلْغَنِىُّ ۖ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ إِنْ عِندَكُم مِّن سُلْطَٰنٍۭ
بِهَٰذَآ ۚ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِى
ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾

has begotten اتَّخَذَ they say (Jews, Christians & Pagans) قَالُوا
He هُوَ Glory is to Him! سُبْحَانَهُ a son (children) وَلَدًا Allah اللَّهُ
the السَّمَاوَاتِ (is) in فِي all that مَا His is لَهُ (is) All-Rich الْغَنِيُّ
no إِنْ the earth الْأَرْضِ (is) in فِي and (all) that وَمَا heavens
أَتَقُولُونَ for this بِهَذَا warrant سُلْطَانٍ (of) مِنْ you have عِنْدَكُمْ
you تَعْلَمُونَ (٦٨) not لَا what مَا Allah اللَّهِ against عَلَى do you say
عَلَى invent يَفْتَرُونَ those who الَّذِينَ verily إِنَّ say قُلْ know
will be (٦٩) يُفْلِحُونَ not لَا lie الْكَذِبَ Allah اللَّهِ against
ثُمَّ (this) world الدُّنْيَا in فِي a brief enjoyment مَتَاعٌ successful
then ثُمَّ (will be) their return مَرْجِعُهُمْ unto Us إِلَيْنَا and then
the الشَّدِيدَ torment الْعَذَابَ We shall make them taste نُذِيقُهُمُ
disbelieve يَكْفُرُونَ (٧٠) they used to كَانُوا because بِمَا severest

68. They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not. **69.** Say: "Verily, those who invent a lie against Allâh will never be successful" **70.** (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.

۞ وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ (٧١) فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ (٧٢)

إِذْ (of) Noah نُوحٍ the news نَبَأَ to them عَلَيْهِمْ and recite وَاتْلُ ۞
if إِنْ O my people يَا قَوْمِ to his people لِقَوْمِهِ he said قَالَ when
وَتَذْكِيرِي my stay (with you) مَقَامِي on you عَلَيْكُمْ hard كَبُرَ is كَانَ
فَعَلَى (of) Allah اللَّهِ of the Signs بِآيَاتِ and my reminding (you)
so gather you فَأَجْمِعُوا I put my trust تَوَكَّلْتُ Allah اللَّهِ then in
let يَكُنْ not لَا and ثُمَّ and your partners وَشُرَكَاءَكُمْ your plot أَمْرَكُمْ
اقْضُوا then ثُمَّ in doubt غُمَّةً for you عَلَيْكُمْ your plot أَمْرُكُمْ be
give me (٧١) تُنْظِرُونِ and not وَلَا on me إِلَيَّ pass your sentence

I سَأَلْتُكُم then not فَمَا you turn away تَوَلَّيْتُمْ but if فَإِن respite
my أَجْرِيَ (is) not إِنْ reward أَجْرٍ any مِّنْ have asked of you
and I have been وَأُمِرْتُ Allah ٱللَّهِ on عَلَى but إِلَّا reward
the Muslims ٱلْمُسْلِمِينَ ﴿٧٢﴾ of مِنَ be أَكُونَ to أَنْ commanded

71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayât* of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. **72.** "But if you turn away (from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh), then no reward have I asked of you, my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will)."

فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ ﴿٧٤﴾

and those وَمَن so We delivered him فَنَجَّيْنَٰهُ they denied him فَكَذَّبُوهُ
and We made them وَجَعَلْنَٰهُمْ the ship ٱلْفُلْكِ in فِى with him مَّعَهُۥ
while We وَأَغْرَقْنَا generations replacing one after another خَلَٰٓئِفَ
فَٱنظُرْ Our Signs بِـَٔايَٰتِنَا denied كَذَّبُوا۟ those who ٱلَّذِينَ drowned
(of) those ٱلْمُنذَرِينَ ﴿٧٣﴾ the end عَٰقِبَةُ was كَانَ how كَيْفَ then see
رُسُلًا after him مِنۢ بَعْدِهِۦ We sent بَعَثْنَا then ثُمَّ who were warned
they brought them فَجَآءُوهُم their people قَوْمِهِمْ to إِلَىٰ Messengers
بِمَا believe لِيُؤْمِنُوا۟ they would كَانُوا۟ but not فَمَا clear proofs بِٱلْبَيِّنَٰتِ
before hand مِن قَبْلُ (it) بِهِۦ they had already rejected كَذَّبُوا۟ what
(of) ٱلْمُعْتَدِينَ ﴿٧٤﴾ the hearts قُلُوبِ up عَلَىٰ We seal نَطْبَعُ thus كَذَٰلِكَ
the transgressors

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our *Ayât*. Then see what was the end of those who were warned. **74.** Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand.

Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ بِـَٔايَٰتِنَا فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا۟ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾ قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ ۖ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ ﴿٧٧﴾ قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾

وَهَٰرُونَ Moses مُوسَىٰ after them مِنۢ بَعْدِهِم We sent بَعَثْنَا then ثُمَّ
with بِـَٔايَٰتِنَا and his chiefs وَمَلَإِيْهِۦ Pharaoh فِرْعَوْنَ to إِلَىٰ and Aaron
and they وَكَانُوا۟ but they behaved arrogantly فَٱسْتَكْبَرُوا۟ Our Signs
came to them جَآءَهُمُ so when فَلَمَّا sinners مُّجْرِمِينَ ﴿٧٥﴾ folk قَوْمًا were
هَٰذَا indeed إِنَّ they said قَالُوٓا۟ from Us مِنْ عِندِنَا the truth ٱلْحَقُّ
say أَتَقُولُونَ Moses مُوسَىٰٓ said قَالَ clear مُّبِينٌ ﴿٧٦﴾ (is) magic لَسِحْرٌ this
it has come to جَآءَكُمْ when لَمَّا about the truth لِلْحَقِّ you (this)
be يُفْلِحُ and not وَلَا this هَٰذَا (is) magic أَسِحْرٌ you
have أَجِئْتَنَا they said قَالُوٓا۟ the magicians ٱلسَّٰحِرُونَ ﴿٧٧﴾ successful
we وَجَدْنَا from that عَمَّا to turn us away لِتَلْفِتَنَا you come to us
that لَكُمَا and may have وَتَكُونَ our fathers ءَابَآءَنَا on it عَلَيْهِ found
we نَحْنُ and not وَمَا the land ٱلْأَرْضِ in فِى greatness ٱلْكِبْرِيَآءُ you two
(are) going to believe بِمُؤْمِنِينَ ﴿٧٨﴾ in you two لَكُمَا

75. Then after them We sent Mûsâ (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our *Ayât*. But they behaved arrogantly and were *Mujrimûn* folk. **76.** So when came to them the truth from Us, they said: "This is indeed clear magic." **77.** Mûsâ (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." **78.** They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"

وَقَالَ فِرْعَوْنُ ٱئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٨٠﴾ فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾

سَٰحِرٍ every بِكُلِّ bring to me ٱئْتُونِى Pharaoh فِرْعَوْنُ and said وَقَالَ
the ٱلسَّحَرَةُ came جَآءَ and when فَلَمَّا well-versed عَلِيمٍ ﴿٧٩﴾ sorcerer
مَّآ cast down أَلْقُوا۟ Moses مُّوسَىٰٓ to them لَهُم said قَالَ sorcerers
they أَلْقَوْا۟ then when فَلَمَّآ (want to) cast مُّلْقُونَ ﴿٨٠﴾ you أَنتُم what
you have جِئْتُم what مَا Moses مُوسَىٰ said قَالَ had cast down
سَيُبْطِلُهُۥٓ Allah ٱللَّهَ surely إِنَّ (is) sorcery ٱلسِّحْرُ (it) بِهِ brought
set يُصْلِحُ does not لَا Allah ٱللَّهَ verily إِنَّ will make it invalid
and will وَيُحِقُّ (of) the evil-doers ٱلْمُفْسِدِينَ ﴿٨١﴾ the work عَمَلَ right
by بِكَلِمَٰتِهِۦ the truth ٱلْحَقَّ Allah ٱللَّهُ establish and make apparent
the sinners ٱلْمُجْرِمُونَ ﴿٨٢﴾ may hate it كَرِهَ however وَلَوْ His Words

79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer." **80.** And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!" **81.** Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery, Allâh will surely make it of no effect. Verily, Allâh does not set right the work of *Al-Mufsidûn*. **82.** "And Allâh will establish and make apparent the truth by His Words, however much the *Mujrimûn* may hate (it)."

فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِي۟هِمْ أَن يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى ٱلْأَرْضِ
وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ ﴿٨٣﴾ وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا۟ عَلَى ٱللَّهِ
تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٨٦﴾

the ذُرِّيَّةٌ except إِلَّا in Moses لِمُوسَىٰٓ believed ءَامَنَ but none فَمَآ
the fear خَوْفٍ because of عَلَىٰ his people قَوْمِهِۦ of مِّن offspring
he يَفْتِنَهُمْ lest أَن and their chiefs وَمَلَإِي۟هِمْ Pharaoh فِرْعَوْنَ of مِّن
(was) لَعَالٍ Pharaoh فِرْعَوْنَ and verily وَإِنَّ should persecute them
and he (was) وَإِنَّهُۥ the earth ٱلْأَرْضِ on فِى an arrogant tyrant
and said وَقَالَ the transgressors ٱلْمُسْرِفِينَ ﴿٨٣﴾ (one) of لَمِنَ indeed
believed ءَامَنتُم you have كُنتُمْ if إِن O my people يَٰقَوْمِ Moses مُوسَىٰ
كُنتُم if إِن put your trust تَوَكَّلُوٓا۟ then in Him فَعَلَيْهِ in Allah بِٱللَّهِ
تَوَكَّلْنَا Allah ٱللَّهِ in عَلَى they said فَقَالُوا۟ (are) Muslims مُّسْلِمِينَ ﴿٨٤﴾ you
a trial فِتْنَةً make us تَجْعَلْنَا not لَا our Lord! رَبَّنَا we put our trust
and وَنَجِّنَا (who are) wrong-doers ٱلظَّٰلِمِينَ ﴿٨٥﴾ for the folk لِّلْقَوْمِ

the ٱلْكَٰفِرِينَ ﴿٨٦﴾ folk ٱلْقَوْمِ from مِنَ by Your Mercy بِرَحْمَتِكَ save us disbelieving

83. But none believed in Mûsâ (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifûn*. **84.** And Mûsâ (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)." **85.** They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are *Zâlimûn*. **86.** "And save us by Your Mercy from the disbelieving folk."

وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ ۖ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٨٨﴾

and his brother وَأَخِيهِ Moses مُوسَىٰ to إِلَىٰ and We revealed وَأَوْحَيْنَآ in بِمِصْرَ for your people لِقَوْمِكُمَا you provide تَبَوَّءَا (saying) that أَن your dwellings بُيُوتَكُمْ and make وَٱجْعَلُوا۟ dwellings بُيُوتًا Egypt ٱلصَّلَوٰةَ and offer perfectly وَأَقِيمُوا۟ as places for your worship قِبْلَةً (to) the believers ٱلْمُؤْمِنِينَ ﴿٨٧﴾ and give glad tidings وَبَشِّرِ prayers You have إِنَّكَ our Lord! رَبَّنَآ Moses مُوسَىٰ and said وَقَالَ and his chiefs وَمَلَأَهُۥ Pharaoh فِرْعَوْنَ bestowed on ءَاتَيْتَ indeed (of) ٱلدُّنْيَا the life ٱلْحَيَوٰةِ in فِى and wealth وَأَمْوَٰلًا splendour زِينَةً that they may lead (men) astray لِيُضِلُّوا۟ our Lord! رَبَّنَا this world أَمْوَٰلِهِمْ destroy ٱطْمِسْ عَلَىٰٓ our Lord! رَبَّنَا Your Path سَبِيلِكَ from عَن so that فَلَا their hearts قُلُوبِهِمْ and harden وَٱشْدُدْ عَلَىٰ their wealth torment ٱلْعَذَابَ they see يَرَوُا۟ until حَتَّىٰ they will believe يُؤْمِنُوا۟ not the painful ٱلْأَلِيمَ ﴿٨٨﴾

87. And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *As-Salât*, and give glad tidings to the believers." **88.** And Mûsâ (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they

may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ ۞ وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ
فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا ۖ حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟
إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾

the دَّعْوَتُكُمَا (is) accepted أُجِيبَت verily قَدْ (Allah) said قَالَ
so you both keep to the Straight فَٱسْتَقِيمَا invocation of you both
(of) those ٱلَّذِينَ the path سَبِيلَ follow تَتَّبِعَآنِّ and not وَلَا Way
and We took ۞ وَجَٰوَزْنَا know (the truth) يَعْلَمُونَ ﴿٨٩﴾ not لَا who
فَأَتْبَعَهُمْ the sea ٱلْبَحْرَ (of) Israel إِسْرَٰٓءِيلَ the Children بِبَنِىٓ across
in بَغْيًا with his hosts وَجُنُودُهُۥ Pharaoh فِرْعَوْنُ and followed them
overtook أَدْرَكَهُ when إِذَآ till حَتَّىٰٓ and enmity وَعَدْوًا oppression
لَآ that أَنَّهُۥ I believe ءَامَنتُ he said قَالَ drowning ٱلْغَرَقُ him
in بِهِۦ believed ءَامَنَتْ (He) ٱلَّذِىٓ but إِلَّا god إِلَٰهَ (there is) no
مِنَ and I (am) وَأَنَا۠ (of) Israel إِسْرَٰٓءِيلَ the Children بَنُوٓا۟ Him
Muslims ٱلْمُسْلِمِينَ ﴿٩٠﴾ (one) of

89. Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way, and follow not the path of those who know not." **90.** And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He (Allâh) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."

ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾ فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً ۚ وَإِنَّ كَثِيرًا
مِّنَ ٱلنَّاسِ عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ ﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ
جَآءَهُمُ ٱلْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

you refused to believe عَصَيْتَ while وَقَدْ now (you believe) ءَآلْـَٰٔنَ
the ٱلْمُفْسِدِينَ ﴿٩١﴾ one of مِنَ and you were وَكُنتَ before قَبْلُ
your بِبَدَنِكَ We shall deliver نُنَجِّيكَ so this day فَٱلْيَوْمَ evil-doers

to لِمَنْ that you may be لِتَكُونَ (dead) body (out from the sea)
كَثِيرًا and verily وَإِنَّ a sign ءَايَةً come after you خَلْفَكَ those who
لَغَٰفِلُونَ ﴿٩٢﴾ Our Signs ءَايَٰتِنَا of عَنْ mankind ٱلنَّاسِ among مِّنَ many
the Children بَنِىٓ We settled بَوَّأْنَا and indeed وَلَقَدْ (are) heedless
honourable صِدْقٍ (in) a dwelling place مُبَوَّأَ (of) Israel إِسْرَٰٓءِيلَ
and فَمَا good things ٱلطَّيِّبَٰتِ with مِّنَ and provided them وَرَزَقْنَٰهُم
the ٱلْعِلْمُ came to them جَآءَهُمُ until حَتَّىٰ they differed ٱخْتَلَفُوا۟ not
between بَيْنَهُمْ will judge يَقْضِى your Lord رَبَّكَ verily إِنَّ knowledge
كَانُوا۟ in what فِيمَا (of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ them
they differ يَخْتَلِفُونَ ﴿٩٣﴾ in which فِيهِ they used to

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evildoers and the corrupters). **92.** So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayât*. **93.** And indeed We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allâh will judge between them on the Day of Resurrection in that in which they used to differ.

فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلْخَٰسِرِينَ ﴿٩٥﴾ إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

concerning that مِّمَّآ doubt شَكٍّ in فِى you are كُنتَ so if فَإِن
ٱلَّذِينَ then ask فَسْـَٔلِ unto you إِلَيْكَ We have revealed أَنزَلْنَآ which
before مِن قَبْلِكَ the Book ٱلْكِتَٰبَ (are) reading يَقْرَءُونَ those who
from مِن the truth ٱلْحَقُّ has come to you جَآءَكَ verily لَقَدْ you
those ٱلْمُمْتَرِينَ ﴿٩٤﴾ (of) مِنَ you be تَكُونَنَّ so not فَلَا your Lord رَّبِّكَ
those ٱلَّذِينَ (one) of مِنَ you be تَكُونَنَّ and not وَلَا who doubt
for then you فَتَكُونَ (of) Allah ٱللَّهِ Signs بِـَٔايَٰتِ deny كَذَّبُوا۟ who
those ٱلَّذِينَ truly إِنَّ the losers ٱلْخَٰسِرِينَ ﴿٩٥﴾ (one) of مِنَ shall be
the Word كَلِمَتُ against whom عَلَيْهِمْ has been justified حَقَّتْ
believe يُؤْمِنُونَ ﴿٩٦﴾ will not لَا (of) your Lord رَبِّكَ (Wrath)

94. So if you (O Muhammad ﷺ) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)], then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it). **95.** And be not one of those who belie the *Ayât* of Allâh, for then you shall be one of the losers. **96.** Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُاْ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾ فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ
ءَامَنُواْ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْيِ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾ وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِي ٱلْأَرْضِ
كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُواْ مُؤْمِنِينَ ﴿٩٩﴾

Sign ءَايَةٍ every كُلُّ should come to them جَآءَتْهُمْ even if وَلَوْ
فَلَوْلَا the painful ٱلْأَلِيمَ ﴿٩٧﴾ torment ٱلْعَذَابَ they see يَرَوُاْ until حَتَّىٰ
and فَنَفَعَهَآ that believed ءَامَنَتْ any town قَرْيَةٌ was كَانَتْ so if not
(of) يُونُسَ the people قَوْمَ except إِلَّا its faith إِيمَٰنُهَآ benefited it
عَنْهُمْ We removed كَشَفْنَا they believed ءَامَنُواْ when لَمَّآ Jonah
the ٱلْحَيَوٰةِ in فِي (of) disgrace ٱلْخِزْيِ the torment عَذَابَ from them
إِلَىٰ and permitted them to enjoy وَمَتَّعْنَٰهُمْ (of) the world ٱلدُّنْيَا life
لَءَامَنَ your Lord رَبُّكَ willed شَآءَ and had وَلَوْ a while حِينٍ ﴿٩٨﴾ for
all of كُلُّهُمْ earth ٱلْأَرْضِ on فِي those مَن would have believed
تُكْرِهُ so will you (O Mohammad) then أَفَأَنتَ together جَمِيعًا them
مُؤْمِنِينَ ﴿٩٩﴾ they become يَكُونُواْ until حَتَّىٰ mankind ٱلنَّاسَ compel
believers

97. Even if every sign should come to them, until they see the painful torment. **98.** Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) — except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. **99.** And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad ﷺ) then compel mankind, until they become believers.

وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَجْعَلُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ قُلِ ٱنظُرُواْ مَاذَا فِي
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِي ٱلْءَايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ
خَلَوْاْ مِن قَبْلِهِمْ ۚ قُلْ فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿١٠٢﴾

إِلَّا believe تُؤْمِنَ to أَن for any person لِنَفْسٍ it is كَانَ and not وَمَا
and He will put وَيَجْعَلُ (of) Allah ٱللَّهِ by the Leave بِإِذْنِ except
﴿١٠٠﴾ يَعْقِلُونَ do not لَا those who ٱلَّذِينَ on عَلَى the wrath ٱلرِّجْسَ
the ٱلسَّمَٰوَٰتِ (is) in فِى what مَاذَا behold ٱنظُرُوا۟ say قُلِ understand
ٱلْءَايَٰتُ benefit تُغْنِى but neither وَمَا and the earth وَٱلْأَرْضِ heavens
who ﴿١٠١﴾ يُؤْمِنُونَ not لَّا the people عَن قَوْمٍ nor warners وَٱلنُّذُرُ Signs
save إِلَّا they wait (for anything) يَنتَظِرُونَ then do فَهَلْ believe
passed away خَلَوْا۟ (of) those who ٱلَّذِينَ the days أَيَّامِ like مِثْلَ
I (am) (too) إِنِّى so wait فَٱنتَظِرُوٓا۟ say قُلْ before them مِن قَبْلِهِمْ
those who wait ﴿١٠٢﴾ ٱلْمُنتَظِرِينَ among مِّنَ with you مَعَكُم

100. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless. **101.** Say: "Behold all that is in the heavens and the earth," but neither *Ayât* nor warners benefit those who believe not. **102.** Then do they wait for (anything) save for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."

ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ ﴿١٠٣﴾ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٥﴾

and those وَٱلَّذِينَ Our Messengers رُسُلَنَا We save نُنَجِّى then ثُمَّ
upon Us عَلَيْنَا it is incumbent حَقًّا thus كَذَٰلِكَ believe ءَامَنُوا۟ who
يَٰٓأَيُّهَا say (O Muhammad) قُلْ the believers ﴿١٠٣﴾ ٱلْمُؤْمِنِينَ to save نُنجِ
as مِّن doubt شَكٍّ in فِى you are كُنتُمْ if إِن mankind ٱلنَّاسُ O you
worship أَعْبُدُ then I will not فَلَآ my religion (Islam) دِينِى to
Allah ٱللَّهِ besides مِن دُونِ you worship تَعْبُدُونَ those whom ٱلَّذِينَ
causes you يَتَوَفَّىٰكُمْ Who ٱلَّذِى Allah ٱللَّهَ I worship أَعْبُدُ but وَلَٰكِنْ
(one) of مِنَ be أَكُونَ to أَنْ and I am commanded وَأُمِرْتُ to die
وَجْهَكَ direct entirely أَقِمْ and that وَأَنْ the believers ﴿١٠٤﴾ ٱلْمُؤْمِنِينَ
upright حَنِيفًا towards the religion لِلدِّينِ your face (O Muhammad)

the polytheists ٱلْمُشْرِكِينَ	(one) of مِنَ	you be تَكُونَنَّ	and never وَلَا	

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers. **104.** Say (O Muhammad ﷺ): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers. **105.** "And (it is revealed to me): Direct your face (O Muhammad ﷺ) entirely towards the religion *Hanîf* (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the *Mushrikûn.*

وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾ وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾

لَا	what مَا	Allah ٱللَّهِ	besides مِن دُونِ	invoke تَدْعُ	and not وَلَا
but فَإِن	hurt you يَضُرُّكَ	nor وَلَا	will profit you يَنفَعُكَ	neither	
of مِّنَ	then (will be) إِذًا	so verily you فَإِنَّكَ	you did so فَعَلْتَ	if	
ٱللَّهُ	touches you يَمْسَسْكَ	and if وَإِن	the wrong-doers ٱلظَّٰلِمِينَ ﴿١٠٦﴾		
who can remove كَاشِفَ	(there is) none فَلَا	with hurt بِضُرٍّ	Allah		
بِخَيْرٍ	He intends for you يُرِدْكَ	and if وَإِن	He هُوَ	but إِلَّا	it لَهُۥٓ
His لِفَضْلِهِۦ	who can repel رَآدَّ	(there is) none فَلَا	any good		
whosoever مَن	with it بِهِۦ	He reaches يُصِيبُ	Favour		
(is) the ٱلْغَفُورُ	and He وَهُوَ	His slaves عِبَادِهِۦ	of مِنْ	He wills يَشَآءُ	
the Most Merciful ٱلرَّحِيمُ ﴿١٠٧﴾	Oft-Forgiving				

106. "And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Zâlimûn.*" **107.** And if Allâh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾ وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿١٠٩﴾

has come to جَآءَكُمُ verily قَدْ mankind ٱلنَّاسُ O you يَـٰٓأَيُّهَا say قُلْ
so whosoever فَمَنِ your Lord رَّبِّكُمْ from مِن the truth ٱلْحَقُّ you
for لِنَفْسِهِۦ he is guided يَهْتَدِى then only فَإِنَّمَا receives guidance ٱهْتَدَىٰ
goes astray ضَلَّ and whosoever وَمَن (the good of) his own self
and not وَمَآ to his own loss عَلَيْهَا he strays يَضِلُّ then only فَإِنَّمَا
as a disposer of affairs بِوَكِيلٍ ﴿١٠٨﴾ (set) over you عَلَيْكُم I (am) أَنَا۠
وَٱصْبِرْ unto you إِلَيْكَ is revealed يُوحَىٰٓ what مَا and follow وَٱتَّبِعْ
and وَهُوَ Allah ٱللَّهُ gives judgement يَحْكُمَ till حَتَّىٰ and be patient
(of) judges ٱلْحَـٰكِمِينَ ﴿١٠٩﴾ (is) the Best خَيْرُ He

108. Say: "O you mankind! Now truth (i.e. the Qur'ân and Prophet Muhammad ﷺ), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a *Wakîl* (disposer of affairs to oblige you for guidance)." **109.** And (O Muhammad ﷺ), follow the Revelation sent unto you, and be patient till Allâh gives judgement. And He is the Best of judges.

سُورَةُ هُودٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

الٓر ۚ كِتَـٰبٌ أُحْكِمَتْ ءَايَـٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۚ إِنَّنِى لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُمَتِّعْكُم مَّتَـٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥ ۖ وَإِن تَوَلَّوْا۟ فَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

ءَايَـٰتُهُۥ are prefected أُحْكِمَتْ (this is) a Book كِتَـٰبٌ Alif-Lam-Ra الٓر
لَّدُنْ from مِن explained in detail فُصِّلَتْ then ثُمَّ the Verses thereof
Well-Acquainted خَبِيرٍ ﴿١﴾ (is) All-Wise حَكِيمٍ One (Allah) Who
verily I إِنَّنِى Allah ٱللَّهَ but إِلَّا you worship تَعْبُدُوٓا۟ (saying) none أَلَّا
a warner نَذِيرٌ from Him مِّنْهُ unto you لَكُم (Muhammad) (am)
you ٱسْتَغْفِرُوا۟ and that وَأَنِ and a bringer of glad tidings وَبَشِيرٌ ﴿٢﴾
turn تُوبُوٓا۟ and then ثُمَّ (of) your Lord رَبَّكُمْ seek the forgiveness
مَّتَـٰعًا that He may grant you يُمَتِّعْكُم to Him إِلَيْهِ in repentance
وَيُؤْتِ appointed مُّسَمًّى a term أَجَلٍ for إِلَىٰٓ good حَسَنًا enjoyment

His فَضْلَهُۥ (of) grace فَضْلٍ owner ذِى (to) every كُلَّ and bestow
عَلَيْكُمْ fear أَخَافُ (say) I فَإِنِّىٓ they turn away تَوَلَّوْا۟ and if وَإِن Grace
Day (the Day of Ressurection) يَوْمٍ the torment عَذَابَ for you
(of) a Great كَبِيرٍ ٣

Sûrat 11. *Hûd*
[(Prophet) Hûd]

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise Well-Acquainted (with all things). **2.** (Saying) worship none but Allâh. Verily, I (Muhammad ﷺ) am unto you from Him a warner and a bringer of glad tidings. **3.** And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

إِلَى ٱللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٤ أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا۟ مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ٥

كُلِّ over عَلَىٰ and He وَهُوَ (is) your return مَرْجِعُكُمْ Allah ٱللَّهِ to إِلَى
they إِنَّهُمْ no doubt أَلَآ (is) Omnipotent قَدِيرٌ ٤ thing شَىْءٍ every
مِنْهُ that they may hide لِيَسْتَخْفُوا۟ their breasts صُدُورَهُمْ fold up يَثْنُونَ
they cover يَسْتَغْشُونَ (even) when حِينَ surely أَلَا from Him
what مَا He knows يَعْلَمُ with their garments ثِيَابَهُمْ themselves
verily إِنَّهُۥ they reveal يُعْلِنُونَ and what وَمَا they conceal يُسِرُّونَ
of that which is بِذَاتِ (is) the All-Knower عَلِيمٌۢ He
(in) the breasts ٱلصُّدُورِ ٥

4. To Allâh is your return, and He is Able to do all things." **5.** No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

۞ وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَٰبٍ مُّبِينٍ ﴿٦﴾ وَهُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

فِي moving (living) creature دَآبَّةٍ any مِن and (there is) no وَمَا ۞
its رِزْقُهَا Allah ٱللَّهِ (is) due from عَلَى but إِلَّا earth ٱلْأَرْضِ on
وَمُسْتَوْدَعَهَا its dwelling place مُسْتَقَرَّهَا and He knows وَيَعْلَمُ provision
a Clear ﴿٦﴾ مُّبِينٍ Book كِتَٰبٍ (is) in فِي all كُلٌّ and its deposit
the ٱلسَّمَٰوَٰتِ has created خَلَقَ Who ٱلَّذِي and He (it is) وَهُوَ
وَكَانَ Days أَيَّامٍ six سِتَّةِ in فِي and the earth وَٱلْأَرْضَ heavens
that لِيَبْلُوَكُمْ the water ٱلْمَآءِ on عَلَى His Throne عَرْشُهُۥ and was
in عَمَلًا (is) the best أَحْسَنُ which of you أَيُّكُمْ He might try you
you إِنَّكُم you were to say (to them) قُلْتَ but if وَلَئِن deeds
لَيَقُولَنَّ death ٱلْمَوْتِ after مِنۢ بَعْدِ shall be raised up مَّبْعُوثُونَ indeed
إِنْ disbelieve كَفَرُوٓا۟ those who ٱلَّذِينَ would be sure to say
obvious ﴿٧﴾ مُّبِينٌ magic سِحْرٌ but إِلَّا this is هَٰذَآ nothing

6. And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterous or grave). All is in a Clear Book (*Al-Lauh Al-Mahfûz* — the Book of Decrees with Allâh).
7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."

وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨﴾ وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ﴿٩﴾ وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ ۚ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

إِلَىٰٓ the torment ٱلْعَذَابَ for them عَنْهُمُ We delay أَخَّرْنَا and if وَلَئِنْ
مَا they are sure to say لَّيَقُولُنَّ a determined مَّعْدُودَةٍ term أُمَّةٍ till
it يَأْتِيهِمْ on the day يَوْمَ verily أَلَا keeps it back يَحْبِسُهُۥٓ what
from عَنْهُمْ will turn it away مَصْرُوفًا nothing لَيْسَ reaches them
بِهِۦ they used كَانُوا۟ what مَّا them بِهِم and sorrounded وَحَاقَ them

We give a taste أَذَقْنَا	and if وَلَئِنْ	to mock يَسْتَهْزِءُونَ ۝٨	at it				
نَزَعْنَاهَا	then ثُمَّ	(of) Mercy رَحْمَةً	from Us مِنَّا	man الْإِنسَانَ			
he is despairing لَيَئُوسٌ	verily he إِنَّهُ	from him مِنْهُ	withdraw it				
نَعْمَاءَ	We let him taste أَذَقْنَاهُ	but if وَلَئِنْ	ungrateful كَفُورٌ ۝٩				
has مَسَّتْهُ	evil (poverty and harm) ضَرَّاءَ	after بَعْدَ	good (favour)				
السَّيِّئَاتُ	have departed ذَهَبَ	he is sure to say لَيَقُولَنَّ	touched him				
and فَخُورٌ ۝١٠	(is) exultant لَفَرِحٌ	surely he إِنَّهُ	from me عَنِّي	ills			
boastful							

8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock! **9.** And if We give man a taste of mercy from Us, and then withdraw it from him, verily, He is despairing, ungrateful. **10.** But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝١١ فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَن يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝١٢ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ۝١٣

and do وَعَمِلُوا	show patience صَبَرُوا	those who الَّذِينَ	except إِلَّا
theirs will be لَهُم	those أُولَٰئِكَ	righteous good deeds الصَّالِحَاتِ	
a great كَبِيرٌ ۝١١	and reward (Paradise) وَأَجْرٌ	forgiveness مَّغْفِرَةٌ	
بَعْضَ may give up	تَارِكٌ so perchance you (Muhammad)	فَلَعَلَّكَ	
and وَضَائِقٌ	unto you إِلَيْكَ	is revealed يُوحَىٰ	(of) what مَا a part
يَقُولُوا because أَن	your breast صَدْرُكَ	for it بِهِ	that feels straitened
unto him عَلَيْهِ	been sent down أُنزِلَ	why has not لَوْلَا	they say
an angel مَلَكٌ	with him مَعَهُ	has come جَاءَ	or أَوْ a treasure كَنزٌ
عَلَىٰ and Allah وَاللَّهُ	(are) a warner نَذِيرٌ	you أَنتَ	but only إِنَّمَا
يَقُولُونَ or أَمْ	(is) a Guardian وَكِيلٌ ۝١٢	things شَيْءٍ	all كُلِّ over

فَأْتُوا say قُلْ he (Muhammad) forged it (the Quran) افْتَرَاهُ they say
like it مِّثْلِهِ Surahs (Chapters) سُوَرٍ ten بِعَشْرِ bring you then
مَنِ you can اسْتَطَعْتُم whomever مَنِ and call وَادْعُوا forged مُفْتَرَيَاتٍ
speak the صَادِقِينَ ﴿١٣﴾ you كُنتُمْ if إِن Allah اللَّهِ other than دُونِ
truth

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise). **12.** So perchance you (Muhammad ﷺ) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allâh is a *Wakîl* (Disposer of affairs, Trustee, Guardian) over all things. **13.** Or they say, "He (Prophet Muhammad ﷺ) forged it (the Qur'ân)." Say: "Bring you then ten forged *Sûrah* (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"

فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَن لَّا إِلَٰهَ إِلَّا هُوَ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾ مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٦﴾

know then فَاعْلَمُوا you لَكُمْ they answer يَسْتَجِيبُوا if then not فَإِلَّمْ
with the بِعِلْمِ it (the Quran) is sent down أُنزِلَ that أَنَّمَا
god إِلَٰهَ (there is) no لَّا and that وَأَن (of) Allah اللَّهِ Knowledge
be مُّسْلِمُونَ ﴿١٤﴾ you أَنتُم will then فَهَلْ He هُوَ except إِلَّا
the life الْحَيَاةَ wanting يُرِيدُ (was) كَانَ whosoever مَن Muslims
We shall pay in full نُوَفِّ and its glitter وَزِينَتَهَا (of) the world الدُّنْيَا
وَهُمْ therein فِيهَا (the wages of) their deeds أَعْمَالَهُمْ to them إِلَيْهِمْ
أُولَٰئِكَ will have decrease يُبْخَسُونَ ﴿١٥﴾ not لَا therein فِيهَا and they
in فِي for them لَهُمْ there is nothing لَيْسَ those الَّذِينَ they are
مَا and is vain وَحَبِطَ Fire النَّارُ but إِلَّا the Hereafter الْآخِرَةِ
مَّا and (is) of no effect وَبَاطِلٌ therein فِيهَا they did صَنَعُوا what
do يَعْمَلُونَ ﴿١٦﴾ they used to كَانُوا that which

14. If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that *Lâ ilâha illa Huwa*: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)? **15.** Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. **16.** They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً ۚ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۚ وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ ۚ فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

عَلَىٰ is كَانَ is he who أَفَمَن
وَيَتْلُوهُ his Lord رَّبِّهِۦ from مِّن a clear proof (the Quran) بَيِّنَةٍ on
from مِّنْهُ a witness (Prophet Muhammad) شَاهِدٌ and recites it
(of) مُوسَىٰٓ (came) the Book كِتَٰبُ and before it وَمِن قَبْلِهِۦ Him
يُؤْمِنُونَ they أُو۟لَٰٓئِكَ and a mercy وَرَحْمَةً a guidance إِمَامًا Moses
it (the بِهِۦ reject يَكْفُرْ but those that وَمَن therein بِهِۦ believe
the sects (Jews, Christians and all the other ٱلْأَحْزَابِ of مِنَ Quran)
(will be) their مَوْعِدُهُۥ the Fire فَٱلنَّارُ non-Muslim nations)
مِّنْهُ doubt مِرْيَةٍ in فِى be تَكُ so do not فَلَا promised meeting-place
your Lord رَّبِّكَ from مِن (is) the truth ٱلْحَقُّ verily it إِنَّهُ about it
يُؤْمِنُونَ ﴿١٧﴾ not لَا (of) the mankind ٱلنَّاسِ most أَكْثَرَ but وَلَٰكِنَّ
believe

17. Can they (Muslims) who rely on a clear proof (the Qur'ân) from their Lord, and whom a witness [Jibrîl (Gabriel عليه السلام)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mûsâ (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting place. So be not in doubt about it (i.e. those who denied Prophet Muhammad ﷺ and also denied all that which he brought from Allâh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ
كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ
كَافِرُونَ ﴿١٩﴾ أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۘ يُضَاعَفُ لَهُمُ الْعَذَابُ ۚ مَا
كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

افْتَرَىٰ than he who مِمَّنِ does more wrong أَظْلَمُ and who وَمَنْ
يُعْرَضُونَ such أُولَٰئِكَ a lie كَذِبًا Allah اللَّهِ against عَلَى invents
and will say وَيَقُولُ their Lord رَبِّهِمْ before عَلَىٰ will be brought
كَذَبُوا who الَّذِينَ these are the ones هَٰؤُلَاءِ the witnesses الْأَشْهَادُ
the Curse لَعْنَةُ no doubt أَلَا their Lord رَبِّهِمْ against عَلَىٰ lied
those الَّذِينَ the wrong-doers الظَّالِمِينَ ﴿١٨﴾ (is) on عَلَى (of) Allah اللَّهِ
(of) اللَّهِ the Path سَبِيلِ from عَنْ hinder (others) يَصُدُّونَ who
and they وَهُمْ crookedness عِوَجًا and seek therein وَيَبْغُونَهَا Allah
أُولَٰئِكَ (are) disblievers كَافِرُونَ ﴿١٩﴾ (they) هُمْ in the Herefter بِالْآخِرَةِ
able to escape (from مُعْجِزِينَ will be يَكُونُوا not لَمْ such
they لَهُمْ did كَانَ nor وَمَا earth الْأَرْضِ on فِي Allah's Torment)
protectors أَوْلِيَاءَ any مِنْ Allah اللَّهِ besides مِنْ دُونِ have
كَانُوا not مَا the torment الْعَذَابُ for them لَهُمُ will be doubled يُضَاعَفُ
they كَانُوا nor وَمَا to hear السَّمْعَ they could bear يَسْتَطِيعُونَ (were)
see يُبْصِرُونَ ﴿٢٠﴾ used to

18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the Curse of Allâh is on the *Zâlimûn* (polytheists, wrongdoers, oppressors). **19.** Those who hinder (others) from the path of Allâh (Islâmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter. **20.** By no means will they escape (from Allâh's Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, inspite of the fact that they had the sense of hearing and sight).

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٢١﴾ لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ
الْأَخْسَرُونَ ﴿٢٢﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا
خَالِدُونَ ﴿٢٣﴾ ۞ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

their أَنفُسَهُمْ have lost خَسِرُوا who الَّذِينَ (they are) those أُولَٰئِكَ
كَانُوا what مَّا from them عَنْهُم and will vanish وَضَلَّ ownselves
أَنَّهُمْ certainly لَا جَرَمَ inventing (false deities) ﴿٢١﴾ يَفْتَرُونَ they were
هُمُ the Hereafter الْآخِرَةِ in فِي they are those (who will be)
those who الَّذِينَ verily إِنَّ the greatest losers ﴿٢٢﴾ الْأَخْسَرُونَ (they)
وَأَخْبَتُوا righteous good deeds الصَّالِحَاتِ and do وَعَمِلُوا believe آمَنُوا
they أُولَٰئِكَ their Lord رَبِّهِمْ before إِلَىٰ and humble themselves
فِيهَا they هُمْ (of) Paradise الْجَنَّةِ (will be) the dwellers أَصْحَابُ
الْفَرِيقَيْنِ the likeness مَثَلُ ۞ will dwell forever ﴿٢٣﴾ خَالِدُونَ therein
and the وَالْأَصَمِّ (is) as the blind كَالْأَعْمَىٰ (of) the two parties
and the hearer وَالسَّمِيعِ and the seer وَالْبَصِيرِ deaf
will not أَفَلَا when compared مَثَلًا they equal يَسْتَوِيَانِ are هَلْ
you take heed ﴿٢٤﴾ تَذَكَّرُونَ

21. They are those who have lost their ownselves, and their invented false deities will vanish from them. **22.** Certainly, they are those who will be the greatest losers in the Hereafter. **23.** Verily, those who believe and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever. **24.** The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
أَلِيمٍ ﴿٢٦﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ
أَرَاذِلُنَا بَادِيَ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

his people قَوْمِهِ to إِلَىٰ Noah نُوحًا We sent أَرْسَلْنَا and indeed وَلَقَدْ
as warner نَذِيرٌ (have come) to you لَكُمْ (and he said) verily I إِنِّي
اللَّهَ but إِلَّا you worship تَعْبُدُوا none لَّا that أَن a plain ﴿٢٥﴾ مُّبِينٌ

the torment عَذَابَ for you عَلَيْكُمْ I fear أَخَافُ surely I إِنِّىٓ Allah
ٱلَّذِينَ the chiefs ٱلْمَلَأُ so said فَقَالَ a painful ﴿٢٦﴾ أَلِيمٍ (of) Day يَوْمٍ
قَوْمِهِۦ among مِن disbelieved كَفَرُوا۟ (of) those who
مِّثْلَنَا a man بَشَرًا but إِلَّا we see you نَرَىٰكَ not مَا his people
إِلَّا any follow you ٱتَّبَعَكَ we see you نَرَىٰكَ nor وَمَا like ourselves
(are) the rejected among أَرَاذِلُنَا (they) هُمْ those who ٱلَّذِينَ but
وَمَا without deep| thinking بَادِىَ ٱلرَّأْىِ us
فَضْلٍ any مِن above us عَلَيْنَا in you لَكُمْ we see نَرَىٰ and do not
(are) liars ﴿٢٧﴾ كَٰذِبِينَ we think you نَظُنُّكُمْ in fact بَلْ merit

25. And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner." **26.** "That you worship none but Allâh; surely, I fear for you the torment of a painful Day." **27.** The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى رَحْمَةً مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَٰرِهُونَ ﴿٢٨﴾ وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾

I كُنتُ if إِن do you see أَرَءَيْتُمْ O my people! يَٰقَوْمِ He said قَالَ
وَءَاتَىٰنِى my Lord رَّبِّى from مِّن a clear proof بَيِّنَةٍ (on) عَلَىٰ was
but فَعُمِّيَتْ from Him عِندِهِۦ مِّنْ a Mercy رَحْمَةً and He has given me
أَنُلْزِمُكُمُوهَا from your (sight) عَلَيْكُمْ that (Mercy) has been obscured
for it لَهَا when you وَأَنتُمْ shall we compel you to accept it
I أَسْـَٔلُكُمْ not لَآ and O my people! وَيَٰقَوْمِ have hatred ﴿٢٨﴾ كَٰرِهُونَ
my reward أَجْرِىَ (is) none إِنْ wealth مَالًا for it عَلَيْهِ ask of you
going to بِطَارِدِ I (am) أَنَا۠ and not وَمَآ Allah ٱللَّهِ upon عَلَى but إِلَّا
surely they إِنَّهُم who have believed ءَامَنُوٓا۟ those ٱلَّذِينَ drive away
see أَرَىٰكُمْ but I وَلَٰكِنِّىٓ their Lord رَبِّهِمْ are going to meet مُّلَٰقُوا۟
that are ignorant ﴿٢٩﴾ تَجْهَلُونَ a people قَوْمًا you

28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it? **29.** "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

وَيَٰقَوْمِ مَن يَنصُرُنِى مِنَ ٱللَّهِ إِن طَرَدتُّهُمْ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾ وَلَآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ
أَقُولُ إِنِّى مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ تَزْدَرِىٓ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِىٓ أَنفُسِهِمْ ۖ إِنِّىٓ إِذًا لَّمِنَ
ٱلظَّٰلِمِينَ ﴿٣١﴾

against مِنَ will help me يَنصُرُنِى who مَن and O my people! وَيَٰقَوْمِ
will not then أَفَلَا I drove them away طَرَدتُّهُمْ if إِن Allah ٱللَّهِ
to لَكُمْ I say أَقُولُ and do not وَلَآ you give a thought تَذَكَّرُونَ ﴿٣٠﴾
(of) Allah ٱللَّهِ (are) the Treasures خَزَآئِنُ (that) with me عِندِى you
I say أَقُولُ nor وَلَآ the unseen ٱلْغَيْبَ (that) I know أَعْلَمُ nor وَلَآ
of لِلَّذِينَ I say أَقُولُ nor وَلَآ an angel مَلَكٌ verily I (am) إِنِّى
will never لَن your eyes أَعْيُنُكُمْ look down upon تَزْدَرِىٓ those whom
Allah ٱللَّهُ any good خَيْرًا Allah ٱللَّهُ will bestow on them يُؤْتِيَهُمُ
إِنِّىٓ their inner-selves أَنفُسِهِمْ (is) in فِىٓ what بِمَا knows best أَعْلَمُ
ٱلظَّٰلِمِينَ ﴿٣١﴾ indeed (one) of لَّمِنَ in that case إِذًا verily I (should be)
the wrong-doers

30. "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought? **31.** "And I do not say to you that with me are the Treasures of Allâh, "Nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief). In that case, I should, indeed be one of the *Zâlimûn* (wrongdoers, oppressors)."

قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣٢﴾ قَالَ إِنَّمَا يَأْتِيكُم بِهِ
ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنفَعُكُمْ نُصْحِىٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ هُوَ
رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

you disputed us جَٰدَلْتَنَا verily قَدْ O Noah يَٰنُوحُ they said قَالُوا۟
the dispute with us جِدَٰلَنَا and much have you prolonged فَأَكْثَرْتَ
if إِن you threaten us تَعِدُنَآ what بِمَا now bring upon us فَأْتِنَا
إِنَّمَا He said قَالَ the truthful ٱلصَّٰدِقِينَ ﴿٣٢﴾ of مِنَ you are كُنتَ
He wills شَآءَ if إِن Allah ٱللَّهُ it بِهِ will bring on you يَأْتِيكُم only
and not وَلَا will escape (it) بِمُعْجِزِينَ ﴿٣٣﴾ you أَنتُم and then not وَمَآ
أَنْ I wish أَرَدتُّ even if إِنْ my advice نُصْحِىٓ will profit you يَنفَعُكُمْ
Allah ٱللَّهُ was كَانَ if إِن to you لَكُمْ give good counsel أَنصَحَ to
(is) your رَبُّكُمْ He هُوَ keep you astray يُغْوِيَكُمْ ۚ to أَن wanting يُرِيدُ
you shall be returned تُرْجَعُونَ ﴿٣٤﴾ and to Him وَإِلَيْهِ Lord

32. They said: "O Nûh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful." **33.** He said: "Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not. **34.** "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَىَّ إِجْرَامِى وَأَنَا۠ بَرِىٓءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾ وَأُوحِىَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤْمِنَ
مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾ وَٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ
ظَلَمُوٓا۟ ۚ إِنَّهُم مُّغْرَقُونَ ﴿٣٧﴾

He (Muhammad) has fabricated it ٱفْتَرَىٰهُ ۖ they say يَقُولُونَ or أَمْ
upon فَعَلَىَّ I have fabricated it ٱفْتَرَيْتُهُۥ if إِنِ say قُلْ (the Quran)
of مِّمَّا innocent بَرِىٓءٌ and I (am) وَأَنَا۠ my crime إِجْرَامِى me (be)
and it was وَأُوحِىَ crime you commit تُجْرِمُونَ ﴿٣٥﴾ what
believe يُؤْمِنَ never لَن that will أَنَّهُۥ Noah نُوحٍ to إِلَىٰ revealed
have قَدْ those who مَن except إِلَّا your people قَوْمِكَ of مِن
because of بِمَا be sad تَبْتَئِسْ so not فَلَا believed ءَامَنَ already
ٱلْفُلْكَ and construct وَٱصْنَعِ do يَفْعَلُونَ ﴿٣٦﴾ they used to كَانُوا۟ what
and with Our Revelation وَوَحْيِنَا under Our Eyes بِأَعْيُنِنَا the ship
(of) those who ٱلَّذِينَ on behalf فِى address Me تُخَٰطِبْنِى and not وَلَا
to be drowned مُّغْرَقُونَ ﴿٣٧﴾ they are sruely إِنَّهُم did wrong ظَلَمُوٓا۟

35. Or they (the pagans of Makkah) say: "He (Muhammad ﷺ) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit." **36.** And it was revealed to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do. **37.** "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."

وَيَصْنَعُ ٱلْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِۦ سَخِرُوا۟ مِنْهُ ۚ قَالَ إِن تَسْخَرُوا۟ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾ حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ قُلْنَا ٱحْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنَ ۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ ﴿٤٠﴾

and وَكُلَّمَا the ship ٱلْفُلْكَ and he was constructing وَيَصْنَعُ
his قَوْمِهِۦ of مِّن the chiefs مَلَأٌ by him عَلَيْهِ passed مَرَّ whenever
إِن He said قَالَ of him مِنْهُ they made a mockery سَخِرُوا۟ people
at you مِنكُمْ mock نَسْخَرُ so we فَإِنَّا at us مِنَّا you mock تَسْخَرُوا۟ if
مَن you know تَعْلَمُونَ and will فَسَوْفَ you mock تَسْخَرُونَ ﴿٣٨﴾ as كَمَا
that يُخْزِيهِ a torment عَذَابٌ on whom will come يَأْتِيهِ who (it is)
torment عَذَابٌ on whom عَلَيْهِ and will fall وَيَحِلُّ will disgrace him
(there) came جَآءَ when إِذَا (so it was) till حَتَّىٰٓ a lasting مُّقِيمٌ ﴿٣٩﴾
قُلْنَا the oven ٱلتَّنُّورُ and gushed forth وَفَارَ Our Command أَمْرُنَا
a زَوْجَيْنِ each كُلٍّ of مِن therein فِيهَا carry ٱحْمِلْ We said
إِلَّا and your family وَأَهْلَكَ two (male and female) ٱثْنَيْنِ pair
against whom عَلَيْهِ has already gone forth سَبَقَ him مَن except
ءَامَنَ and not وَمَآ believed ءَامَنَ and those who وَمَنْ the Word ٱلْقَوْلُ
a few قَلِيلٌ ﴿٤٠﴾ except إِلَّا with him مَعَهُۥٓ believed

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking. **39.** "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment." **40.** (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe. And none believed with him, except a few."

۞وَقَالَ ٱرۡكَبُواْ فِيهَا بِسۡمِ ٱللَّهِ مَجۡرٜىٰهَا وَمُرۡسَىٰهَآۚ إِنَّ رَبِّي لَغَفُورٞ رَّحِيمٞ ﴿٤١﴾ وَهِيَ تَجۡرِي بِهِمۡ فِي مَوۡجٖ كَٱلۡجِبَالِ وَنَادَىٰ نُوحٌ ٱبۡنَهُۥ وَكَانَ فِي مَعۡزِلٖ يَٰبُنَيَّ ٱرۡكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلۡكَٰفِرِينَ ﴿٤٢﴾

in the بِسۡمِ therein فِيهَا embark ٱرۡكَبُواْ and he (Noah) said ۞وَقَالَ وَمُرۡسَىٰهَآۚ (will be) its moving course مَجۡرٜىٰهَا (of) Allah ٱللَّهِ Name (is) لَغَفُورٞ my Lord رَبِّي surely إِنَّ and its resting anchorage تَجۡرِي so it (the ship) وَهِيَ Most Merciful ﴿٤١﴾ رَّحِيمٞ Oft-Forgiving like كَٱلۡجِبَالِ the waves مَوۡجٖ amidst فِي with them بِهِمۡ sailed وَكَانَ to his son ٱبۡنَهُۥ Noah نُوحٌ and called out وَنَادَىٰ mountains embark ٱرۡكَب O my son! يَٰبُنَيَّ apart مَعۡزِلٖ (in) فِي and he was the ﴿٤٢﴾ ٱلۡكَٰفِرِينَ with مَّعَ be تَكُن and not وَلَا with us مَّعَنَا disbelievers

41. And he [Nûh (Noah) عليه السلام] said: "Embark therein: in the Name of Allâh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (*Tafsir At-Tabarî*) **42.** So it (the ship) sailed with them amidst waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."

قَالَ سَـَٔاوِيٓ إِلَىٰ جَبَلٖ يَعۡصِمُنِي مِنَ ٱلۡمَآءِۚ قَالَ لَا عَاصِمَ ٱلۡيَوۡمَ مِنۡ أَمۡرِ ٱللَّهِ إِلَّا مَن رَّحِمَۚ وَحَالَ بَيۡنَهُمَا ٱلۡمَوۡجُ فَكَانَ مِنَ ٱلۡمُغۡرَقِينَ ﴿٤٣﴾ وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ وَيَٰسَمَآءُ أَقۡلِعِي وَغِيضَ ٱلۡمَآءُ وَقُضِيَ ٱلۡأَمۡرُ وَٱسۡتَوَتۡ عَلَى ٱلۡجُودِيِّۖ وَقِيلَ بُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٤٤﴾

جَبَلٖ to إِلَىٰ I will betake myself سَـَٔاوِيٓ he (the son) replied قَالَ قَالَ the water ٱلۡمَآءِۚ from مِنَ it will save me يَعۡصِمُنِي a mountain مِنۡ this day ٱلۡيَوۡمَ saviour عَاصِمَ (there is) no لَا he (Noah) said him on whom مَن except إِلَّا (of) Allah ٱللَّهِ the Decree أَمۡرِ from ٱلۡمَوۡجُ in between them بَيۡنَهُمَا and came وَحَالَ He has mercy رَّحِمَۚ the ﴿٤٣﴾ ٱلۡمُغۡرَقِينَ among مِنَ so he (the son) was فَكَانَ the wave swallow up ٱبۡلَعِي O earth! يَٰٓأَرۡضُ and it was said وَقِيلَ drowned وَغِيضَ withold (your rain) أَقۡلِعِي and O sky! وَيَٰسَمَآءُ your water مَآءَكِ ٱلۡأَمۡرُ and was fulfilled وَقُضِيَ the water ٱلۡمَآءُ and was diminished ٱلۡجُودِيِّۖ on عَلَى and it (the ship) rested وَٱسۡتَوَتۡ the Decree (of Allah)

with the people لِّلْقَوْمِ away بُعْدًا and it was said وَقِيلَ Mount Judi
who are wrong-doers ٱلظَّٰلِمِينَ ﴿٤٤﴾

43. The son replied: "I will betake myself to some mountain, it will save me from the water." Nûh (Noah) said: "This day there is no saviour from the Decree of Allâh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned. **44.** And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And it (the ship) rested on (Mount) Judi, and it was said: "Away with the people who are *Zalimûn* (polytheists and wrongdoing)!"

وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ ٱلْحَٰكِمِينَ ﴿٤٥﴾ قَالَ يَٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّىٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِى وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ ﴿٤٧﴾

رَبِّ and said فَقَالَ his Lord رَّبَّهُۥ Noah نُوحٌ and called وَنَادَىٰ
my family أَهْلِى (is) of مِنْ my son ٱبْنِى verily إِنَّ O my Lord!
and وَأَنتَ (is) true ٱلْحَقُّ Your Promise وَعْدَكَ and certainly وَإِنَّ
He قَالَ (of) the judges ٱلْحَٰكِمِينَ ﴿٤٥﴾ (are) the Most Just أَحْكَمُ You
your أَهْلِكَ of مِنْ (is) not لَيْسَ surely he إِنَّهُۥ O Noah! يَٰنُوحُ said
فَلَا righteous صَٰلِحٍ (is) not غَيْرُ his work عَمَلٌ verily he إِنَّهُۥ family
of which بِهِۦ you have لَكَ not لَيْسَ what مَا ask of Me تَسْـَٔلْنِ so not
تَكُونَ lest أَن admonish you أَعِظُكَ indeed I إِنِّىٓ knowledge عِلْمٌ
he (Noah) said قَالَ the ignorant ٱلْجَٰهِلِينَ ﴿٤٦﴾ (one) of مِنَ you be
that أَنْ with You بِكَ seek refuge أَعُوذُ verily I إِنِّىٓ O my Lord! رَبِّ
عِلْمٌ of it بِهِۦ I have لِى not لَيْسَ what مَا I ask you أَسْـَٔلَكَ
and وَتَرْحَمْنِىٓ me لِى You forgive تَغْفِرْ and unless وَإِلَّا knowledge
(one) of مِّنَ I would indeed be أَكُن have Mercy on me
the losers ٱلْخَٰسِرِينَ ﴿٤٧﴾

45. And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." **46.** He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I

admonish you, lest you should be one of the ignorant." **47.** Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."

قِيلَ يَٰنُوحُ ٱهْبِطْ بِسَلَٰمٍ مِّنَّا وَبَرَكَٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾ تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۖ فَٱصْبِرْ ۖ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

come down (from the ship) ٱهْبِطْ O Noah يَٰنُوحُ it was said قِيلَ
on you عَلَيْكَ and blessings وَبَرَكَٰتٍ from Us مِّنَّا with peace بِسَلَٰمٍ
وَأُمَمٌ with you مَّعَكَ of those مِّمَّن the people أُمَمٍ and on وَعَلَىٰٓ
to whom We shall grant their pleasures (for a سَنُمَتِّعُهُمْ and people
torment عَذَابٌ from Us مِّنَّا will reach them يَمَسُّهُم then ثُمَّ time)
(of) the ٱلْغَيْبِ the news أَنۢبَآءِ (is) of مِنْ this تِلْكَ a painful ﴿٤٨﴾ أَلِيمٌ
مَا unto you (O Muhammed) إِلَيْكَ which We reveal نُوحِيهَآ unseen
nor وَلَا you أَنتَ knowing them تَعْلَمُهَآ you were كُنتَ neither
إِنَّ so be patient فَٱصْبِرْ this هَٰذَا before مِن قَبْلِ your people قَوْمُكَ
(is) for the pious ﴿٤٩﴾ لِلْمُتَّقِينَ the (good) end ٱلْعَٰقِبَةَ surely

48. It was said: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us." **49.** This is of the news of the Unseen which We reveal unto you (O Muhammad ﷺ); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for the *Muttaqûn* (the pious)

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِىٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٥١﴾ وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا۟ مُجْرِمِينَ ﴿٥٢﴾

هُودًا (We sent) their brother أَخَاهُمْ Ad (people) عَادٍ and to وَإِلَىٰ
Allah ٱللَّهَ worship ٱعْبُدُوا۟ O my people! يَٰقَوْمِ He said قَالَ Hud
إِنْ but Him غَيْرُهُۥٓ god إِلَٰهٍ other مِّنْ you have لَكُم not مَا

يَٰقَوْمِ invent (lies) مُفْتَرُونَ ﴿٥٠﴾ but إِلَّا you (do) أَنتُمْ nothing
for it (the Message) عَلَيْهِ I ask of you أَسْـَٔلُكُمْ not لَآ O my people!
ٱلَّذِى on عَلَى but إِلَّا my reward أَجْرِىَ (is) not إِنْ reward أَجْرًا
you تَعْقِلُونَ ﴿٥١﴾ will not then? أَفَلَا created me فَطَرَنِىٓ Him Who
ask forgiveness ٱسْتَغْفِرُوا۟ and O my people! وَيَٰقَوْمِ understand
He يُرْسِلِ to Him إِلَيْهِ repent تُوبُوٓا۟ then ثُمَّ (of) your Lord رَبَّكُمْ
مِّدْرَارًا to you عَلَيْكُم (from the sky) rain ٱلسَّمَآءَ will send
your قُوَّتِكُمْ to إِلَىٰ (in) strength قُوَّةً and increase you وَيَزِدْكُمْ abundant
as sinners مُجْرِمِينَ ﴿٥٢﴾ turn away تَتَوَلَّوْا۟ so do not وَلَا strength

50. And to the 'Âd (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other *ilâh* (god) but Him. Certainly, you do nothing but invent lies! **51.** "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand? **52.** "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh)."

قَالُوا۟ يَٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِىٓ ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾

have you brought us جِئْتَنَا no مَا O Hud! يَٰهُودُ they said قَالُوا۟
our ءَالِهَتِنَا leave بِتَارِكِىٓ we نَحْنُ and shall not وَمَا evidence بِبَيِّنَةٍ
لَكَ we نَحْنُ and not وَمَا your (mere) saying قَوْلِكَ for عَن gods
but إِلَّا we say نَّقُولُ not إِن (are) believers بِمُؤْمِنِينَ ﴿٥٣﴾ in you
(of) our gods (false ءَالِهَتِنَا some بَعْضُ have seized you ٱعْتَرَىٰكَ
أُشْهِدُ verily I إِنِّىٓ He said قَالَ with evil (madness) بِسُوٓءٍ deities)
that I أَنِّى and bear you witness وَٱشْهَدُوٓا۟ Allah ٱللَّهَ call to witness
you ascribe as تُشْرِكُونَ ﴿٥٤﴾ from that which مِّمَّا free بَرِىٓءٌ am
partners (in worship)

53. They said: "O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. **54.** "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,

مِن دُونِهِۦ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُم مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذُۢ بِنَاصِيَتِهَآ إِنَّ رَبِّي عَلَىٰ صِرَٰطٖ مُّسْتَقِيمٖ ﴿٥٦﴾ فَإِن تَوَلَّوْاْ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُۥ شَيْـًٔا إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٞ ﴿٥٧﴾

all of you جَمِيعًا so plot against me فَكِيدُونِي other than Him مِن دُونِهِۦ
put my تَوَكَّلْتُ verily I إِنِّي give me respite تُنظِرُونِ ﴿٥٥﴾ not لَا then ثُمَّ
مَّا and your Lord وَرَبِّكُم my Lord رَبِّي Allah ٱللَّهِ in عَلَى trust
He هُوَ but إِلَّا a moving (living) creature مِن دَآبَّةٍ (there is) not
عَلَىٰ my Lord رَبِّي verily إِنَّ of its forelock بِنَاصِيَتِهَآ has grasp ءَاخِذُۢ
you turn تَوَلَّوْاْ so if فَإِن the Straight مُّسْتَقِيمٖ ﴿٥٦﴾ Path صِرَٰطٖ (is) on
I was أُرْسِلْتُ what مَّآ I conveyed أَبْلَغْتُكُم then verily فَقَدْ away
and will make succeed وَيَسْتَخْلِفُ to you إِلَيْكُمْ with which بِهِۦٓ sent
you will تَضُرُّونَهُۥ and not وَلَا besides you غَيْرَكُمْ people قَوْمًا my Lord رَبِّي
كُلِّ over عَلَىٰ my Lord رَبِّي surely إِنَّ in the least شَيْـًٔا harm Him
(is) Guardian حَفِيظٞ ﴿٥٧﴾ things شَيْءٍ all

55. With Him (Allâh). So plot against me, all of you, and give me no respite. **56.** "I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth). **57.** "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحْمَةٖ مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٖ ﴿٥٨﴾ وَتِلْكَ عَادٞ جَحَدُواْ بِـَٔايَٰتِ رَبِّهِمْ وَعَصَوْاْ رُسُلَهُۥ وَٱتَّبَعُوٓاْ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٖ ﴿٥٩﴾ وَأُتْبِعُواْ فِي هَٰذِهِ ٱلدُّنْيَا لَعْنَةٗ وَيَوْمَ ٱلْقِيَٰمَةِ أَلَآ إِنَّ عَادٗا كَفَرُواْ رَبَّهُمْ أَلَا بُعْدٗا لِّعَادٖ قَوْمِ هُودٖ ﴿٦٠﴾

We saved نَجَّيْنَا Our Commandment أَمْرُنَا came جَآءَ and when وَلَمَّا
with him مَعَهُۥ believed ءَامَنُواْ and those who وَٱلَّذِينَ Hud هُودٗا
مِّنْ and We saved them وَنَجَّيْنَٰهُم from Us مِّنَّا by a Mercy بِرَحْمَةٖ
عَادٞ and such (were) وَتِلْكَ a severe غَلِيظٖ ﴿٥٨﴾ torment عَذَابٍ from
(of) their رَبِّهِمْ the Signs بِـَٔايَٰتِ they rejected جَحَدُواْ Ad (people)

and وَٱتَّبَعُوٓا His Messengers رُسُلَهُۥ and disobeyed وَعَصَوۡا Lord
عَنِيدٍ ۝٥٩ proud جَبَّارٍ (of) every كُلِّ the command أَمۡرَ followed
world ٱلدُّنۡيَا this هَٰذِهِ in فِي and they were pursued وَأُتۡبِعُوا obstinate
(of) ٱلۡقِيَٰمَةِ and (so they will be) on the Day وَيَوۡمَ (by) a curse لَعۡنَةً
disbelieved كَفَرُوا Ad عَادًا verily إِنَّ no doubt أَلَآ Resurrection
the قَوۡمِ with Ad لِّعَادٍ away بُعۡدًا so أَلَا their Lord رَبَّهُمۡ (in)
(of) Hud هُودٍ ۝٦٠ people

58. And when Our Commandment came, We saved Hûd and those who believed with him by a mercy from Us, and We saved them from a severe torment. **59.** Such were 'Âd (people). They rejected the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders). **60.** And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Âd disbelieved in their Lord. So away with 'Âd, the people of Hûd.

۞وَإِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحًاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُوا ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ هُوَ أَنشَأَكُم مِّنَ ٱلۡأَرۡضِ وَٱسۡتَعۡمَرَكُمۡ فِيهَا فَٱسۡتَغۡفِرُوهُ ثُمَّ تُوبُوٓا إِلَيۡهِۚ إِنَّ رَبِّي قَرِيبٞ مُّجِيبٞ ۝٦١ قَالُوا يَٰصَٰلِحُ قَدۡ كُنتَ فِينَا مَرۡجُوّٗا قَبۡلَ هَٰذَآۖ أَتَنۡهَىٰنَآ أَن نَّعۡبُدَ مَا يَعۡبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِي شَكّٖ مِّمَّا تَدۡعُونَآ إِلَيۡهِ مُرِيبٖ ۝٦٢

(We sent) their brother أَخَاهُمۡ Thamud (people) ثَمُودَ and to ۞وَإِلَىٰ
ٱللَّهَ worship ٱعۡبُدُوا O my people! يَٰقَوۡمِ He said قَالَ Salih صَٰلِحًاۚ
هُوَ but Him غَيۡرُهُۥ god إِلَٰهٍ other مِّنۡ you have لَكُم not مَا Allah
and وَٱسۡتَعۡمَرَكُمۡ the earth ٱلۡأَرۡضِ from مِّنَ brought you forth أَنشَأَكُم He
ثُمَّ so ask forgiveness of Him فَٱسۡتَغۡفِرُوهُ therein فِيهَا settled you
my رَبِّي certainly إِنَّ to Him إِلَيۡهِ turn in repentance تُوبُوٓا then
they said قَالُوا Responsive مُّجِيبٞ ۝٦١ (is) Near قَرِيبٞ Lord
as a مَرۡجُوّٗا among us فِينَا you were كُنتَ verily قَدۡ O Salih! يَٰصَٰلِحُ
أَن do you forbid us أَتَنۡهَىٰنَآ this هَٰذَآ before قَبۡلَ figure of good hope
our fathers ءَابَآؤُنَا have worshipped يَعۡبُدُ what مَا worship نَّعۡبُدَ to
as to that which مِّمَّا doubt شَكّٖ (are) really in لَفِي and verily we وَإِنَّنَا
suspiscious مُرِيبٖ ۝٦٢ to it إِلَيۡهِ you invite us تَدۡعُونَآ

61. And to Thamûd (people We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh: you have no other *ilâh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive." **62.** They said: "O Sâlih (Saleh)! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."

قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ إِن كُنتُ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي وَءَاتَىٰنِي مِنۡهُ رَحۡمَةٗ فَمَن يَنصُرُنِي مِنَ ٱللَّهِ إِنۡ عَصَيۡتُهُۥۖ فَمَا تَزِيدُونَنِي غَيۡرَ تَخۡسِيرٖ ﴿٦٣﴾ وَيَٰقَوۡمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمۡ ءَايَةٗۖ فَذَرُوهَا تَأۡكُلۡ فِيٓ أَرۡضِ ٱللَّهِۖ وَلَا تَمَسُّوهَا بِسُوٓءٖ فَيَأۡخُذَكُمۡ عَذَابٞ قَرِيبٞ ﴿٦٤﴾

if إِن do you see (tell me) أَرَءَيۡتُمۡ O my people! يَٰقَوۡمِ He said قَالَ
my Lord رَّبِّي from مِّن a clear proof بَيِّنَةٖ (on) عَلَىٰ I am كُنتُ
a Mercy رَحۡمَةٗ from Him مِنۡهُ and He has given me وَءَاتَىٰنِي
if إِنۡ Allah ٱللَّهِ against مِنَ can help me يَنصُرُنِي who then فَمَن
you increase me تَزِيدُونَنِي then not فَمَا I were to disobey Him عَصَيۡتُهُۥ
نَاقَةُ this هَٰذِهِۦ and O my people وَيَٰقَوۡمِ in loss تَخۡسِيرٖ ﴿٦٣﴾ but غَيۡرَ
so فَذَرُوهَا (is) a sign ءَايَةٗ to you لَكُمۡ (of) Allah ٱللَّهِ she-camel
and وَلَا Allah's ٱللَّهِ earth أَرۡضِ on فِيٓ to feed تَأۡكُلۡ leave her
lest will seize you فَيَأۡخُذَكُمۡ with evil بِسُوٓءٖ touch her تَمَسُّوهَا not
a near قَرِيبٞ ﴿٦٤﴾ torment عَذَابٞ

63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss. **64.** "And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh's land, and touch her not with evil, lest a near torment should seize you."

فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِي دَارِكُمۡ ثَلَٰثَةَ أَيَّامٖۖ ذَٰلِكَ وَعۡدٌ غَيۡرُ مَكۡذُوبٖ ﴿٦٥﴾ فَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا صَٰلِحٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَمِنۡ خِزۡيِ يَوۡمِئِذٍۚ إِنَّ رَبَّكَ هُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ ﴿٦٦﴾ وَأَخَذَ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيۡحَةُ فَأَصۡبَحُواْ فِي دِيَٰرِهِمۡ جَٰثِمِينَ ﴿٦٧﴾

enjoy تَمَتَّعُوا so he said فَقَالَ but they killed her فَعَقَرُوهَا
days أَيَّامٍ for three ثَلَٰثَةَ your homes دَارِكُمْ in فِي yourselves
be مَكْذُوبٍ ﴿٦٥﴾ that will not غَيْرُ (is) a promise وَعْدٌ this ذَٰلِكَ
نَجَّيْنَا Our Commandment أَمْرُنَا came جَآءَ so when فَلَمَّا denied
believed ءَامَنُوا and those who وَالَّذِينَ Salih صَٰلِحًا We saved
and from وَمِنْ from Us مِّنَّا by a Mercy بِرَحْمَةٍ with him مَعَهُ
your Lord رَبَّكَ verily إِنَّ (of) that Day يَوْمِئِذٍ the disgrace خِزْيِ
وَأَخَذَ the All-Mighty الْعَزِيزُ ﴿٦٦﴾ (is) the All-Strong الْقَوِيُّ He هُوَ
the awful الصَّيْحَةُ wronged ظَلَمُوا those who الَّذِينَ and overtook
﴿٦٧﴾ جَٰثِمِينَ their homes دِيَٰرِهِمْ in فِي so they lay فَأَصْبَحُوا cry
prostrate (dead)

65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied." **66.** So when Our Commandment came, We saved Sâlih (Saleh) and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty. **67.** And *As-Saihah* (torment — awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes,

كَأَن لَّمْ يَغْنَوْا فِيهَآ ۗ أَلَآ إِنَّ ثَمُودَا كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِّثَمُودَ ﴿٦٨﴾ وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِالْبُشْرَىٰ قَالُوا
سَلَٰمًا ۖ قَالَ سَلَٰمٌ ۖ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾ فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ
خِيفَةً ۚ قَالُوا لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾

إِنَّ no doubt أَلَآ therein فِيهَآ they lived يَغْنَوْا had not لَّمْ as if كَأَن
أَلَا their Lord رَبَّهُمْ disbelieved (in) كَفَرُوا Thamud ثَمُودَا verily
(there) جَآءَتْ and verily وَلَقَدْ with Thamud لِّثَمُودَ ﴿٦٨﴾ away بُعْدًا so
بِالْبُشْرَىٰ (to) Abraham إِبْرَٰهِيمَ Our Messengers (angels) رُسُلُنَآ came
He قَالَ greetings of peace سَلَٰمًا they said قَالُوا with glad tidings
to أَن and he hastened فَمَا لَبِثَ greeting of peace سَلَٰمٌ answered
he saw رَءَآ but when فَلَمَّا a roasted حَنِيذٍ ﴿٦٩﴾ calf بِعِجْلٍ bring جَآءَ
towards it (the meal) إِلَيْهِ reaching تَصِلُ not لَا their hands أَيْدِيَهُمْ
مِنْهُمْ and conceived وَأَوْجَسَ he felt some mistrust of them نَكِرَهُمْ
we إِنَّآ fear تَخَفْ not لَا they said قَالُوا a fear خِيفَةً of them
(of) Lot لُوطٍ ﴿٧٠﴾ the people قَوْمِ against إِلَىٰ have been sent أُرْسِلْنَآ

68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd! **69.** And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: *Salâm* (greetings or peace!) He answered, *Salâm* (greetings or peace!) and he hastened to entertain them with a roasted calf. **70.** But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lût (Lot)."

وَٱمۡرَأَتُهُۥ قَآئِمَةٞ فَضَحِكَتۡ فَبَشَّرۡنَٰهَا بِإِسۡحَٰقَ وَمِن وَرَآءِ إِسۡحَٰقَ يَعۡقُوبَ ﴿٧١﴾ قَالَتۡ يَٰوَيۡلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٞ وَهَٰذَا بَعۡلِي شَيۡخًاۖ إِنَّ هَٰذَا لَشَيۡءٌ عَجِيبٞ ﴿٧٢﴾ قَالُوٓاْ أَتَعۡجَبِينَ مِنۡ أَمۡرِ ٱللَّهِۖ رَحۡمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيۡكُمۡ أَهۡلَ ٱلۡبَيۡتِۚ إِنَّهُۥ حَمِيدٞ مَّجِيدٞ ﴿٧٣﴾

so she فَضَحِكَتۡ (was) standing (there) قَآئِمَةٞ and his wife وَٱمۡرَأَتُهُۥ
وَمِن of Isaac بِإِسۡحَٰقَ so We gave her glad tidings فَبَشَّرۡنَٰهَا laughed
يَٰوَيۡلَتَىٰٓ she said قَالَتۡ (of) Jacob يَعۡقُوبَ ﴿٧١﴾ Isaac إِسۡحَٰقَ and after وَرَآءِ
an عَجُوزٞ while I (am) وَأَنَا۠ shall I bear a child ءَأَلِدُ woe unto me
an old man شَيۡخًاۖ (is) my husband بَعۡلِي and this وَهَٰذَا old woman
they قَالُوٓاْ a strange عَجِيبٞ ﴿٧٢﴾ (is) thing لَشَيۡءٌ this هَٰذَا verily إِنَّ
(of) ٱللَّهِۖ the Decree أَمۡرِ at مِنۡ do you wonder? أَتَعۡجَبِينَ said
and His Blessings وَبَرَكَٰتُهُۥ (of) Allah ٱللَّهِ the Mercy رَحۡمَتُ Allah
(of) the house ٱلۡبَيۡتِۚ O the people (family) أَهۡلَ be on you عَلَيۡكُمۡ
﴿٧٣﴾ مَّجِيدٞ (is) All-Praiseworthy حَمِيدٞ surely He (Allah) إِنَّهُۥ
All-Glorious

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob). **72.** She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!" **73.** They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."

فَلَمَّا ذَهَبَ عَنۡ إِبۡرَٰهِيمَ ٱلرَّوۡعُ وَجَآءَتۡهُ ٱلۡبُشۡرَىٰ يُجَٰدِلُنَا فِي قَوۡمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبۡرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٞ مُّنِيبٞ ﴿٧٥﴾ يَٰٓإِبۡرَٰهِيمُ أَعۡرِضۡ عَنۡ هَٰذَآۖ إِنَّهُۥ قَدۡ جَآءَ أَمۡرُ رَبِّكَۖ وَإِنَّهُمۡ ءَاتِيهِمۡ عَذَابٌ غَيۡرُ مَرۡدُودٖ ﴿٧٦﴾

Abraham إِبْرَٰهِيمَ from عَنْ had gone away ذَهَبَ then when فَلَمَّا
the glad tidings ٱلْبُشْرَىٰ and had reached him وَجَآءَتْهُ the fear ٱلرَّوْعُ
قَوْمِ for فِى he begand to plead with Us (Our Messengers) يُجَٰدِلُنَا
(was) لَحَلِيمٌ Abraham إِبْرَٰهِيمَ verily إِنَّ (of) Lot لُوطٍ ﴿٧٤﴾ the people
used to invoke Allah with humility أَوَّٰهٌ without doubt forbearing
forsake أَعْرِضْ عَنْ O Abraham يَٰٓإِبْرَٰهِيمُ (and was) repentant مُّنِيبٌ ﴿٧٥﴾
the أَمْرُ has come جَآءَ verily قَدْ indeed it إِنَّهُۥ this هَٰذَآ
ءَاتِيهِمْ and verily they وَإِنَّهُمْ (of) your Lord رَبِّكَ Commandment
which can not غَيْرُ a torment عَذَابٌ there will come for them
be turned back مَرْدُودٍ ﴿٧٦﴾

74. Then when the fear had gone away from (the mind of) Ibrâhîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lût (Lot). **75.** Verily, Ibrâhîm (Abraham) was, without doubt, forbearing, used to invoke Allâh with humility, and was repentant (to Allâh all the time, again and again). **76.** "O Ibrâhîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾

لُوطًا Our messengers (angels) رُسُلُنَا came جَآءَتْ and when وَلَمَّا
and felt وَضَاقَ on their account بِهِمْ he was grieved سِيٓءَ (to) Lot
this (is) هَٰذَا and he said وَقَالَ straitened ذَرْعًا for them بِهِمْ constrained
his people قَوْمُهُۥ and came to him وَجَآءَهُۥ a distressful عَصِيبٌ ﴿٧٧﴾ day يَوْمٌ
aforetime قَبْلُ and since وَمِن towards him إِلَيْهِ rushing يُهْرَعُونَ
he قَالَ crimes (sodomy) ٱلسَّيِّـَٔاتِ commit يَعْمَلُونَ they used to كَانُوا۟
هُنَّ my daughters بَنَاتِى here are هَٰٓؤُلَآءِ O my people! يَٰقَوْمِ said
وَلَا Allah ٱللَّهَ so fear فَٱتَّقُوا۟ for you لَكُمْ purer أَطْهَرُ they (are)
is أَلَيْسَ my guests ضَيْفِىٓ as regards فِى degrade me تُخْزُونِ and not
﴿٧٨﴾ رَّشِيدٌ a single man رَجُلٌ among you مِنكُمْ there not?
right-minded

77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day." **78.** And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and degrace me not with regard to my guests! Is there not among you a single right-minded man?"

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ ءَاوِي إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ إِنَّهُۥ مُصِيبُهَا مَآ أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

فِي we have لَنَا not مَا you know عَلِمْتَ surely لَقَدْ they said قَالُوا
and وَإِنَّكَ desire/right حَقٍّ any مِنْ your daughters بَنَاتِكَ in/of
he said قَالَ we want نُرِيدُ ﴿٧٩﴾ what مَا you know well لَتَعْلَمُ indeed you
strength قُوَّةً (to overpower) you بِكُمْ I had لِي that أَنَّ if لَوْ
رُكْنٍ to إِلَىٰ I could betake myself ءَاوِي or (that) أَوْ
يَٰلُوطُ they (messengers) said قَالُوا powerful شَدِيدٍ ﴿٨٠﴾ support
رَبِّكَ (are) the messengers (angels) رُسُلُ verily we إِنَّا O Lot!
so فَأَسْرِ you إِلَيْكَ they reach يَصِلُوٓا shall not لَن (from) your Lord
the ٱلَّيْلِ of مِّنَ in a part بِقِطْعٍ with your family بِأَهْلِكَ travel
إِلَّا any أَحَدٌ of you مِنكُمْ look back يَلْتَفِتْ and let not وَلَا night
will مُصِيبُهَا verily (the punishment) it إِنَّهُۥ your wife ٱمْرَأَتَكَ but
مَوْعِدَهُمُ indeed إِنَّ will afflict them أَصَابَهُمْ what مَآ afflict her
the ٱلصُّبْحُ is not? أَلَيْسَ morning ٱلصُّبْحُ (is) their appointed time
near بِقَرِيبٍ ﴿٨١﴾ morning

79. They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!" **80.** He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)." **81.** They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

فَلَمَّا جَآءَ أَمۡرُنَا جَعَلۡنَا عَٰلِيَهَا سَافِلَهَا وَأَمۡطَرۡنَا عَلَيۡهَا حِجَارَةٗ مِّن سِجِّيلٖ مَّنضُودٖ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَۖ وَمَا
هِيَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٖ ﴿٨٣﴾ ۞ وَإِلَىٰ مَدۡيَنَ أَخَاهُمۡ شُعَيۡبٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ وَلَا
تَنقُصُواْ ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَۖ إِنِّيٓ أَرَىٰكُم بِخَيۡرٖ وَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٖ مُّحِيطٖ ﴿٨٤﴾

We جَعَلۡنَا Our Commandment أَمۡرُنَا came جَآءَ so when فَلَمَّا
on عَلَيۡهَا and rained وَأَمۡطَرۡنَا down سَافِلَهَا upside عَٰلِيَهَا turned it
piled up ﴿٨٢﴾ مَّنضُودٖ baked clay سِجِّيلٖ of مِّن stones حِجَارَةٗ it
they هِيَ and not وَمَا your Lord رَبِّكَ from عِندَ marked مُّسَوَّمَةً
and وَإِلَىٰ ۞ far ﴿٨٣﴾ بِبَعِيدٖ the wrong-doers ٱلظَّٰلِمِينَ from مِنَ (are)
شُعَيۡبٗا (We sent) their brother أَخَاهُمۡ the Madyan people مَدۡيَنَ to
ٱللَّهَ worship ٱعۡبُدُواْ O my people! يَٰقَوۡمِ He said قَالَ Shuaib
but Him غَيۡرُهُۥ god إِلَٰهٍ any مِّنۡ you have لَكُم not مَا Allah
and weight وَٱلۡمِيزَانَ measure ٱلۡمِكۡيَالَ give short تَنقُصُواْ and not وَلَا
and verily وَإِنِّيٓ in prosperity بِخَيۡرٖ I see you أَرَىٰكُم verily I إِنِّيٓ
(of) a Day يَوۡمٖ torment عَذَابَ for you عَلَيۡكُمۡ I fear أَخَافُ I
encompassing ﴿٨٤﴾ مُّحِيطٖ

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another; **83.** Marked from your Lord; and they are not ever far from the *Zâlimûn* (polytheists, evildoers). **84.** And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other *ilâh* (god) but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.

وَيَٰقَوۡمِ أَوۡفُواْ ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَ بِٱلۡقِسۡطِۖ وَلَا تَبۡخَسُواْ ٱلنَّاسَ أَشۡيَآءَهُمۡ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ
مُفۡسِدِينَ ﴿٨٥﴾ بَقِيَّتُ ٱللَّهِ خَيۡرٞ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَۚ وَمَآ أَنَا۠ عَلَيۡكُم بِحَفِيظٖ ﴿٨٦﴾ قَالُواْ يَٰشُعَيۡبُ
أَصَلَوٰتُكَ تَأۡمُرُكَ أَن نَّتۡرُكَ مَا يَعۡبُدُ ءَابَآؤُنَآ أَوۡ أَن نَّفۡعَلَ فِيٓ أَمۡوَٰلِنَا مَا نَشَٰٓؤُاْۖ إِنَّكَ لَأَنتَ ٱلۡحَلِيمُ ٱلرَّشِيدُ ﴿٨٧﴾

measure ٱلۡمِكۡيَالَ give full أَوۡفُواْ and O my people! وَيَٰقَوۡمِ
reduce تَبۡخَسُواْ and not وَلَا in justice بِٱلۡقِسۡطِ and weight وَٱلۡمِيزَانَ
تَعۡثَوۡاْ and do not وَلَا their things أَشۡيَآءَهُمۡ the people ٱلنَّاسَ
causing ﴿٨٥﴾ مُفۡسِدِينَ the land ٱلۡأَرۡضِ in فِي commit mischief

(is) better خَيْرٌ (by) Allah ٱللَّهِ that which is left بَقِيَّتُ corruption
and not وَمَآ believers مُّؤْمِنِينَ you are كُنتُم if إِن for you لَّكُمْ
they said قَالُوا۟ a guardian بِحَفِيظٍ ﴿٨٦﴾ over you عَلَيْكُم I (am) أَنَا۠
command تَأْمُرُكَ does your prayer? أَصَلَوٰتُكَ O Shuaib! يَـٰشُعَيْبُ
used to worship يَعْبُدُ what مَا we give up نَّتْرُكَ that أَن you
concerning فِىٓ we do نَّفْعَلَ that أَن or أَوْ our fathers ءَابَآؤُنَآ
you لَأَنتَ verily you إِنَّكَ we like نَشَـٰٓؤُا۟ what مَا our property أَمْوَٰلِنَا
the right-minded ٱلرَّشِيدُ ﴿٨٧﴾ the forbearer ٱلْحَلِيمُ (are)

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. **86.** "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you." **87.** They said: "O Shu'aib! Does your *Salât* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

قَالَ يَـٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَـٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ وَيَـٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَـٰلِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ ﴿٨٩﴾

if إِن do you see (tell me) أَرَءَيْتُمْ O my people! يَـٰقَوْمِ he said قَالَ
رَّبِّى from مِّن a clear evidence بَيِّنَةٍ (on) عَلَىٰ I was (have) كُنتُ
رِزْقًا from Himself مِنْهُ and He has given me وَرَزَقَنِى my Lord
I أُخَالِفَكُمْ that أَنْ I wish أُرِيدُ and not وَمَآ a good حَسَنًا sustenance
عَنْهُ I forbid you أَنْهَىٰكُمْ what مَآ (to) إِلَىٰ contradict you
so far as مَا reform ٱلْإِصْلَـٰحَ but إِلَّا I desire أُرِيدُ not إِنْ (from it)
تَوْفِيقِىٓ and (is) not وَمَا I am able (to the best of my power) ٱسْتَطَعْتُ
I trust تَوَكَّلْتُ in Him عَلَيْهِ from Allah بِٱللَّهِ except إِلَّا my success
لَا and O my people! وَيَـٰقَوْمِ I repent أُنِيبُ ﴿٨٨﴾ and unto Him وَإِلَيْهِ
to أَن my separation (anger) شِقَاقِىٓ harm you يَجْرِمَنَّكُمْ let not
the قَوْمَ befell أَصَابَ what مَآ similar to مِّثْلُ befall you يُصِيبَكُم

قَوْمَ	or أَوْ	(of) Hud هُودٍ	people قَوْمَ	or أَوْ	(of) Noah نُوحٍ	people	
(of) Lot لُوطٍ	the people قَوْمُ	and not وَمَا	(of) Salih صَٰلِحٍ	people			
(are) far off بِبَعِيدٍ ﴿٨٩﴾	from you مِّنكُم						

88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allâh, in Him I trust and unto Him I repent. **89.** "And O my people! Let not my *Shiqâq* cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih (Saleh), and the people of Lût (Lot) are not far off from you!

وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى رَحِيمٌ وَدُودٌ ﴿٩٠﴾ قَالُوا۟ يَٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ ۖ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾ قَالَ يَٰقَوْمِ أَرَهْطِىٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّى بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾

تُوبُوٓا۟	then ثُمَّ	(of) your Lord رَبَّكُمْ	and ask forgiveness وَٱسْتَغْفِرُوا۟			
رَحِيمٌ	my Lord رَبِّى	verily إِنَّ	unto Him إِلَيْهِ	turn in repentance		
يَٰشُعَيْبُ	they said قَالُوا۟	Most Loving ﴿٩٠﴾ وَدُودٌ	(is) Most Merciful			
of مِّمَّا	much كَثِيرًا	We understand نَفْقَهُ	do not مَا	O Shuaib!		
among us فِينَا	we see you لَنَرَىٰكَ	and we وَإِنَّا	you say تَقُولُ	what		
your family رَهْطُكَ	were it not for وَلَوْلَا	a weak (man) ضَعِيفًا				
you أَنتَ	and not وَمَآ	we should certainly have stoned you لَرَجَمْنَٰكَ				
O my يَٰقَوْمِ	he said قَالَ	powerful ﴿٩١﴾ بِعَزِيزٍ	against us عَلَيْنَا	are		
عَلَيْكُم	(of) more weight أَعَزُّ	is then my family? أَرَهْطِىٓ	poeple!			
and you have taken Him وَٱتَّخَذْتُمُوهُ	Allah ٱللَّهِ	than مِّنَ	with you			
my Lord رَبِّى	verily إِنَّ	backs ظِهْرِيًّا	behind your وَرَآءَكُمْ	away		
(is) sorrounding ﴿٩٢﴾ مُحِيطٌ	you do تَعْمَلُونَ	of what بِمَا				

90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving." **91.** They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us." **92.** He said: "O my people! Is

then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

وَيَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٌ ۖ
وَٱرْتَقِبُوٓا۟ إِنِّى مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ
ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٩٤﴾

مَكَانَتِكُمْ according to عَلَىٰ act ٱعْمَلُوا۟ and O my people! وَيَٰقَوْمِ
تَعْلَمُونَ will سَوْفَ acting عَٰمِلٌ and verily I am إِنِّى your ability
the عَذَابٌ on whom comes يَأْتِيهِ who (it is) مَن you know
and who وَمَنْ that will cover him with disgrace يُخْزِيهِ torment
verily I إِنِّى and watch you وَٱرْتَقِبُوٓا۟ a liar كَٰذِبٌ He (is) هُوَ
جَآءَ and when وَلَمَّا (am) watching ﴿٩٣﴾ رَقِيبٌ with you مَعَكُمْ
وَٱلَّذِينَ Shuaib شُعَيْبًا We saved نَجَّيْنَا Our Commandment أَمْرُنَا came
by a Mercy بِرَحْمَةٍ with him مَعَهُۥ believed ءَامَنُوا۟ and those who
wronged ظَلَمُوا۟ those who ٱلَّذِينَ and seized وَأَخَذَتِ from Us مِّنَّا
their homes دِيَٰرِهِمْ in فِى and they became فَأَصْبَحُوا۟ the awful cry ٱلصَّيْحَةُ
prostrate (dead) ﴿٩٤﴾ جَٰثِمِينَ

93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you." **94.** And when Our Commandment came, We saved Shu'aib and those who believed with him by a mercy from Us. And *As-Saihah* (torment — awful cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.

كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ ۗ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ
فِرْعَوْنَ وَمَلَإِي۟هِۦ فَٱتَّبَعُوٓا۟ أَمْرَ فِرْعَوْنَ ۖ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَ ۖ
وَبِئْسَ ٱلْوِرْدُ ٱلْمَوْرُودُ ﴿٩٨﴾

بُعْدًا so أَلَا therein فِيهَآ they lived يَغْنَوْا۟ had not لَّمْ as if كَأَن
with ﴿٩٥﴾ ثَمُودُ away بَعِدَتْ just as كَمَا with Madyan لِّمَدْيَنَ away
with بِـَٔايَٰتِنَا Moses مُوسَىٰ We sent أَرْسَلْنَا and indeed وَلَقَدْ Thamud
فِرْعَوْنَ to إِلَىٰ a manifest ﴿٩٦﴾ مُّبِينٍ and authority وَسُلْطَٰنٍ Our Signs

the أَمْرَ but they followed فَاتَّبَعُوٓا and his chiefs وَمَلَإِيْهِۦ Pharaoh
the command أَمْرُ and (was) no وَمَآ (of) Pharaoh فِرْعَوْنَ Command
he will go ahead يَقْدُمُ rightly guided بِرَشِيدٍ ﴿٩٧﴾ (of) Pharaoh فِرْعَوْنَ
(of) Resurrection الْقِيَٰمَةِ on the Day يَوْمَ (of) his people قَوْمَهُۥ
and evil وَبِئْسَ the Fire النَّارَ and will lead them into فَأَوْرَدَهُمُ
to which they are led الْمَوْرُودُ ﴿٩٨﴾ (is) the place الْوِرْدُ indeed

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamûd! (All these nations were destroyed). **96.** And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and a manifest authority. **97.** To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide. **98.** He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

وَأُتْبِعُوا۟ فِى هَٰذِهِۦ لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۚ بِئْسَ ٱلرِّفْدُ ٱلْمَرْفُودُ ﴿٩٩﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ ۖ مِنْهَا قَآئِمٌ
وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ ۖ فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَىْءٍ
لَّمَّا جَآءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴿١٠١﴾

(by) a curse لَعْنَةً this (life) هَٰذِهِۦ in فِى and they were pursued وَأُتْبِعُوا۟
الرِّفْدُ how bad بِئْسَ (of) Resurrection الْقِيَٰمَةِ and on the Day وَيَوْمَ
أَنۢبَآءِ (is) from مِنْ that ذَٰلِكَ the given الْمَرْفُودُ ﴿٩٩﴾ (is) the gift
unto عَلَيْكَ which We relate نَقُصُّهُۥ (of) the towns الْقُرَىٰ the news
and (some وَحَصِيدٌ ﴿١٠٠﴾ (some are) standing قَآئِمٌ of them مِنْهَا you
وَلَٰكِن We wronged them ظَلَمْنَٰهُمْ and not وَمَا have been) reaped
أَغْنَتْ so not فَمَآ themselves أَنفُسَهُمْ they wronged ظَلَمُوٓا۟ but
they يَدْعُونَ whom الَّتِى their gods ءَالِهَتُهُمُ them عَنْهُمْ profited
جَآءَ when لَّمَّا anything مِن شَىْءٍ Allah اللَّهِ other than مِن دُونِ invoked
nor did وَمَا (of) your Lord رَبِّكَ the Command أَمْرُ (there) came
destruction تَتْبِيبٍ ﴿١٠١﴾ but غَيْرَ they added to them زَادُوهُمْ

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift gifted [i.e., the curse (in this world) pursued by another curse (in the Hereafter)].

100. That is some of the news of the (population of) towns which We relate unto you (O Muhammad ﷺ); of them, some are (still) standing, and some have been (already) reaped. **101.** We wronged them not, but they wronged themselves. So their *âliha* (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾

when إِذَآ (of) your Lord رَبِّكَ (is) the taking أَخْذُ and such وَكَذَٰلِكَ
ظَٰلِمَةٌ while they وَهِىَ the towns (population) ٱلْقُرَىٰ He seizes أَخَذَ
(is) painful أَلِيمٌ His taking أَخْذَهُۥٓ verily إِنَّ are doing wrong
(there is) لَءَايَةً that ذَٰلِكَ in فِى indeed إِنَّ (and) severe ﴿١٠٢﴾ شَدِيدٌ
ٱلْءَاخِرَةِ the torment عَذَابَ fear خَافَ for those who لِّمَنْ a sure lesson
will be gathered مَّجْمُوعٌ (is) a Day يَوْمٌ that ذَٰلِكَ (of) the Hereafter
(is) يَوْمٌ and that وَذَٰلِكَ mankind ٱلنَّاسُ for it لَّهُ together
witnessed (all will be present) ﴿١٠٣﴾ مَّشْهُودٌ a Day (when)
but إِلَّا We delay it نُؤَخِّرُهُۥٓ and not وَمَا
fixed ﴿١٠٤﴾ مَّعْدُودٍ for a term لِأَجَلٍ

102. Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe. **103.** Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. **104.** And We delay it only for a term (already) fixed.

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

shall speak تَكَلَّمُ not لَا it comes يَأْتِ on the Day (when) يَوْمَ
some فَمِنْهُمْ by His (Allah's) Leave بِإِذْنِهِۦ except إِلَّا person نَفْسٌ
and (others) ﴿١٠٥﴾ وَسَعِيدٌ (will be) wretched شَقِىٌّ among them
(they فَفِى (are) wretched شَقُوا۟ those who ٱلَّذِينَ as for فَأَمَّا blessed
(is) sighing زَفِيرٌ in it فِيهَا for them لَهُمْ the Fire ٱلنَّارِ will be) in

وَشَهِيقٌ ﴿١٠٦﴾ and inhaling خَٰلِدِينَ they will dwell فِيهَا therein مَا دَامَتِ
as long as last ٱلسَّمَٰوَٰتُ the heavens وَٱلْأَرْضُ and the earth إِلَّا
except مَا what شَآءَ wills رَبُّكَ your Lord إِنَّ verily رَبَّكَ your Lord
فَعَّالٌ (is) the Doer لِّمَا (of) what يُرِيدُ ﴿١٠٧﴾ He wants

105. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed. **106.** As for those who are wretched, they will be in the Fire, sighing in a high and low tone. **107.** They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

۞ وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۖ عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾ فَلَا تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ ءَابَآؤُهُم مِّن قَبْلُ ۚ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ﴿١٠٩﴾

۞ وَأَمَّا and as for ٱلَّذِينَ those who سُعِدُوا۟ (are) blessed فَفِى (they
will be) in ٱلْجَنَّةِ Paradise خَٰلِدِينَ abiding فِيهَا therein مَا دَامَتِ as
long as last ٱلسَّمَٰوَٰتُ the heavens وَٱلْأَرْضُ and the earth إِلَّا except
مَا what شَآءَ wills رَبُّكَ your Lord عَطَآءً a gift غَيْرَ without مَجْذُوذٍ ﴿١٠٨﴾
an end فَلَا so not تَكُ be فِى in مِرْيَةٍ doubt مِّمَّا as to what يَعْبُدُ
worship هَٰٓؤُلَآءِ these people(pagans and polytheists) مَا nothing
يَعْبُدُونَ they worship إِلَّا but كَمَا as what يَعْبُدُ worshipped ءَابَآؤُهُم
their fathers مِّن قَبْلُ before (them) وَإِنَّا and verily We لَمُوَفُّوهُمْ
shall repay them in full نَصِيبَهُمْ their portion غَيْرَ without مَنقُوصٍ ﴿١٠٩﴾
decrease

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end. **109.** So be not in doubt (O Muhammad ﷺ) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾ وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَٰلَهُمْ ۚ إِنَّهُۥ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

the Book ٱلْكِتَٰبَ Moses مُوسَى We gave ءَاتَيْنَا and indeed وَلَقَدْ
and had it not been وَلَوْلَا therein فِيهِ but differences arose فَٱخْتُلِفَ
رَّبِّكَ from مِن that had gone forth before سَبَقَتْ a Word كَلِمَةٌ for
between بَيْنَهُمْ (the case)would have been judged لَقُضِىَ your Lord
مِّنْهُ doubt شَكٍّ (are) in لَفِى and indeed they وَإِنَّهُمْ them
to كُلًّا and verily وَإِنَّ suspicious ﴿١١٠﴾ مُرِيبٍ concerning it (this Quran)
رَبُّكَ will repay them in full لَيُوَفِّيَنَّهُمْ (when) لَّمَّا each (of them)
يَعْمَلُونَ of what بِمَا surely He إِنَّهُۥ their works أَعْمَٰلَهُمْ your Lord
(is) All-Aware ﴿١١١﴾ خَبِيرٌ they do

110. Indeed, We gave the Book to Mûsâ (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ân). **111.** And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.

فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا۟ ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟ فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾ وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾

أُمِرْتَ as كَمَآ so stand you (Muhammad) firm and straight فَٱسْتَقِمْ
turn in repentance تَابَ and those who وَمَن you are commanded
إِنَّهُۥ transgress تَطْغَوْا۟ and not وَلَا with you مَعَكَ (unto Allah)
وَلَا (is) All-Seer ﴿١١٢﴾ بَصِيرٌ you do تَعْمَلُونَ of what بِمَا verily He
do wrong ظَلَمُوا۟ those who ٱلَّذِينَ toward إِلَى incline تَرْكَنُوٓا۟ and not
لَكُم and not وَمَا the Fire ٱلنَّارُ lest should touch you فَتَمَسَّكُمُ
protectors أَوْلِيَآءَ any مِنْ Allah ٱللَّهِ other than مِّن دُونِ you have
and offer وَأَقِمِ you would be helped ﴿١١٣﴾ تُنصَرُونَ not لَا then ثُمَّ
(of) the day ٱلنَّهَارِ at the two ends طَرَفَىِ prayers ٱلصَّلَوٰةَ perfectly
ٱلْحَسَنَٰتِ verily إِنَّ the night ٱلَّيْلِ of مِّنَ and in some hours وَزُلَفًا
ذِكْرَىٰ that ذَٰلِكَ the evil deeds ٱلسَّيِّـَٔاتِ remove يُذْهِبْنَ the good deeds
for the mindful ﴿١١٤﴾ لِلذَّٰكِرِينَ (is) a reminder

112. So stand (ask Allâh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh's legal limits). Verily, He is All-Seer of what you do. **113.** And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped. **114.** And perform *As-Salât* (*Iqâmat-as- Salât*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).

وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١١٥﴾ فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُو۟لُوا۟ بَقِيَّةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ
فِى ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُوا۟ مَآ أُتْرِفُوا۟ فِيهِ وَكَانُوا۟ مُجْرِمِينَ ﴿١١٦﴾

أَجْرَ loses يُضِيعُ not لَا Allah ٱللَّهَ for verily فَإِنَّ and be patient وَٱصْبِرْ
there كَانَ if not فَلَوْلَا (of) the good-doers ٱلْمُحْسِنِينَ ﴿١١٥﴾ the reward
before you مِن قَبْلِكُمْ the generations ٱلْقُرُونِ among مِنَ had been
عَنِ prohibiting (others) يَنْهَوْنَ wisdom بَقِيَّةٍ persons (having) أُو۟لُوا۟
but إِلَّا the earth ٱلْأَرْضِ in فِى mischief (corruption) ٱلْفَسَادِ from
from مِنْهُمْ We saved أَنجَيْنَا of those whom مِّمَّنْ a few قَلِيلًا
did ظَلَمُوا۟ those who ٱلَّذِينَ and pursued وَٱتَّبَعَ among them
فِيهِ they were provided with good things أُتْرِفُوا۟ what مَآ wrong
sinners مُجْرِمِينَ ﴿١١٦﴾ and they were وَكَانُوا۟ in it

115. And be patient; verily, Allâh wastes not the reward of the good-doers. **116.** If only there had been among the generations before you persons having wisdom, prohibiting (others) from *Al-Fasâd* (disbelief, polytheism, and all kinds of crimes and sins) in the earth, —except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were *Mujrimûn* (criminals, disbelievers in Allâh, polytheists, sinners).

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾ وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ۖ وَلَا
يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ
أَجْمَعِينَ ﴿١١٩﴾

ٱلْقُرَىٰ destroy لِيُهْلِكَ your Lord رَبُّكَ would كَانَ and not وَمَا
مُصْلِحُونَ ﴿١١٧﴾ while their people وَأَهْلُهَا wrongfully بِظُلْمٍ the towns

your Lord رَبُّكَ had so willed شَآءَ and if وَلَوْ (were) right-doers
وَٰحِدَةً nation أُمَّةً mankind ٱلنَّاسَ He could surely have made لَجَعَلَ
إِلَّا to disagree مُخْتَلِفِينَ ﴿١١٨﴾ they will cease يَزَالُونَ but not وَلَا one
your رَبُّكَ has bestowed His Mercy رَّحِمَ him on whom مَن except
and shall وَتَمَّتْ He created them خَلَقَهُمْ and for that وَلِذَٰلِكَ Lord
surely I لَأَمْلَأَنَّ (of) your Lord رَبِّكَ the Word كَلِمَةُ be fulfilled
أَجْمَعِينَ ﴿١١٩﴾ and men وَٱلنَّاسِ jinn ٱلْجِنَّةِ with مِنَ Hell جَهَنَّمَ shall fill
all together

117. And your Lord would never destroy the towns wrongfully, while their people were rightdoers. **118.** And if your Lord had so willed, He could surely, have made mankind one *Ummah* [nation or community (following one religion, i.e. Islâm)], but they will not cease to disagree. **119.** Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islâmic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinn and men all together."

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنَّا عَٰمِلُونَ ﴿١٢١﴾ وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿١٢٢﴾ وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

the news أَنۢبَآءِ of مِنْ to you عَلَيْكَ We relate نَّقُصُّ and all that وَكُلًّا
We may make strong نُثَبِّتُ (is) that مَا (of) the Messengers ٱلرُّسُلِ
and has come to وَجَآءَكَ your heart فُؤَادَكَ thereby بِهِۦ and firm
as well as an وَمَوْعِظَةٌ the truth ٱلْحَقُّ this هَٰذِهِ in فِى you
وَقُل for the believers لِلْمُؤْمِنِينَ ﴿١٢٠﴾ and a reminder وَذِكْرَىٰ admonition
عَلَىٰ act ٱعْمَلُوا۟ believe يُؤْمِنُونَ do not لَا to those who لِّلَّذِينَ and say
(are) عَٰمِلُونَ ﴿١٢١﴾ verily We إِنَّا your ability مَكَانَتِكُمْ according to
مُنتَظِرُونَ ﴿١٢٢﴾ We (too) إِنَّا and you wait وَٱنتَظِرُوٓا۟ acting (in our way)
ٱلسَّمَٰوَٰتِ the Unseen غَيْبُ and to Allah (belongs) وَلِلَّهِ (are) waiting
يُرْجَعُ and to Him وَإِلَيْهِ and the earth وَٱلْأَرْضِ (of) the heavens
so worship Him فَٱعْبُدْهُ all of it كُلُّهُۥ affairs ٱلْأَمْرُ return
and وَمَا in Him عَلَيْهِ and put your trust وَتَوَكَّلْ (O Muhammad)

you ﴿١٢٣﴾ تَعْمَلُونَ (of) what عَمَّا unware بِغَٰفِلٍ your Lord رَبُّكَ is not
(people) do

120. And all that We relate to you (O Muhammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'ân) has come to you the truth, as well as an admonition and a reminder for the believers. **121.** And say to those who do not believe: "Act according to your ability and way, We are acting (in our way). **122.** And you wait ! We (too) are waiting." **123.** And to Allâh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do."

سُورَةُ يُوسُفَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿١﴾ إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ
بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِۦ لَمِنَ ٱلْغَٰفِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى
رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِى سَٰجِدِينَ ﴿٤﴾

(of) ٱلْكِتَٰبِ (are) the Verses ءَايَٰتُ these تِلْكَ Alif-Lam-Ra الٓر
have sent it down أَنزَلْنَٰهُ verily We إِنَّآ the Clear ﴿١﴾ ٱلْمُبِينِ Book
may ﴿٢﴾ تَعْقِلُونَ so that you لَّعَلَّكُمْ as an Arabic عَرَبِيًّا Quran قُرْءَٰنًا
unto you (O Muhammad) عَلَيْكَ relate نَقُصُّ We نَحْنُ understand
We أَوْحَيْنَآ through what بِمَآ (of) stories ٱلْقَصَصِ the best أَحْسَنَ
and though وَإِن Quran ٱلْقُرْءَانَ of this هَٰذَا unto you إِلَيْكَ have revealed
the ﴿٣﴾ ٱلْغَٰفِلِينَ among لَمِنَ before this مِن قَبْلِهِۦ you were كُنتَ
to his لِأَبِيهِ Joseph يُوسُفُ said قَالَ (remember) when إِذْ heedless
أَحَدَ I saw (in a dream) رَأَيْتُ verily I إِنِّى O my father! يَٰٓأَبَتِ father
and the moon وَٱلْقَمَرَ and the sun وَٱلشَّمْسَ stars كَوْكَبًا eleven عَشَرَ
prostrating themselves ﴿٤﴾ سَٰجِدِينَ to me لِى I saw them رَأَيْتُهُمْ

Sûrat 12. *Yûsuf*
[(Prophet) Joseph]

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, legal laws, a guidance and a blessing). **2.** Verily, We have sent it down as an Arabic Qur'ân in order that you may understand. **3.** We relate unto you (Muhammad ﷺ) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân). **4.** (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me."

قَالَ يَٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا۟ لَكَ كَيْدًا ۖ إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ۝٥ وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ۝٦

your رُءْيَاكَ relate تَقْصُصْ not لَا O my son! يَٰبُنَيَّ he said قَالَ
lest they should فَيَكِيدُوا۟ your brothers إِخْوَتِكَ to عَلَىٰٓ vision
Satan ٱلشَّيْطَٰنَ verily إِنَّ a plot كَيْدًا against you لَكَ plot
and thus وَكَذَٰلِكَ (is) an open مُّبِينٌ ۝٥ enemy عَدُوٌّ to man لِلْإِنسَٰنِ
مِن and teach you وَيُعَلِّمُكَ your Lord رَبُّكَ will choose you يَجْتَبِيكَ
(of) dreams (and other things) ٱلْأَحَادِيثِ interpretation تَأْوِيلِ (from)
ءَالِ and on وَعَلَىٰٓ on you عَلَيْكَ His Favour نِعْمَتَهُۥ and perfect وَيُتِمُّ
عَلَىٰٓ He perfected it أَتَمَّهَا just as كَمَآ (of) Jacob يَعْقُوبَ the offspring
and وَإِسْحَٰقَ Abraham إِبْرَٰهِيمَ aforetime مِن قَبْلُ your two fathers أَبَوَيْكَ on
۝٦ حَكِيمٌ (is) All-Knowing عَلِيمٌ your Lord رَبَّكَ verily إِنَّ Isaac
All-Wise

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, *Shaitân* (Satan) is to man an open enemy! **6.** "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

۞ لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ لِّلسَّآئِلِينَ ﴿٧﴾ إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٨﴾ ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ قَوْمًا صَٰلِحِينَ ﴿٩﴾ قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا۟ يُوسُفَ وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَٰعِلِينَ ﴿١٠﴾

and his وَإِخْوَتِهِۦٓ Joseph يُوسُفَ in فِى there were كَانَ verily ۞ لَّقَدْ
قَالُوا۟ when إِذْ for those who ask لِّلسَّآئِلِينَ ﴿٧﴾ signs ءَايَٰتٌ brethern
and his brother (Benjamin) وَأَخُوهُ truly Joseph لَيُوسُفُ they said
but we وَنَحْنُ than us مِنَّا our father أَبِينَا to إِلَىٰٓ (are) dearer أَحَبُّ
(is) in لَفِى our father أَبَانَا really إِنَّ a (strong) group عُصْبَةٌ are
ٱطْرَحُوهُ or أَوِ Joseph يُوسُفَ kill ٱقْتُلُوا۟ manifest مُّبِينٍ ﴿٨﴾ error ضَلَٰلٍ
so that-may be given يَخْلُ to some (other) land أَرْضًا cast him out
وَتَكُونُوا۟ (of) your father أَبِيكُمْ the favour وَجْهُ to you (alone) لَكُمْ
righteous صَٰلِحِينَ ﴿٩﴾ people قَوْمًا after that مِنۢ بَعْدِهِۦ and you will be
يُوسُفَ kill تَقْتُلُوا۟ not لَا of them مِّنْهُمْ a speaker قَآئِلٌ said قَالَ
ٱلْجُبِّ bottom غَيَٰبَتِ in/to فِى but throw him down وَأَلْقُوهُ Joseph
caravan of ٱلسَّيَّارَةِ some بَعْضُ will pick him يَلْتَقِطْهُ (of) the well
doing فَٰعِلِينَ ﴿١٠﴾ you are كُنتُمْ if إِن travellers

7. Verily, in Yûsuf (Joseph) and his brethren, there were *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask. **8.** When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are '*Usbah* (a strong group). Really, our father is in a plain error. **9.** "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)." **10.** One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."

قَالُوا۟ يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَ۬نَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿١٢﴾ قَالَ إِنِّى لَيَحْزُنُنِىٓ أَن تَذْهَبُوا۟ بِهِۦ وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ ﴿١٣﴾ قَالُوا۟ لَئِنْ أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذًا لَّخَٰسِرُونَ ﴿١٤﴾ فَلَمَّا ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

تَأۡمَنَّا not لَا you لَكَ why مَا O our father! يَٰٓأَبَانَا they said قَالُواْ

his لَهُۥ when we are indeed وَإِنَّا Joseph يُوسُفَ with عَلَىٰ trust us

غَدٗا with us مَعَنَا send him أَرۡسِلۡهُ well-wishers ﴿١١﴾ لَنَٰصِحُونَ

and verily وَإِنَّا and play وَيَلۡعَبۡ to enjoy himself يَرۡتَعۡ tomorrow

إِنِّي He (Jacob) said قَالَ will take care ﴿١٢﴾ لَحَٰفِظُونَ of him لَهُۥ we

you should take away تَذۡهَبُواْ that أَن it saddens me لَيَحۡزُنُنِيٓ truly I

ٱلذِّئۡبُ should devour him يَأۡكُلَهُ lest أَن and I fear وَأَخَافُ him بِهِۦ

قَالُواْ (are) careless ﴿١٣﴾ غَٰفِلُونَ of him عَنۡهُ while you وَأَنتُمۡ a wolf

while we وَنَحۡنُ a wolf ٱلذِّئۡبُ devours him أَكَلَهُ if لَئِنۡ they said

﴿١٤﴾ لَّخَٰسِرُونَ then إِذٗا surely we إِنَّآ (are) a strong group عُصۡبَةٌ

وَأَجۡمَعُوٓاْ with him بِهِۦ they went away ذَهَبُواْ so when فَلَمَّا (are) the losers

the غَيَٰبَتِ in فِي put him down يَجۡعَلُوهُ to أَن and they all agreed

to him إِلَيۡهِ and We revealed وَأَوۡحَيۡنَآ (of) the well ٱلۡجُبِّ bottom

of their affair بِأَمۡرِهِمۡ indeed you shall(one day) inform them لَتُنَبِّئَنَّهُم

know (you) ﴿١٥﴾ يَشۡعُرُونَ not لَا when they وَهُمۡ this هَٰذَا

11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?" **12.** "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him." **13.** He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him." **14.** They said: "If a wolf devours him, while we are *'Usbah* (a strong group to guard him), then surely, we are the losers." **15.** So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

وَجَآءُوٓ أَبَاهُمۡ عِشَآءٗ يَبۡكُونَ ﴿١٦﴾ قَالُواْ يَٰٓأَبَانَآ إِنَّا ذَهَبۡنَا نَسۡتَبِقُ وَتَرَكۡنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئۡبُۖ وَمَآ أَنتَ بِمُؤۡمِنٖ لَّنَا وَلَوۡ كُنَّا صَٰدِقِينَ ﴿١٧﴾ وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٖ كَذِبٖۚ قَالَ بَلۡ سَوَّلَتۡ لَكُمۡ أَنفُسُكُمۡ أَمۡرٗاۖ فَصَبۡرٞ جَمِيلٞۖ وَٱللَّهُ ٱلۡمُسۡتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾

in the early part of عِشَآءٗ their father أَبَاهُمۡ and they came to وَجَآءُوٓ

إِنَّا O our father يَٰٓأَبَانَآ they said قَالُواْ weeping ﴿١٦﴾ يَبۡكُونَ the night

and وَتَرَكۡنَا racing with one another نَسۡتَبِقُ went ذَهَبۡنَا verily we

and فَأَكَلَهُ our belongings مَتَٰعِنَا by عِندَ Joseph يُوسُفَ we left

بِمُؤْمِنٍ you أَنتَ and not وَمَآ a wolf ٱلذِّئْبُ devoured him
truthful صَـٰدِقِينَ ﴿١٧﴾ we are كُنَّا even when وَلَوْ us لَّنَا believe
(stained) بِدَمٍ his shirt قَمِيصِهِۦ and they brought on وَجَآءُو عَلَىٰ
have made سَوَّلَتْ nay, but بَلْ he said قَالَ false كَذِبٍ blood
so فَصَبْرٌ a tale أَمْرًا your ownselves أَنفُسُكُمْ for you لَكُمْ up
and it is Allah (Alone) وَٱللَّهُ (is) most fitting جَمِيلٌ patience
تَصِفُونَ ﴿١٨﴾ what مَا against عَلَىٰ Whose help can be sought ٱلْمُسْتَعَانُ
you assert

16. And they came to their father in the early part of the night weeping. **17.** They said:"O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth." **18.** And they brought his shirt stained with false blood. He said: "Nay, but your ownselves have made up a tale. So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that (lie) which you describe."

وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَـٰبُشْرَىٰ هَـٰذَا غُلَـٰمٌ ۚ وَأَسَرُّوهُ بِضَـٰعَةً ۚ وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ ﴿٢٠﴾ وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

a caravan of travellers سَيَّارَةٌ and there came وَجَآءَتْ
(and) he let down فَأَدْلَىٰ their water-drawer وَارِدَهُمْ so they sent فَأَرْسَلُوا۟
what good يَـٰبُشْرَىٰ he said قَالَ his bucket (into the well) دَلْوَهُۥ
as بِضَـٰعَةً so they hid him وَأَسَرُّوهُ (is) a boy غُلَـٰمٌ this هَـٰذَا news
(was) the All-Knower عَلِيمٌ and Allah وَٱللَّهُ merchandise (a slave)
بِثَمَنٍ and they sold him وَشَرَوْهُ they did يَعْمَلُونَ ﴿١٩﴾ of what بِمَا
and وَكَانُوا۟ for a number مَعْدُودَةٍ Dirhams دَرَٰهِمَ a low بَخْسٍ for price
those not concerned ٱلزَّٰهِدِينَ ﴿٢٠﴾ of مِنَ about him فِيهِ they were
bought ٱشْتَرَىٰهُ he (the man) who ٱلَّذِى and said وَقَالَ
make أَكْرِمِى to his wife لِٱمْرَأَتِهِۦٓ Egypt مِّصْرَ from مِن him
he will يَنفَعَنَآ that أَن maybe عَسَىٰٓ his stay مَثْوَىٰهُ comfortable

وَكَذَٰلِكَ	as a son	وَلَدًا	we shall adopt him	نَتَّخِذَهُۥ	or	أَوْ	profit us
the land	ٱلْأَرْضِ	in	فِى	Joseph	لِيُوسُفَ	We established	مَكَّنَّا	and thus
ٱلْأَحَادِيثِ	the interpretation	مِن تَأْوِيلِ	that We might teach him	وَلِنُعَلِّمَهُۥ			
عَلَىٰٓ	has full power and control	غَالِبٌ	and Allah	وَٱللَّهُ	(of) events		
لَا	(of) men	ٱلنَّاسِ	most	أَكْثَرَ	but	وَلَٰكِنَّ	His Affairs	أَمْرِهِۦ	over
		know	يَعْلَمُونَ ﴿٢١﴾	not			

19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What a good news! Here is a boy." So they hid him as merchandise (a slave). And Allâh was the All-Knower of what they did. **20.** And they sold him for a low price, — for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant. **21.** And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.

وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٢٢﴾ وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢٣﴾

his full manhood	أَشُدَّهُۥٓ	he attained	بَلَغَ	and when	وَلَمَّا	
and knowledge (the	وَعِلْمًا	wisdom	حُكْمًا	We gave him	ءَاتَيْنَٰهُ	
the	﴿٢٢﴾ ٱلْمُحْسِنِينَ	We reward	نَجْزِى	and thus	وَكَذَٰلِكَ	Prophethood)
he	هُوَ	she who	ٱلَّتِى	and sought to seduce him	وَرَٰوَدَتْهُ	good-doers
وَغَلَّقَتِ	about himself	عَن نَّفْسِهِۦ	her house	بَيْتِهَا	in	فِى	(was)
come on	هَيْتَ	and said	وَقَالَتْ	the doors	ٱلْأَبْوَٰبَ	and she closed
إِنَّهُۥ	Allah	ٱللَّهِ	I seek refuge in	مَعَاذَ	he said	قَالَ	O you!	لَكَ
he made	أَحْسَنَ	(is) my master	رَبِّىٓ	truly, he (your husband)		
be	يُفْلِحُ	will not	لَا	verily	إِنَّهُۥ	my stay	مَثْوَاىَ	agreeable
		the wrong-doers	﴿٢٣﴾ ٱلظَّٰلِمُونَ	successful		

22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinûn* (doers of good. See the footnote of V.9:120). **23.** And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come

on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the *Zâlimûn* (wrong and evil-doers) will never be successful."

وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَـٰنَ رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ﴿٢٤﴾ وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

and he would وَهَمَّ him بِهِۦ she did desire هَمَّتْ and indeed وَلَقَدْ
he رَّءَا (that) أَن had not لَوْلَآ to her desire بِهَا have inclined
thus (it was) كَذَٰلِكَ (of) his Lord رَبِّهِۦ the evidence بُرْهَـٰنَ seen
وَٱلْفَحْشَآءَ evil ٱلسُّوٓءَ from him عَنْهُ that We might turn away لِنَصْرِفَ
(one) of مِنْ surely he was إِنَّهُۥ and illegal sexual intercourse
so they وَٱسْتَبَقَا sincere ٱلْمُخْلَصِينَ ﴿٢٤﴾ Our slaves عِبَادِنَا
قَمِيصَهُۥ and she tore وَقَدَّتْ the door ٱلْبَابَ raced with one another to
سَيِّدَهَا and they both found وَأَلْفَيَا the back دُبُرٍ from مِن his shirt
مَا she said قَالَتْ the door ٱلْبَابِ at لَدَا her lord (i.e. her husband)
أَرَادَ (of) him who مَنْ the recompense (punishment) جَزَآءُ what is
except إِلَّآ an evil design سُوٓءًا against your wife بِأَهْلِكَ intended
أَلِيمٌ ﴿٢٥﴾ torment عَذَابٌ or أَوْ he be put in prison يُسْجَنَ that أَن
a painful

24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, (guided) slaves. **25.** So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ۚ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَـٰذِبِينَ ﴿٢٦﴾ وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّـٰدِقِينَ ﴿٢٧﴾ فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ هَـٰذَا ۚ وَٱسْتَغْفِرِى لِذَنۢبِكِ ۖ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ ﴿٢٩﴾

that sought to seduce رَٰوَدَتْنِى it was she هِىَ he (Joseph) said قَالَ
a witness شَاهِدٌ and bore witness وَشَهِدَ about myself عَن نَّفْسِى me
his قَمِيصُهُۥ it be (that) كَانَ if إِن her household أَهْلِهَآ of مِّنْ
then she speaks فَصَدَقَتْ the front قُبُلٍ from مِن is torn قُدَّ shirt
but if وَإِن the liars ٱلْكَٰذِبِينَ ﴿٢٦﴾ (is) of مِنَ and he وَهُوَ the truth
the back دُبُرٍ from مِن is torn قُدَّ his shirt قَمِيصُهُۥ it be (that) كَانَ
ٱلصَّٰدِقِينَ ﴿٢٧﴾ (is) of مِنَ and he وَهُوَ then she has told a lie فَكَذَبَتْ
his قَمِيصَهُۥ he (her husband) saw رَءَا so when فَلَمَّا the truthful
إِنَّهُۥ he said قَالَ the back دُبُرٍ from مِن torn قُدَّ (Joseph's) shirt
certainly إِنَّ your plot (O women) كَيْدِكُنَّ of مِن surely, it is
turn أَعْرِضْ O Joseph! يُوسُفُ (is) mighty عَظِيمٌ ﴿٢٨﴾ your plot كَيْدَكُنَّ
and ask (O woman) forgiveness وَٱسْتَغْفِرِى this هَٰذَا from عَنْ away
ٱلْخَاطِـِٔينَ ﴿٢٩﴾ of مِنَ were كُنتِ verily you إِنَّكِ for your sin لِذَنۢبِكِ
the sinful

26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar! **27.** "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!" **28.** So when he (her husband) saw his [Yûsuf's (Joseph's)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot! **29.** "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

۞ وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ ۖ قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا لَنَرَىٰهَا فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٠﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

the ٱمْرَأَتُ the city ٱلْمَدِينَةِ in فِى women نِسْوَةٌ and said ۞ وَقَالَ
her young فَتَىٰهَا is seeking to seduce تُرَٰوِدُ (of) Al-Aziz ٱلْعَزِيزِ wife
he filled her شَغَفَهَا indeed قَدْ about himself عَن نَّفْسِهِۦ man (slave)
error ضَلَٰلٍ in فِى we see her لَنَرَىٰهَا verily إِنَّا with love حُبًّا
of their بِمَكْرِهِنَّ she heard سَمِعَتْ so when فَلَمَّا plain مُّبِينٍ ﴿٣٠﴾
لَهُنَّ and prepared وَأَعْتَدَتْ for them إِلَيْهِنَّ she sent أَرْسَلَتْ accusation

one وَٰحِدَةٍ each كُلَّ and she gave وَءَاتَتْ a banquet مُتَّكَـًٔا for them
come ٱخْرُجْ and said (to Joseph) وَقَالَتِ a knife سِكِّينًا of them مِّنْهُنَّ
أَكْبَرْنَهُۥ they saw him رَأَيْنَهُۥٓ then, when فَلَمَّا before them عَلَيْهِنَّ out
and cut (in their وَقَطَّعْنَ they exalted him (at his beauty)
لِلَّهِ forbid حَٰشَ and they said وَقُلْنَ their hands أَيْدِيَهُنَّ astonishment)
إِلَّآ this (is) هَٰذَآ none إِنْ a man بَشَرًا this (is) هَٰذَا not مَا Allah!
a noble كَرِيمٌ ﴿٣١﴾ angel مَلَكٌ but

30. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error." **31.** So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [to Yûsuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!"

قَالَتْ فَذَٰلِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيهِ ۖ وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ ۖ وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ ﴿٣٢﴾ قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِىٓ إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ ﴿٣٣﴾

you did blame لُمْتُنَّنِى whom ٱلَّذِى this is he فَذَٰلِكُنَّ she said قَالَتْ
I sought to رَٰوَدتُّهُۥ and indeed وَلَقَدْ about him فِيهِ me (for his love)
لَّمْ يَفْعَلْ and now if وَلَئِن but he refused فَٱسْتَعْصَمَ him عَن نَّفْسِهِۦ seduce
he shall certainly لَيُسْجَنَنَّ I order him ءَامُرُهُۥ what مَآ he did not do
ٱلصَّٰغِرِينَ ﴿٣٢﴾ (one) of مِّنَ and will be وَلَيَكُونًا be cast into prison
ٱلسِّجْنُ O my Lord! رَبِّ he said قَالَ those who are disgraced
they invite يَدْعُونَنِىٓ than what مِمَّا to me إِلَىَّ (is) dearer أَحَبُّ prison
from me عَنِّى you turn away تَصْرِفْ unless وَإِلَّا to it إِلَيْهِ me
وَأَكُن towards them إِلَيْهِنَّ I will feel inclined أَصْبُ their plot كَيْدَهُنَّ
the ignorant ٱلْجَٰهِلِينَ ﴿٣٣﴾ (one) of مِّنَ and be

32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."

33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."

فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَا لَهُم مِّنۢ بَعْدِ مَا رَأَوُا۟ ٱلْءَايَٰتِ لَيَسْجُنُنَّهُۥ حَتَّىٰ حِينٍ ﴿٣٥﴾ وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَآ إِنِّىٓ أَرَىٰنِىٓ أَعْصِرُ خَمْرًا وَقَالَ ٱلْءَاخَرُ إِنِّىٓ أَرَىٰنِىٓ أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِۦٓ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٣٦﴾

and فَصَرَفَ his Lord رَبُّهُۥ his invocation لَهُۥ so answered فَٱسْتَجَابَ
He هُوَ Verily He إِنَّهُۥ their plot كَيْدَهُنَّ from him عَنْهُ turned away
it بَدَا then ثُمَّ the All-Knower ﴿٣٤﴾ ٱلْعَلِيمُ (is) the All-Hearer ٱلسَّمِيعُ
they had seen رَأَوُا۟ what مَا after مِّنۢ بَعْدِ to them لَهُم appeared
حَتَّىٰ to imprison him لَيَسْجُنُنَّهُۥ the proofs (of his innocence) ٱلْءَايَٰتِ
in ٱلسِّجْنَ with him مَعَهُ and there entered وَدَخَلَ a time ﴿٣٥﴾ حِينٍ for
إِنِّىٓ one of them أَحَدُهُمَآ said قَالَ two young men فَتَيَانِ the prison
خَمْرًا pressing أَعْصِرُ I saw myself (in a dream) أَرَىٰنِىٓ verily I
I saw أَرَىٰنِىٓ verily I إِنِّىٓ the other ٱلْءَاخَرُ and said وَقَالَ wine
خُبْزًا my head رَأْسِى on فَوْقَ carrying أَحْمِلُ myself (in a dream)
(they said) نَبِّئْنَا thereof مِنْهُ birds ٱلطَّيْرُ were eating تَأْكُلُ bread
نَرَىٰكَ verily we إِنَّا of the interpretation of this بِتَأْوِيلِهِۦٓ inform us
the good-doers ﴿٣٦﴾ ٱلْمُحْسِنِينَ (to be) (one) of مِنَ we think you

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower. **35.** Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time. **36.** And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinûn* (doers of good)."

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِى رَبِّىٓ إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ﴿٣٧﴾ وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ مَا كَانَ لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

as تُرْزَقَانِهِۦٓ food طَعَامٌ will come to you يَأْتِيكُمَا not لَا he said قَالَ
of its بِتَأْوِيلِهِۦ I will inform you نَبَّأْتُكُمَا but إِلَّا your provision
it (the food) comes to يَأْتِيَكُمَا that أَن before قَبْلَ interpretation
رَبِّىٓ has taught me عَلَّمَنِى (is) of that which مِمَّا this ذَٰلِكُمَا you
the religion مِلَّةَ I have abondoned تَرَكْتُ verily I إِنِّى my Lord
وَهُم in Allah بِٱللَّهِ that believe يُؤْمِنُونَ not لَّا (of) a people قَوْمٍ
(are) كَٰفِرُونَ ٣٧ (they) هُمْ in the Hereafter بِٱلْءَاخِرَةِ and they
ءَابَآءِىٓ the religion مِلَّةَ and I have followed وَٱتَّبَعْتُ disbelievers
and Jacob وَيَعْقُوبَ and Isaac وَإِسْحَٰقَ Abraham إِبْرَٰهِيمَ (of) my fathers
we attribute any نُّشْرِكَ that أَن for us لَنَآ it is كَانَ not مَا
(is) from مِن this ذَٰلِكَ anything مِن شَىْءٍ to Allah بِٱللَّهِ partners
ٱلنَّاسِ and to وَعَلَى to us عَلَيْنَا (of) Allah ٱللَّهِ the Grace فَضْلِ
not لَا (of) mankind ٱلنَّاسِ most أَكْثَرَ but وَلَٰكِنَّ mankind
thank يَشْكُرُونَ ٣٨

37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the *Kan'ânyyûn* of Egypt who were polytheists and used to worship sun and other false deities). **38.** "And I have followed the religion of my fathers, — Ibrâhîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [عليهم السلام], and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him).

يَٰصَىٰحِبَىِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ٣٩ مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٤٠

(are) ءَأَرْبَابٌ (of) the prison ٱلسِّجْنِ O my two companions! يَٰصَىٰحِبَىِ
ٱللَّهُ or أَمِ better خَيْرٌ different مُّتَفَرِّقُونَ many lords (gods)?
تَعْبُدُونَ not مَا the Irresistible ٱلْقَهَّارُ ٣٩ the One ٱلْوَٰحِدُ Allah
names أَسْمَآءً but إِلَّآ besides Him مِن دُونِهِۦٓ you worship

and وَءَابَآؤُكُم you أَنتُمْ which you have named (forged) سَمَّيْتُمُوهَآ
for it بِهَا Allah ٱللَّهُ has sent down أَنزَلَ not مَّآ your fathers
but إِلَّا the command ٱلْحُكْمُ (is) not إِنِ authority سُلْطَٰنٍ any مِن
you تَعْبُدُوٓا۟ that none أَلَّا He has commanded أَمَرَ for Allah لِلَّهِ
the ٱلْقَيِّمُ (is) religion ٱلدِّينُ that ذَٰلِكَ Him alone إِيَّاهُ but إِلَّآ worship
not لَا men ٱلنَّاسِ most أَكْثَرَ but وَلَٰكِنَّ (true) straight
know يَعْلَمُونَ ﴿٤٠﴾

39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible? **40.** "You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

يَٰصَٰحِبَىِ ٱلسِّجْنِ أَمَّآ أَحَدُكُمَا فَيَسْقِى رَبَّهُۥ خَمْرًا ۖ وَأَمَّا ٱلْءَاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ مِن رَّأْسِهِۦ ۚ قُضِىَ ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾ وَقَالَ لِلَّذِى ظَنَّ أَنَّهُۥ نَاجٍ مِّنْهُمَا ٱذْكُرْنِى عِندَ رَبِّكَ فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ فَلَبِثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

أَحَدُكُمَا as for أَمَّآ (of) the prison ٱلسِّجْنِ O two companions يَٰصَٰحِبَىِ
وَأَمَّا wine خَمْرًا for his master رَبَّهُۥ he will serve فَيَسْقِى one of you
فَتَأْكُلُ he will be crucified فَيُصْلَبُ the other ٱلْءَاخَرُ and as for
thus is قُضِىَ his head رَّأْسِهِۦ from مِن birds ٱلطَّيْرُ and will eat
you تَسْتَفْتِيَانِ ﴿٤١﴾ concerning it فِيهِ which ٱلَّذِى the case ٱلْأَمْرُ judged
he ظَنَّ to the one whom لِلَّذِى and he said وَقَالَ both did inquire
ٱذْكُرْنِى of them مِّنْهُمَا saved نَاجٍ to be أَنَّهُۥ knew/thought
but made فَأَنسَىٰهُ your master (king) رَبِّكَ to عِندَ mention me
his رَبِّهِۦ to mention (it to) ذِكْرَ Satan ٱلشَّيْطَٰنُ him forget
بِضْعَ prison ٱلسِّجْنِ in فِى so he (Joseph) stayed فَلَبِثَ master (king)
years سِنِينَ ﴿٤٢﴾ a few (more)

41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire." **42.** And he said to the one whom he knew to be

saved: "Mention me to your lord." But *Shaitân* (Satan) made him forget to mention it to his lord [or Satan made Yûsuf to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.

وَقَالَ ٱلْمَلِكُ إِنِّىٓ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ ۖ يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَٰىَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ بِعَٰلِمِينَ ﴿٤٤﴾ وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ بَعْدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأْوِيلِهِۦ فَأَرْسِلُونِ ﴿٤٥﴾

I saw أَرَىٰ verily I إِنِّىٓ the king (of Egypt) ٱلْمَلِكُ and said وَقَالَ
whom يَأْكُلُهُنَّ fat سِمَانٍ cows بَقَرَٰتٍ seven سَبْعَ (in a dream)
and seven وَسَبْعَ lean ones عِجَافٌ seven سَبْعٌ were devouring
يَابِسَٰتٍ and (seven) others وَأُخَرَ green خُضْرٍ ears of corn سُنۢبُلَٰتٍ
my dream رُءْيَٰىَ explain to me أَفْتُونِى فِى notables! ٱلْمَلَأُ O يَٰٓأَيُّهَا dry
قَالُوٓا۟ to interpret ﴿٤٣﴾ تَعْبُرُونَ for dreams لِلرُّءْيَا you are (able) كُنتُمْ if إِن
نَحْنُ and not وَمَا dreams أَحْلَٰمٍ mixed up false أَضْغَٰثُ they said
﴿٤٤﴾ بِعَٰلِمِينَ (of) dreams ٱلْأَحْلَٰمِ (are) in interpretation بِتَأْوِيلِ we
was released نَجَا the man who ٱلَّذِى and said وَقَالَ skilled
أُمَّةٍ after بَعْدَ and remembered وَٱدَّكَرَ of both of them مِنْهُمَا
its interpretation بِتَأْوِيلِهِۦ will tell you أُنَبِّئُكُم I أَنَا۠ a period
so send me forth ﴿٤٥﴾ فَأَرْسِلُونِ

43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams." **44.** They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams." **45.** Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ لَّعَلِّىٓ أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾

يُوسُفُ Joseph (He said) أَيُّهَا O ٱلصِّدِّيقُ the man of truth أَفْتِنَا explain to us (the dream) فِى of سَبْعِ seven بَقَرَٰتٍ cows سِمَانٍ fat يَأْكُلُهُنَّ were devouring them سَبْعٌ seven عِجَافٌ lean ones وَسَبْعِ and (of) seven سُنۢبُلَٰتٍ ears of corn خُضْرٍ green وَأُخَرَ and (seven) others يَابِسَٰتٍ dry لَّعَلِّىٓ that I may أَرْجِعُ return إِلَى to ٱلنَّاسِ the people لَعَلَّهُمْ so that they may يَعْلَمُونَ ﴿٤٦﴾ know قَالَ He (Joseph) said تَزْرَعُونَ you shall sow سَبْعَ for seven سِنِينَ years دَأَبًا as usual فَمَا and that حَصَدتُّمْ (the harvest) which you reap فَذَرُوهُ you shall leave it فِى in سُنۢبُلِهِۦٓ ears إِلَّا except قَلِيلًا a little مِّمَّا of it which تَأْكُلُونَ ﴿٤٧﴾ you may eat

46. (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know." **47.** [Yûsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾ وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦ ۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّٰتِى قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

ثُمَّ then يَأْتِى will come مِنۢ بَعْدِ after ذَٰلِكَ that سَبْعٌ seven شِدَادٌ hard (years) يَأْكُلْنَ which will devour مَا what قَدَّمْتُمْ you have laid by in advance لَهُنَّ for them إِلَّا except قَلِيلًا a little مِّمَّا of that which تُحْصِنُونَ ﴿٤٨﴾ you have guarded (stored) ثُمَّ then يَأْتِى will come مِنۢ بَعْدِ after ذَٰلِكَ that عَامٌ a year فِيهِ in which يُغَاثُ will have abundant rain ٱلنَّاسُ the people وَفِيهِ and in which يَعْصِرُونَ ﴿٤٩﴾ they will press (wine and oil) وَقَالَ and said ٱلْمَلِكُ the king ٱئْتُونِى bring to me بِهِۦ him فَلَمَّا but when جَآءَهُ came to him ٱلرَّسُولُ the messenger قَالَ he (Joseph) said ٱرْجِعْ return إِلَىٰ to رَبِّكَ your lord (master) فَسْـَٔلْهُ and ask him مَا what بَالُ happened to ٱلنِّسْوَةِ

رَبِّى surely إِنَّ their hands أَيْدِيَهُنَّ cut قَطَّعْنَ who ٱلَّٰتِى the women
(is) Well-Aware ﴿٥٠﴾ عَلِيمٌ of their plot بِكَيْدِهِنَّ my Lord (Allah)

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored). **49.** "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)." **50.** And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is Well-Aware of their plot.'"

قَالَ مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ ۚ قُلْنَ حَٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ ۚ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٔـٰنَ حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٥١﴾ ذَٰلِكَ لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَآئِنِينَ ﴿٥٢﴾

you رَٰوَدتُّنَّ when إِذْ (was) your affair خَطْبُكُنَّ what مَا he said قَالَ
the قُلْنَ about himself عَن نَّفْسِهِۦ Joseph يُوسُفَ did seek to seduce
عَلَيْهِ we know عَلِمْنَا not مَا Allah لِلَّهِ forbid حَٰشَ women said
of ٱلْعَزِيزِ the wife ٱمْرَأَتُ said قَالَتِ evil مِن سُوٓءٍ against him
(it was) I أَنَا۠ the truth ٱلْحَقُّ is manifest حَصْحَصَ now ٱلْـَٔـٰنَ Al-Aziz
and وَإِنَّهُۥ about himself عَن نَّفْسِهِۦ (who) sought to seduce him رَٰوَدتُّهُۥ
in order that ذَٰلِكَ the truthful ﴿٥١﴾ ٱلصَّٰدِقِينَ (is) surely of لَمِنَ he
betrayed him أَخُنْهُ not لَمْ that I أَنِّى he (Al-Aziz) may know that لِيَعْلَمَ
كَيْدَ guides يَهْدِى not لَا Allah ٱللَّهَ and that وَأَنَّ in secret بِٱلْغَيْبِ
(of) the betrayers ﴿٥٢﴾ ٱلْخَآئِنِينَ the plot

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely, of the truthful." **52.** [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in (his) absence." And, verily, Allâh guides not the plot of the betrayers.

۞ وَمَآ أُبَرِّئُ نَفْسِيٓۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓۚ إِنَّ رَبِّي غَفُورٞ رَّحِيمٞ ﴿٥٣﴾ وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي بِهِۦٓ أَسۡتَخۡلِصۡهُ لِنَفۡسِيۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلۡيَوۡمَ لَدَيۡنَا مَكِينٌ أَمِينٞ ﴿٥٤﴾ قَالَ ٱجۡعَلۡنِي عَلَىٰ خَزَآئِنِ ٱلۡأَرۡضِۖ إِنِّي حَفِيظٌ عَلِيمٞ ﴿٥٥﴾

the self ٱلنَّفْسَ verily إِنَّ myself نَفْسِيٓ I free أُبَرِّئُ and not ۞ وَمَآ
رَحِمَ when مَا except إِلَّا to evil بِٱلسُّوٓءِ (is) inclined لَأَمَّارَةٌ
غَفُورٌ my Lord رَبِّي verily إِنَّ my Lord رَبِّيٓ bestows His Mercy
the ٱلْمَلِكُ and said وَقَالَ Most Merciful ﴿٥٣﴾ رَّحِيمٌ (is) Oft-Forgiving
لِنَفْسِى that I may attain him أَسْتَخْلِصْهُ him بِهِۦٓ bring to me ٱئْتُونِى king
he said قَالَ he spoke to him كَلَّمَهُۥ then when فَلَمَّا to my person
high in rank مَكِينٌ (are) with us لَدَيْنَا this day ٱلْيَوْمَ verily you إِنَّكَ
خَزَآئِنِ over عَلَىٰ set me ٱجْعَلْنِى he said قَالَ and fully trusted ﴿٥٤﴾ أَمِينٌ
(will) حَفِيظٌ verily I إِنِّى (of) the land ٱلْأَرْضِ the storehouses
with full knowledge ﴿٥٥﴾ عَلِيمٌ guard (them)

53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." **54.** And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted." **55.** [Yûsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلۡأَرۡضِ يَتَبَوَّأُ مِنۡهَا حَيۡثُ يَشَآءُۚ نُصِيبُ بِرَحۡمَتِنَا مَن نَّشَآءُۖ وَلَا نُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ ﴿٥٦﴾ وَلَأَجۡرُ ٱلۡأٓخِرَةِ خَيۡرٞ لِّلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ﴿٥٧﴾ وَجَآءَ إِخۡوَةُ يُوسُفَ فَدَخَلُواْ عَلَيۡهِ فَعَرَفَهُمۡ وَهُمۡ لَهُۥ مُنكِرُونَ ﴿٥٨﴾

in فِى to Joseph لِيُوسُفَ We gave full authority مَكَّنَّا thus وَكَذَٰلِكَ
as when حَيْثُ therein مِنْهَا to take possession يَتَبَوَّأُ the land ٱلْأَرْضِ
on مَن of Our Mercy بِرَحْمَتِنَا We bestow نُصِيبُ he likes يَشَآءُ or where
We make to be lost نُضِيعُ and not وَلَا We will نَّشَآءُ whom
and verily the وَلَأَجْرُ (of) the good-doers ﴿٥٦﴾ ٱلْمُحْسِنِينَ the reward أَجْرَ
for those لِّلَّذِينَ (is) better خَيْرٌ (of) the Hereafter ٱلْءَاخِرَةِ reward

وَجَآءَ	fear (Allah)	يَتَّقُونَ ﴿٥٧﴾	and used to	وَكَانُوا	who believe	ءَامَنُوا
and they entered	فَدَخَلُوا	Joseph's	يُوسُفَ	brothers	إِخْوَةُ	and came
him	لَهُمْ	but they	وَهُمْ	he recognized them	فَعَرَفَهُمْ	unto him عَلَيْهِ
				recognized not	مُنكِرُونَ ﴿٥٨﴾	

56. Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinûn* (the good doers). **57.** And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds). **58.** And Yûsuf's (Joseph's) brethren came and they entered unto him, and he recognized them, but they recognized him not.

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ٱئْتُونِي بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّىٓ أُوفِى ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ تَأْتُونِى بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا۟ سَنُرَٰوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ ﴿٦١﴾

with	بِجَهَازِهِمْ	he had furnished them	جَهَّزَهُم	and when	وَلَمَّا
of yours لَّكُم	a brother بِأَخٍ	bring me ٱئْتُونِي	he said قَالَ	their provisions	
that I أَنِّىٓ	see you تَرَوْنَ	do not أَلَا	your father أَبِيكُمْ	from	مِّنْ
the best	خَيْرُ	and that I (am) وَأَنَا۠	measure ٱلْكَيْلَ	give full	أُوفِى
you bring to me تَأْتُونِى	not لَّمْ	but if فَإِن	(of) the hosts	ٱلْمُنزِلِينَ ﴿٥٩﴾	
عِندِى	for you لَكُمْ	measure كَيْلَ	there (shall be) no فَلَا	him	بِهِۦ
they said قَالُوا۟	you shall come near me	تَقْرَبُونِ ﴿٦٠﴾	nor وَلَا	with me	
(from) his أَبَاهُ	for him عَنْهُ	we shall try to get permission	سَنُرَٰوِدُ		
	shall do it	لَفَٰعِلُونَ ﴿٦١﴾	and verily we وَإِنَّا	father	

59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts? **60.** "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me." **61.** They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

وَقَالَ لِفِتْيَٰنِهِ ٱجْعَلُوا۟ بِضَٰعَتَهُمْ فِى رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوٓا۟ إِلَىٰٓ أَبِيهِمْ قَالُوا۟ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلْكَيْلُ فَأَرْسِلْ مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَآ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَبْلُ فَٱللَّهُ خَيْرٌ حَٰفِظًا وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾

بِضَٰعَتَهُمْ to put ٱجْعَلُوا۟ his servants لِفِتْيَٰنِهِ and he (Joseph) told وَقَالَ
so that they might لَعَلَّهُمْ their bags رِحَالِهِمْ into فِى their money
their أَهْلِهِمْ to إِلَىٰٓ they go back ٱنقَلَبُوٓا۟ when إِذَا know it يَعْرِفُونَهَآ
فَلَمَّا come back يَرْجِعُونَ ﴿٦٢﴾ in order that they might لَعَلَّهُمْ people
they قَالُوا۟ their father أَبِيهِمْ to إِلَىٰٓ they returned رَجَعُوٓا۟ so when
from مِنَّا has been prevented/held مُنِعَ O our father! يَٰٓأَبَانَا said
our أَخَانَا with us مَعَنَآ so send فَأَرْسِلْ measure of grain ٱلْكَيْلُ us
لَهُۥ and truly we وَإِنَّا we shall get our measure نَكْتَلْ brother
I ءَامَنُكُمْ can هَلْ he said قَالَ are guardians لَحَٰفِظُونَ ﴿٦٣﴾ for him
I entrusted to أَمِنتُكُمْ as كَمَآ except إِلَّا him عَلَيْهِ entrust to you
but Allah فَٱللَّهُ aforetime مِن قَبْلُ his brother أَخِيهِ (on) عَلَىٰٓ you
(is) Most أَرْحَمُ and He وَهُوَ to guard حَٰفِظًا (is) the Best خَيْرٌ
of those who show mercy ٱلرَّٰحِمِينَ ﴿٦٤﴾ Merciful

62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again. **63.** So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him." **64.** He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy."

وَلَمَّا فَتَحُوا۟ مَتَٰعَهُمْ وَجَدُوا۟ بِضَٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا۟ يَٰٓأَبَانَا مَا نَبْغِى هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

they وَجَدُوا۟ their bags مَتَٰعَهُمْ they opened فَتَحُوا۟ and when وَلَمَّا
to إِلَيْهِمْ had been returned رُدَّتْ their money بِضَٰعَتَهُمْ found
can we نَبْغِى what مَا O our father يَٰٓأَبَانَا they said قَالُوا۟ them

إِلَيْنَا has been returned رُدَّتْ our money بِضَٰعَتُنَا this هَٰذِهِۦ desire
and وَنَحْفَظُ our family أَهْلَنَا and we shall get food for وَنَمِيرُ to us
كَيْلَ and add more وَنَزْدَادُ our brother أَخَانَا we shall guard
يَسِيرٌ ﴿٦٥﴾ quantity كَيْلٌ this ذَٰلِكَ (of) camels' load بَعِيرٍ measure
with مَعَكُمْ send him أُرْسِلَهُۥ I will not لَنْ he said قَالَ (is) easy
مِّنَ a solemn oath مَوْثِقًا you give to me تُؤْتُونِ until حَتَّىٰ you
that you will bring back to me لَتَأْتُنَّنِى Allah's Name ٱللَّهِ (from) in
بِكُمْ (are) sorrounded يُحَاطَ (that) أَن unless إِلَّآ him بِهِۦٓ
their مَوْثِقَهُمْ they gave him ءَاتَوْهُ and when فَلَمَّآ yourselves
we نَقُولُ what مَا over عَلَىٰ Allah ٱللَّهُ he said قَالَ solemn oath
(is) Trustee وَكِيلٌ ﴿٦٦﴾ have said

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)." **66.** He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allâh is the Witness to what we have said."

وَقَالَ يَٰبَنِىَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ ۖ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ ۖ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا۟ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم مِّنَ ٱللَّهِ مِن شَىْءٍ إِلَّا حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا ۚ وَإِنَّهُۥ لَذُو عِلْمٍ لِّمَا عَلَّمْنَٰهُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

by مِنۢ enter تَدْخُلُوا۟ do not لَا O my sons! يَٰبَنِىَّ and he said وَقَالَ
مُّتَفَرِّقَةٍ gates أَبْوَٰبٍ by مِنْ but enter وَٱدْخُلُوا۟ one وَٰحِدٍ gate بَابٍ
ٱللَّهِ against مِّنَ you عَنكُم I avail أُغْنِى and cannot وَمَآ different
إِلَّا the decision (rests) ٱلْحُكْمُ verily إِنِ thing شَىْءٍ any مِن Allah
and وَعَلَيْهِ I put my trust تَوَكَّلْتُ in Him عَلَيْهِ with Allah لِلَّهِ only
all those that put ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾ let put their trust فَلْيَتَوَكَّلِ in Him
أَمَرَهُمْ from where مِنْ حَيْثُ they entered دَخَلُوا۟ and when وَلَمَّا trust

يُغْنِى (was) كَانَ did not مَّا their father أَبُوهُم ordered them
the least شَىْءٍ in مِّنْ Allah ٱللَّهِ against مِّنَ them عَنْهُم it avail
Jacob's يَعْقُوبَ (of) inner-self فِى نَفْسِ it was a need حَاجَةً but إِلَّا
was endowed لَذُو and verily he وَإِنَّهُۥ which he discharged قَضَىٰهَا
وَلَٰكِنَّ We had taught him عَلَّمْنَٰهُ because لِّمَا with knowledge عِلْمٍ
know يَعْلَمُونَ ﴿٦٨﴾ not لَا men ٱلنَّاسِ most أَكْثَرَ but

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily, the decision rests only with Allâh. In Him, I put my trust and let all those that trust, put their trust in Him." **68.** And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

وَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّىٓ أَنَا۠ أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٦٩﴾ فَلَمَّا
جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَٰرِقُونَ ﴿٧٠﴾ قَالُوا۟ وَأَقْبَلُوا۟
عَلَيْهِم مَّاذَا تَفْقِدُونَ ﴿٧١﴾ قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ وَأَنَا۠ بِهِۦ زَعِيمٌ ﴿٧٢﴾

Joseph يُوسُفَ before عَلَىٰ they went in دَخَلُوا۟ and when وَلَمَّا
and said قَالَ his brother أَخَاهُ to himself إِلَيْهِ he betook ءَاوَىٰٓ
grieve تَبْتَئِسْ so not فَلَا your brother أَخُوكَ I (am) أَنَا۠ verily إِنِّىٓ
so when فَلَمَّا to do يَعْمَلُونَ ﴿٦٩﴾ they used كَانُوا۟ for what بِمَا
with their provision بِجَهَازِهِمْ he had furnished them forth جَهَّزَهُم
his brother's أَخِيهِ bag رَحْلِ into فِى the bowl ٱلسِّقَايَةَ he put جَعَلَ
(in) the caravan ٱلْعِيرُ O you أَيَّتُهَا a crier مُؤَذِّنٌ cried أَذَّنَ then ثُمَّ
وَأَقْبَلُوا۟ they said قَالُوا۟ (are) thieves لَسَٰرِقُونَ ﴿٧٠﴾ surely you إِنَّكُمْ
that you تَفْقِدُونَ ﴿٧١﴾ what is it? مَّاذَا them عَلَيْهِم turning towards
the bowl صُوَاعَ we have lost نَفْقِدُ they said قَالُوا۟ have lost
it بِهِۦ who produces جَآءَ and for him وَلِمَن (of) the king ٱلْمَلِكِ
will زَعِيمٌ ﴿٧٢﴾ by it بِهِۦ and I وَأَنَا۠ (of) camel بَعِيرٍ (is) a load حِمْلُ
be bound

69. And when they went in before Yûsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do." **70.** So when he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!" **71.** They, turning towards them, said: "What is it that you have lost?" **72.** They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٣﴾ قَالُوا فَمَا جَزَاؤُهُ إِن كُنتُمْ كَاذِبِينَ ﴿٧٤﴾ قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِن وِعَاءِ أَخِيهِ كَذَٰلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَن يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

مَا you know عَلِمْتُم indeed لَقَدْ by Allah تَاللَّهِ they said قَالُوا
the land الْأَرْضِ in فِي to make mischief لِنُفْسِدَ we came جِئْنَا not
فَمَا they said قَالُوا (are) thieves سَارِقِينَ ﴿٧٣﴾ we كُنَّا and not وَمَا
you كُنتُمْ if إِن (shall be) the penalty of him جَزَاؤُهُ what then
وُجِدَ who مَن his penalty جَزَاؤُهُ they said قَالُوا (are) liars كَاذِبِينَ ﴿٧٤﴾
is his جَزَاؤُهُ then it فَهُوَ his bag رَحْلِهِ in فِي it is found
the ﴿٧٥﴾ الظَّالِمِينَ we punish نَجْزِي thus كَذَٰلِكَ punishment
in their bags بِأَوْعِيَتِهِمْ so he began (the search) فَبَدَأَ wrong-doers
اسْتَخْرَجَهَا then ثُمَّ (of) his brother أَخِيهِ the bag وِعَاءِ before قَبْلَ
thus كَذَٰلِكَ his brother's أَخِيهِ bag وِعَاءِ of مِن he brought it out
لِيَأْخُذَ he could كَانَ not مَا for Joseph لِيُوسُفَ did We plan كِدْنَا
إِلَّا (of) the king الْمَلِكِ the law دِينِ by فِي his brother أَخَاهُ take
to دَرَجَاتٍ We raise نَرْفَعُ Allah اللَّهُ willed it يَشَاءَ that أَن except
ذِي all كُلِّ but over وَفَوْقَ We will نَشَاءُ whom مَّن degrees
(is) the ﴿٧٦﴾ عَلِيمٌ knowledge عِلْمٍ those endowed with
All-Knowing

73. They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!" **74.** They [Yûsuf's (Joseph's) men] said: "What then shall be the penalty of him, if you are (proved to be) liars." **75.** They [Yûsuf's (Joseph's) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zâlimûn*

(wrongdoers)!" **76.** So he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allâh).

۞ قَالُوٓا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنتُمْ شَرٌّ
مَّكَانًا ۖ وَٱللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾ قَالُوا يَٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُۥٓ ۖ إِنَّا
نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٧٨﴾

سَرَقَ verily فَقَدْ he steals يَسْرِقْ if إِن they said ۞ قَالُوٓا
but فَأَسَرَّهَا before مِن قَبْلُ of his لَّهُۥ a brother أَخٌ did steal
not وَلَمْ himself نَفْسِهِۦ in فِى Joseph يُوسُفُ these things did keep
you أَنتُمْ he said قَالَ to them لَهُمْ revealing (the secrets) يُبْدِهَا
knows best أَعْلَمُ and Allah وَٱللَّهُ case مَّكَانًا (are) in worst شَرٌّ
يَٰٓأَيُّهَا they said قَالُوا you assert ﴿٧٧﴾ تَصِفُونَ of what بِمَا (the truth)
كَبِيرًا old شَيْخًا father أَبًا he has لَهُۥٓ verily إِنَّ mighty one ٱلْعَزِيزُ O
إِنَّا in his place مَكَانَهُۥٓ one of us أَحَدَنَا so take فَخُذْ very
the ﴿٧٨﴾ ٱلْمُحْسِنِينَ (are) (one) of مِنَ think you نَرَىٰكَ indeed we
good-doers

77. They [Yûsuf's (Joseph's) brothers] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh is the Best Knower of that which you describe!" **78.** They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinûn* (good-doers. See the footnote of V.9:120)."

قَالَ مَعَاذَ ٱللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ إِذًا لَّظَٰلِمُونَ ﴿٧٩﴾ فَلَمَّا ٱسْتَيْـَٔسُوا مِنْهُ خَلَصُوا نَجِيًّا ۖ
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِى يُوسُفَ ۖ فَلَنْ أَبْرَحَ
ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ ٱللَّهُ لِى ۖ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٠﴾

we should take تَأْخُذَ that أَن Allah ٱللَّهِ forbid مَعَاذَ he said قَالَ
our property مَتَٰعَنَا we found وَجَدْنَا him مَن (anyone) but إِلَّا
(should be) لَّظَٰلِمُونَ ﴿٧٩﴾ then إِذًا indeed we إِنَّآ with him عِندَهُۥٓ
of him مِنْهُ they despaired ٱسْتَيْـَٔسُوا۟ so when فَلَمَّا wrong-doers
كَبِيرُهُمْ said قَالَ in private نَجِيًّا they held a conference خَلَصُوا۟
that أَنَّ know you تَعْلَمُوٓا۟ did not أَلَمْ the eldest among them
an oath مَّوْثِقًا from you عَلَيْكُم took أَخَذَ indeed قَدْ your father أَبَاكُمْ
you فَرَّطتُمْ this مَا and before وَمِن قَبْلُ Allah's Name ٱللَّهِ in مِّنَ
therefore will فَلَنْ Joseph يُوسُفَ with فِى did fail in your duty
me لِىٓ permits يَأْذَنَ until حَتَّىٰ this land ٱلْأَرْضَ I leave أَبْرَحَ never
and وَهُوَ my case لِى Allah ٱللَّهُ decides يَحْكُمَ or أَوْ my father أَبِىٓ
of the judges ٱلْحَٰكِمِينَ ﴿٨٠﴾ (is) the Best خَيْرُ He

79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zâlimûn* (wrongdoers)."
80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin) and He is the Best of the judges.

ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ ﴿٨١﴾ وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَٰدِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ عَسَى ٱللَّهُ أَن يَأْتِيَنِى بِهِمْ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٨٣﴾

O our يَٰٓأَبَانَآ and say فَقُولُوا۟ your father أَبِيكُمْ to إِلَىٰٓ return ٱرْجِعُوٓا۟
and not وَمَا has stolen سَرَقَ your son ٱبْنَكَ verily إِنَّ father
we عَلِمْنَا according to what بِمَا except إِلَّا we testify شَهِدْنَآ
حَٰفِظِينَ ﴿٨١﴾ the Unseen لِلْغَيْبِ we could كُنَّا and not وَمَا know
we have كُنَّا where ٱلَّتِى the town ٱلْقَرْيَةَ and ask وَسْـَٔلِ be guardians
we أَقْبَلْنَا which ٱلَّتِىٓ and the carvan وَٱلْعِيرَ in it فِيهَا been
(are) telling the لَصَٰدِقُونَ ﴿٨٢﴾ and indeed we وَإِنَّا in فِيهَا returned
أَنفُسُكُمْ you لَكُمْ have beguiled سَوَّلَتْ but بَلْ he said قَالَ truth
جَمِيلٌ so patience فَصَبْرٌ (into) something أَمْرًا your ownselves

bring to يَأْتِيَنِى will أَن Allah ٱللَّهُ maybe عَسَى (is) most fitting
(is) the ٱلْعَلِيمُ He هُوَ truly He إِنَّهُۥ all جَمِيعًا them بِهِمْ me
the All-Wise ﴿٨٣﴾ ٱلْحَكِيمُ All-Knowing

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen! **82.** "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth." **83.** He [Ya'qûb (Jacob)] said: "Nay, but your ownselves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise."

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾ قَالُوا۟ تَٱللَّهِ تَفْتَؤُا۟
تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ ٱلْهَٰلِكِينَ ﴿٨٥﴾ قَالَ إِنَّمَآ أَشْكُوا۟ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ
وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

يَٰٓأَسَفَىٰ and said وَقَالَ from them عَنْهُمْ and he turned away وَتَوَلَّىٰ
عَيْنَاهُ and were whitened وَٱبْيَضَّتْ Joseph يُوسُفَ for عَلَىٰ alas myself
﴿٨٤﴾ كَظِيمٌ that he فَهُوَ the sorrow ٱلْحُزْنِ because of مِنَ his eyes
you will تَفْتَؤُا۟ by Allah تَٱللَّهِ they said قَالُوا۟ was suppressing
تَكُونَ until حَتَّىٰ Joseph يُوسُفَ remembering تَذْكُرُ never cease
you be تَكُونَ or until أَوْ weak with old age حَرَضًا you become
أَشْكُوا۟ I only إِنَّمَآ he said قَالَ the dead ﴿٨٥﴾ ٱلْهَٰلِكِينَ of مِنَ
Allah ٱللَّهِ to إِلَى and sorrow وَحُزْنِىٓ my grief بَثِّى complain of
not لَا what مَا Allah ٱللَّهِ from مِنَ and I know وَأَعْلَمُ
you know ﴿٨٦﴾ تَعْلَمُونَ

84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing. **85.** They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you become weak with old age, or until you be of the dead." **86.** He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not.

يَٰبَنِىَّ ٱذْهَبُوا۟ فَتَحَسَّسُوا۟ مِن يُوسُفَ وَأَخِيهِ وَلَا تَا۟يْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ ۖ إِنَّهُۥ لَا يَا۟يْـَٔسُ مِن رَّوْحِ ٱللَّهِ إِلَّا ٱلْقَوْمُ
ٱلْكَٰفِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ وَجِئْنَا بِبِضَٰعَةٍ مُّزْجَىٰةٍ فَأَوْفِ لَنَا ٱلْكَيْلَ

وَتَصَدَّقْ عَلَيْنَآ ۖ إِنَّ ٱللَّهَ يَجْزِى ٱلْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَٰهِلُونَ ﴿٨٩﴾

about	مِن	and enquire	فَتَحَسَّسُوا	go you	ٱذْهَبُوا	O my sons!	يَٰبَنِىَّ
تَا۟يْـَٔسُوا	and	not	وَلَا	and his brother	وَأَخِيهِ	Joseph	يُوسُفَ
certainly	إِنَّهُۥ	Allah's	ٱللَّهِ	Mercy	رَّوْحِ	of	مِن	despair/give up hope
إِلَّا	Allah's	ٱللَّهِ	Mercy	رَّوْحِ	of	مِن	one despairs	يَا۟يْـَٔسُ	no	لَا
then when	فَلَمَّا	who disbelieve	ٱلْكَٰفِرُونَ ﴿٨٧﴾	the people	ٱلْقَوْمُ	except
ٱلْعَزِيزُ	O	يَٰٓأَيُّهَا	they said	قَالُوا	unto him	عَلَيْهِ	they entered	دَخَلُوا
a hard	ٱلضُّرُّ	and our family	وَأَهْلَنَا	has hit us	مَسَّنَا	ruler of the land
فَأَوْفِ	poor	مُّزْجَىٰةٍ	capital	بِبِضَٰعَةٍ	and we have brought	وَجِئْنَا	time
عَلَيْنَآ	and be charitable	وَتَصَدَّقْ	full measure	ٱلْكَيْلَ	us	لَنَا	so pay
the	ٱلْمُتَصَدِّقِينَ ﴿٨٨﴾	does reward	يَجْزِى	Allah	ٱللَّهَ	truly	إِنَّ	to us
you	فَعَلْتُم	what	مَّا	you know	عَلِمْتُم	do	هَلْ	he said	قَالَ	charitable
you	أَنتُمْ	when	إِذْ	and his brother	وَأَخِيهِ	with Joseph	بِيُوسُفَ	did
(were) ignorant	جَٰهِلُونَ ﴿٨٩﴾						

87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly no one despairs of Allâh's Mercy, except the people who disbelieve." **88.** Then, when they entered unto him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable." **89.** He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"

قَالُوٓا أَءِنَّكَ لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِى ۖ قَدْ مَنَّ ٱللَّهُ عَلَيْنَآ ۖ إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَٱللَّهِ لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَٰطِـِٔينَ ﴿٩١﴾ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾

he	قَالَ	Joseph	يُوسُفُ	you are	لَأَنتَ	are indeed you	أَءِنَّكَ	they said	قَالُوٓا
my brother	أَخِى	and this (is)	وَهَٰذَآ	Joseph	يُوسُفُ	I (am)	أَنَا۠	said
إِنَّهُۥ	to us	عَلَيْنَآ	Allah	ٱللَّهُ	has been Gracious	مَنَّ	indeed	قَدْ
فَإِنَّ	and (is) patient	وَيَصْبِرْ	fears Allah	يَتَّقِ	who	مَن	verily He
the	أَجْرَ	makes to be lost	يُضِيعُ	not	لَا	Allah	ٱللَّهَ	then surely

by تَاللَّهِ they said قَالُوا (of) the good-doers ٱلْمُحْسِنِينَ ﴿٩٠﴾ reward
عَلَيْنَا Allah ٱللَّهُ has preferred you ءَاثَرَكَ indeed لَقَدْ Allah
لَخَٰطِـِٔينَ ﴿٩١﴾ we have been كُنَّا and certainly وَإِن above us
ٱلْيَوْمَ on you عَلَيْكُمُ reproach تَثْرِيبَ no لَا he said قَالَ sinners
أَرْحَمُ and He وَهُوَ you لَكُمْ Allah ٱللَّهُ may forgive يَغْفِرُ this day
(of) those who show mercy ٱلرَّٰحِمِينَ ﴿٩٢﴾ (is) the Most Merciful

90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the *Muhsinûn* (good-doers. See V.2:112) to be lost." **91.** They said: "By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners." **92.** He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!

ٱذْهَبُوا۟ بِقَمِيصِى هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَ لَوْلَآ أَن تُفَنِّدُونِ ﴿٩٤﴾ قَالُوا۟ تَٱللَّهِ إِنَّكَ لَفِى ضَلَٰلِكَ ٱلْقَدِيمِ ﴿٩٥﴾

and cast it فَأَلْقُوهُ this هَٰذَا with shirt of mine بِقَمِيصِى you go ٱذْهَبُوا۟
he will become يَأْتِ (of) my father أَبِى the face وَجْهِ over عَلَىٰ
your بِأَهْلِكُمْ and bring to me وَأْتُونِى clear-sighted/a seer بَصِيرًا
the ٱلْعِيرُ departed فَصَلَتِ and when وَلَمَّا all أَجْمَعِينَ ﴿٩٣﴾ family
لَأَجِدُ I do indeed إِنِّى their father أَبُوهُمْ said قَالَ caravan
أَن if not لَوْلَآ (of) Joseph يُوسُفَ the smell رِيحَ (find) feel
إِنَّكَ by Allah تَٱللَّهِ they said قَالُوا۟ you think me senile تُفَنِّدُونِ ﴿٩٤﴾
old ٱلْقَدِيمِ ﴿٩٥﴾ your error ضَلَٰلِكَ (are) in لَفِى certainly you

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family." **94.** And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)." **95.** They said: "By Allâh! Certainly, you are in your old error."

فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا۟ يَـٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَـٰطِـِٔينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾

the bearer of the ٱلْبَشِيرُ arrived جَآءَ (that) أَن then when فَلَمَّآ his face وَجْهِهِۦ over عَلَىٰ he cast it (the shirt) أَلْقَىٰهُ glad tidings did not أَلَمْ he said قَالَ clear-sighted بَصِيرًا so he became فَٱرْتَدَّ ٱللَّهِ from مِنَ know أَعْلَمُ verily I إِنِّىٓ to you لَّكُمْ I say أَقُل they said قَالُوا۟ you know تَعْلَمُونَ ﴿٩٦﴾ not لَا that which مَا Allah our sins ذُنُوبَنَآ for us لَنَا ask forgiveness ٱسْتَغْفِرْ O our father! يَـٰٓأَبَانَا سَوْفَ he said قَالَ sinners خَـٰطِـِٔينَ ﴿٩٧﴾ we have been كُنَّا indeed إِنَّا إِنَّهُۥ my Lord رَبِّىٓ for you لَكُمْ ask forgiveness أَسْتَغْفِرُ I will ٱلرَّحِيمُ ﴿٩٨﴾ (is) the Oft-Forgivenss ٱلْغَفُورُ only He هُوَ verily He the Most Merciful

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not.' " **97.** They said: "O our father! Ask forgiveness (from Allâh) for our sins, indeed we have been sinners." **98.** He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ يَـٰٓأَبَتِ هَـٰذَا تَأْوِيلُ رُءْيَـٰىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا ۖ وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَـٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾

ءَاوَىٰٓ Joseph يُوسُفَ unto عَلَىٰ they entered دَخَلُوا۟ then when فَلَمَّا ٱدْخُلُوا۟ and said وَقَالَ his parents أَبَوَيْهِ to himself إِلَيْهِ he took in security ءَامِنِينَ ﴿٩٩﴾ Allah ٱللَّهُ wills شَآءَ if إِن Egypt مِصْرَ enter the throne ٱلْعَرْشِ to عَلَى his parents أَبَوَيْهِ and he raised وَرَفَعَ and وَقَالَ prostrate سُجَّدًا before him لَهُۥ and they fell down وَخَرُّوا۟ the interpretation تَأْوِيلُ this is هَـٰذَا O my father! يَـٰٓأَبَتِ he said

my رَبِّي has made it قَدْ جَعَلَهَا before قَبْلُ of مِن (of) my dream رُءْيَايَ Lord حَقًّا come true وَقَدْ indeed أَحْسَنَ He was good بِي to me إِذْ when أَخْرَجَنِي He took me out مِنَ of ٱلسِّجْنِ the prison وَجَآءَ and brought بِكُم you مِّنَ out of ٱلْبَدْوِ the bedouin-life مِنۢ بَعْدِ after أَن had sown enmity نَّزَغَ ٱلشَّيْطَٰنُ Satan بَيْنِي between me وَبَيْنَ and between إِخْوَتِيٓ my brothers إِنَّ certainly رَبِّي my Lord لَطِيفٌ (is) the Most Kind لِّمَا unto whom يَشَآءُ He wills إِنَّهُۥ truly He هُوَ only He ٱلْعَلِيمُ (is) the All-Knowing ٱلْحَكِيمُ ﴿١٠٠﴾ the All-Wise

99. Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security." **100.** And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after *Shaitân* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

۞ رَبِّ قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِىِّۦ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿١٠١﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾ وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

۞ رَبِّ my Lord قَدْ indeed ءَاتَيْتَنِى You have bestowed on me مِنَ of ٱلْمُلْكِ the sovereignty وَعَلَّمْتَنِى and taught me مِن of تَأْوِيلِ the interpretation ٱلْأَحَادِيثِ (of) dreams فَاطِرَ the Creator ٱلسَّمَٰوَٰتِ (of) the heavens وَٱلْأَرْضِ and the earth أَنتَ You وَلِىِّۦ (are) my Protector فِى in ٱلدُّنْيَا this world وَٱلْءَاخِرَةِ and (in) the Hereafter تَوَفَّنِى cause me to die مُسْلِمًا as a Muslim وَأَلْحِقْنِى and join me بِٱلصَّٰلِحِينَ ﴿١٠١﴾ with the righteous ذَٰلِكَ this (is) مِنْ of أَنۢبَآءِ the news ٱلْغَيْبِ (of) the Unseen نُوحِيهِ which We reveal إِلَيْكَ to you وَمَا and not كُنتَ you were لَدَيْهِمْ with them إِذْ when أَجْمَعُوٓا۟ they arranged أَمْرَهُمْ their plan together وَهُمْ and they يَمْكُرُونَ ﴿١٠٢﴾ were plotting وَمَآ and not أَكْثَرُ most ٱلنَّاسِ (of) mankind وَلَوْ even if حَرَصْتَ you desire (it) eagerly بِمُؤْمِنِينَ ﴿١٠٣﴾ will believe

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams — the (Only) Creator of the heavens and the earth! You are my *Walî* (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." **102.** That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad ﷺ). You were not (present) with them when they arranged their plan together, and (while) they were plotting. **103.** And most of mankind will not believe even if you desire it eagerly.

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿١٠٤﴾ وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾ أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

أَجْرٍ any مِنْ for it عَلَيْهِ you ask of them تَسْـَٔلُهُمْ and not وَمَا
a reminder and an advice ذِكْرٌ but إِلَّا it (is) هُوَ not إِنْ reward
ءَايَةٍ (from) مِّنْ and how many وَكَأَيِّن unto the worlds لِّلْعَٰلَمِينَ ﴿١٠٤﴾
يَمُرُّونَ and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ in فِى a sign
مُعْرِضُونَ ﴿١٠٥﴾ therefrom عَنْهَا while they are وَهُمْ by عَلَيْهَا they pass
in بِٱللَّهِ most of them أَكْثَرُهُم believe يُؤْمِنُ and not وَمَا averse
attribute partners (unto مُّشْرِكُونَ ﴿١٠٦﴾ they وَهُم except that إِلَّا Allah
comes against them تَأْتِيَهُمْ that أَن do they feel secure أَفَأَمِنُوٓا۟ Him)
أَوْ (of) Allah ٱللَّهِ the Torment عَذَابِ of مِّنْ covering veil غَٰشِيَةٌ
all of a sudden بَغْتَةً the Hour ٱلسَّاعَةُ comes against them تَأْتِيَهُمُ or
perceive يَشْعُرُونَ ﴿١٠٧﴾ not لَا while they وَهُمْ

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice unto the *'Âlamîn* (men and jinn). **105.** And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. **106.** And most of them believe not in Allâh except that they attribute partners unto Him (i.e. they are *Mushrikûn,* i.e. polytheists.). **107.** Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾ وَمَآ أَرْسَلْنَا
مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ
ٱلَّذِينَ مِن قَبْلِهِمْ ۗ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

ٱللَّهِ unto إِلَى I invite أَدْعُوٓا۟ my way سَبِيلِىٓ this is هَٰذِهِۦ say قُلْ
and whosoever وَمَنِ I أَنَا۠ sure knowledge بَصِيرَةٍ with عَلَىٰ Allah
Allah ٱللَّهِ and Glorified and Exalted is وَسُبْحَٰنَ follows me ٱتَّبَعَنِى
and وَمَآ the polytheists ٱلْمُشْرِكِينَ ﴿١٠٨﴾ of مِنَ I (am) أَنَا۠ and not وَمَآ
but إِلَّا before you مِن قَبْلِكَ We sent (as Messengers) أَرْسَلْنَا not
from among مِّنْ unto them إِلَيْهِم We revealed نُّوحِىٓ men رِجَالًا
يَسِيرُوا۟ have not أَفَلَمْ (of) townships ٱلْقُرَىٰٓ the people أَهْلِ
how كَيْفَ and seen فَيَنظُرُوا۟ the land ٱلْأَرْضِ in فِى travelled they
(were) مِن قَبْلِهِمْ (of) those who ٱلَّذِينَ the end عَٰقِبَةُ was كَانَ
(of) the Hereafter ٱلْءَاخِرَةِ and verily the home وَلَدَارُ before them
do أَفَلَا fear (Allah) ٱتَّقَوْا۟ for those who لِّلَّذِينَ (is) the best خَيْرٌ
you understand تَعْقِلُونَ ﴿١٠٩﴾ not then

108. Say (O Muhammad ﷺ): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh, i.e. to the Oneness of Allâh — Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the *Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." **109.** And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ
ٱلْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى
بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

the Messengers ٱلرُّسُلُ gave up hope ٱسْتَيْـَٔسَ when إِذَا until حَتَّىٰٓ
جَآءَهُمْ were denied قَدْ كُذِبُوا۟ that they أَنَّهُمْ and thought وَظَنُّوٓا۟
مَن so were rescued فَنُجِّىَ Our help نَصْرُنَا then came to them
can be warded off يُرَدُّ and not وَلَا We willed نَّشَآءُ whomsoever
who ﴿١١٠﴾ ٱلْمُجْرِمِينَ the people ٱلْقَوْمِ from عَنِ Our Punishment بَأْسُنَا
their قَصَصِهِمْ in فِى there is كَانَ indeed لَقَدْ are sinners/criminals
مَا (of) understanding ٱلْأَلْبَٰبِ for men لِّأُو۟لِى a lesson عِبْرَةٌ stories
تَصْدِيقَ but وَلَٰكِن forged يُفْتَرَىٰ a statement حَدِيثًا it is كَانَ not
بَيْنَ (of) which ٱلَّذِى a confirmation (of Allah's existing Books)
(of) كُلِّ and a detailed explanation وَتَفْصِيلَ were before it يَدَيْهِ
for لِّقَوْمٍ and a Mercy وَرَحْمَةً and a guide وَهُدًى thing شَىْءٍ every
who believe ﴿١١١﴾ يُؤْمِنُونَ the people

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimûn* (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it [i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a mercy for the people who believe.

سُورَةُ الرَّعْدِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ۗ وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١﴾ ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

(of) ٱلْكِتَٰبِ the Verses ءَايَٰتُ these are تِلْكَ Alif-Lam-Mim-Ra الٓمٓر
unto إِلَيْكَ has been revealed أُنزِلَ and that which وَٱلَّذِىٓ the Book
أَكْثَرَ but وَلَٰكِنَّ (is) the truth ٱلْحَقُّ your Lord رَّبِّكَ from مِن you
(is) He ٱلَّذِى Allah ٱللَّهُ believe ﴿١﴾ يُؤْمِنُونَ not لَا men ٱلنَّاسِ most

any pillars عَمَدٍ without بِغَيْرِ the heavens ٱلسَّمَٰوَٰتِ raised رَفَعَ Who
the ٱلْعَرْشِ above عَلَى He rose ٱسْتَوَىٰ then ثُمَّ that you can see تَرَوْنَهَا
and the moon وَٱلْقَمَرَ the sun ٱلشَّمْسَ and subjected وَسَخَّرَ Throne
مُّسَمًّى for a term لِأَجَلٍ running (its course) يَجْرِى each كُلٌّ
He explains in يُفَصِّلُ all affairs ٱلْأَمْرَ He manages يُدَبِّرُ appointed
in the meeting بِلِقَآءِ that you may لَعَلَّكُم the Verses ٱلْءَايَٰتِ detail
believe with certainty تُوقِنُونَ ﴿٢﴾ your Lord رَبِّكُمْ with

Sûrat Ar-Ra'd

(The Thunder) XIII

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm-Râ.* [These letters are one of the miracles of the Qur'ân; and none but Allâh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ân), and that which has been revealed unto you (Muhammad ﷺ) from your Lord is the truth, but most men believe not. **2.** Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (*Istawâ*) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.

وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَٰسِىَ وَأَنْهَٰرًا ۖ وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنِ ۖ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾ وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

وَجَعَلَ the earth ٱلْأَرْضَ spread out مَدَّ Who ٱلَّذِى and (it is) He وَهُوَ
and rivers وَأَنْهَٰرًا firm mountains رَوَٰسِىَ therein فِيهَا and placed
فِيهَا He made جَعَلَ (of) fruits ٱلثَّمَرَٰتِ every kind كُلِّ and of وَمِن
ٱلَّيْلَ He brings as a cover يُغْشِى two ٱثْنَيْنِ in pairs زَوْجَيْنِ (in it)
لَءَايَٰتٍ that ذَٰلِكَ in فِى verily إِنَّ (over) the day ٱلنَّهَارَ the night
and وَفِى who reflect يَتَفَكَّرُونَ ﴿٣﴾ for people لِّقَوْمٍ (there are) signs
neighbouring مُّتَجَٰوِرَٰتٌ (there are) tracts قِطَعٌ the earth ٱلْأَرْضِ in
and green crops وَزَرْعٌ vines أَعْنَٰبٍ of مِّنْ and gardens وَجَنَّٰتٌ

growing into two or three صِنْوَانٌ and date-palms وَنَخِيلٌ (fields) one stem root for صِنْوَانٍ or otherwise وَغَيْرُ from a single stem root وَنُفَضِّلُ the same وَاحِدٍ with water بِمَآءٍ watered يُسْقَىٰ every palm بَعْضٍ than عَلَىٰ some of them بَعْضَهَا yet We make more excellent these things ذَٰلِكَ in فِي verily إِنَّ eating ٱلْأُكُلِ (in) فِي others who يَعْقِلُونَ for the people لِّقَوْمٍ there are Signs لَأَيَٰتٍ understand

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *Zawjain Ithnaîn* (two in pairs — may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are *Ayât* for people who reflect. **4.** And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are *Ayât* for the people who understand.

۞ وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ أُوْلَٰٓئِكَ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمْ وَأُوْلَٰٓئِكَ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ وَأُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ ۝٥ وَيَسْتَعْجِلُونَكَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِمُ ٱلْمَثُلَٰتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ ۝٦

(is) قَوْلُهُمْ then wondrous فَعَجَبٌ you wonder تَعْجَبْ and if ۞ وَإِن لَفِى shall we أَءِنَّا dust تُرَٰبًا we are كُنَّا when أَءِذَا their saying and they are those أُوْلَٰٓئِكَ a new جَدِيدٍ creation خَلْقٍ indeed (be) in and they وَأُوْلَٰٓئِكَ in their Lord بِرَبِّهِمْ disbelieve كَفَرُواْ who ٱلَّذِينَ their أَعْنَاقِهِمْ in فِىٓ will have iron chains ٱلْأَغْلَٰلُ are those who (of) the Fire ٱلنَّارِ dwellers أَصْحَٰبُ and they will be وَأُوْلَٰٓئِكَ necks and they ask وَيَسْتَعْجِلُونَكَ will abide خَٰلِدُونَ ۝٥ therein فِيهَا they هُمْ وَقَدْ the good ٱلْحَسَنَةِ before قَبْلَ the evil بِٱلسَّيِّئَةِ you to hasten ٱلْمَثُلَٰتُ before them مِن قَبْلِهِمُ occured خَلَتْ and verily (is) لَذُو your Lord رَبَّكَ but verily وَإِنَّ exemplary punishments ظُلْمِهِمْ inspite of عَلَىٰ for mankind لِّلنَّاسِ (of) forgiveness مَغْفِرَةٍ full (is) لَشَدِيدُ your Lord رَبَّكَ and verily وَإِنَّ their wrong-doing in punishment ٱلْعِقَابِ ۝٦ Severe

5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein. **6.** They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) Severe in punishment.

وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦٓ ۗ إِنَّمَآ أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾ ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ
أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ ﴿٨﴾ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْكَبِيرُ
ٱلْمُتَعَالِ ﴿٩﴾ سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ﴿١٠﴾

أُنزِلَ why not لَوْلَآ who disbelieve كَفَرُوا۟ those ٱلَّذِينَ and say وَيَقُولُ
إِنَّمَآ his Lord رَّبِّهِۦٓ from مِّن a sign ءَايَةٌ to him عَلَيْهِ is sent down
people قَوْمٍ and to every وَلِكُلِّ a warner مُنذِرٌ you are أَنتَ only
تَحْمِلُ what مَا knows يَعْلَمُ Allah ٱللَّهُ (there is) a guide هَادٍ ﴿٧﴾
fall تَغِيضُ and by how much وَمَا female أُنثَىٰ every كُلُّ bears
تَزْدَادُ and what وَمَا the wombs ٱلْأَرْحَامُ short (of their time or number)
(is) ﴿٨﴾ بِمِقْدَارٍ with Him عِندَهُۥ thing شَىْءٍ and every وَكُلُّ they exceed
(of) the ٱلْغَيْبِ (He is) All-Knower عَٰلِمُ in (due) proportion
﴿٩﴾ ٱلْمُتَعَالِ the Most Great ٱلْكَبِيرُ and the seen وَٱلشَّهَٰدَةِ Unseen
any مِّنكُم (it is) the same (to Him) (whether) سَوَآءٌ the Most High
and (who) وَمَن (his) speech ٱلْقَوْلَ conceals أَسَرَّ (who) مَّنْ of you
(he) هُوَ and whoever وَمَنْ it بِهِۦ declares openly جَهَرَ
by ﴿١٠﴾ بِٱلنَّهَارِ or goes freely وَسَارِبٌۢ by night بِٱلَّيْلِ be hid مُسْتَخْفٍۭ
day

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide. **8.** Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. **9.** All-Knower of the unseen and the seen, the Most Great, the Most High. **10.** It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.

لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ ۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ﴿١١﴾ هُوَ ٱلَّذِى يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ﴿١٢﴾

مِّنۢ بَيْنِ يَدَيْهِ	(there are) angels in succession	مُعَقِّبَٰتٌ	for him	لَهُۥ	
مِنْ	they guard him	يَحْفَظُونَهُۥ	and behind him	وَمِنْ خَلْفِهِۦ	before him
لَا	Allah	ٱللَّهَ	verily	إِنَّ	(of) Allah ٱللَّهِ the Command أَمْرِ by
يُغَيِّرُوا۟	until	حَتَّىٰ	the condition of a people	مَا بِقَوْمٍ	changes يُغَيِّرُ not
ٱللَّهُ	wills أَرَادَ	and when وَإِذَآ	in themselves بِأَنفُسِهِمْ	what (is) مَا	they change
(there can be) no	فَلَا	misfortune	سُوٓءًا	for a people بِقَوْمٍ	Allah
مِّن	for them	لَهُم	and (there is) not وَمَا	of it لَهُۥ	turning away مَرَدَّ
ٱلَّذِى	(it is) He	هُوَ	protector وَالٍ ﴿١١﴾	any مِن	besides Him دُونِهِۦ
as a fear (for	خَوْفًا	the lightning	ٱلْبَرْقَ	shows you يُرِيكُمُ	Who
and (it is He	وَيُنشِئُ	and as a hope (for rain)	وَطَمَعًا	travellers)	
heavy	ٱلثِّقَالَ ﴿١٢﴾	the clouds	ٱلسَّحَابَ	Who) brings up (or originates)	
				(with water)	

11. For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allâh. Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. **12.** It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

وَيُسَبِّحُ ٱلرَّعْدُ بِحَمْدِهِۦ وَٱلْمَلَٰٓئِكَةُ مِنْ خِيفَتِهِۦ وَيُرْسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمْ يُجَٰدِلُونَ فِى ٱللَّهِ وَهُوَ شَدِيدُ ٱلْمِحَالِ ﴿١٣﴾ لَهُۥ دَعْوَةُ ٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ ۚ وَمَا دُعَآءُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿١٤﴾

His praises	بِحَمْدِهِۦ	thunder	ٱلرَّعْدُ	and glorifies	وَيُسَبِّحُ
His Awe	خِيفَتِهِۦ	because of	مِنْ	and (so do) the angels	وَٱلْمَلَٰٓئِكَةُ
He strikes	فَيُصِيبُ	the thunderbolts	ٱلصَّوَٰعِقَ	and He sends	وَيُرْسِلُ

yet they وَهُمْ He wills يَشَآءُ whom مَن therewith بِهَا
and He وَهُوَ Allah ٱللَّهِ about فِي dispute يُجَٰدِلُونَ (disbelievers)
دَعْوَةُ for Him (Alone) لَهُۥ in punishment ٱلْمِحَالِ (١٣) Mighty شَدِيدُ (is)
they يَدْعُونَ and those whom وَٱلَّذِينَ (of) Truth ٱلْحَقِّ (is) the call
لَهُم they can answer يَسْتَجِيبُونَ not لَا besides Him مِن دُونِهِۦ invoke
like one who stretches forth كَبَٰسِطِ except إِلَّا any thing بِشَىْءٍ them
وَمَا his mouth فَاهُ to reach لِيَبْلُغَ water ٱلْمَآءِ for إِلَى his hands كَفَّيْهِ
the دُعَآءُ and is nothing وَمَا reaches it بِبَٰلِغِهِۦ it هُوَ but not
an ضَلَٰلٍ (١٤) (in) فِي but إِلَّا (of) the disbelievers ٱلْكَٰفِرِينَ invocation
error (i.e. of no use)

13. And *Ar-Ra‘d* (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment. **14.** For Him (Allâh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allâh). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

وَلِلَّهِ يَسْجُدُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْءَاصَالِ ۩ (١٥) قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ
قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى ٱلظُّلُمَٰتُ
وَٱلنُّورُ أَمْ جَعَلُوا۟ لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَٰبَهَ ٱلْخَلْقُ عَلَيْهِمْ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّٰرُ (١٦)

whoever مَن falls in prostration يَسْجُدُ and unto Allah (Alone) وَلِلَّهِ
willingly طَوْعًا and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ (is) in فِي
in the بِٱلْغُدُوِّ and so do their shadows وَظِلَٰلُهُم or unwillingly وَكَرْهًا
say (O Muhammad) قُلْ and in the afternoons وَٱلْءَاصَالِ ۩ (١٥) morning
and the وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ (is) the Lord رَّبُّ Who مَن
have you then taken أَفَٱتَّخَذْتُم say قُلْ (it is) Allah ٱللَّهُ say قُلِ earth
يَمْلِكُونَ not لَا protectors أَوْلِيَآءَ other than Him مِّن دُونِهِۦٓ (for worship)
وَلَا either for benefit نَفْعًا for themselves لِأَنفُسِهِمْ they have power
the blind ٱلْأَعْمَىٰ equal يَسْتَوِى are هَلْ say قُلْ for harm ضَرًّا nor
darkness ٱلظُّلُمَٰتُ equal تَسْتَوِى are هَلْ or أَمْ and the seer وَٱلْبَصِيرُ

to لِلَّهِ	do they (disbelievers) assign جَعَلُوا	or أَمْ	and light وَالنُّورُ					
the like of His كَخَلْقِهِ	who created خَلَقُوا	partners شُرَكَاءَ	Allah					
to them عَلَيْهِمْ	the creation الْخَلْقُ	so that seemed alike فَتَشَابَهَ	creation					
things شَيْءٍ	(of) all كُلِّ	(is) the Creator خَالِقُ	Allah اللَّهُ	say قُلِ				
the Irresistible الْقَهَّارُ ⑯	the One الْوَاحِدُ	and He is وَهُوَ						

15. And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. **16.** Say (O Muhammad ﷺ): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) *Auliyâ'* (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allâh is the Creator of all things; and He is the One, the Irresistible."

أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى ٱلنَّارِ ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَـٰعٍ زَبَدٌ مِّثْلُهُۥ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْحَقَّ وَٱلْبَـٰطِلَ ۚ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً ۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ ﴿١٧﴾

water (rain) مَآءً	the sky ٱلسَّمَآءِ	from مِنَ	He sends down أَنزَلَ
according to their measure بِقَدَرِهَا	the valleys أَوْدِيَةٌۢ	and flows فَسَالَتْ	
that رَّابِيًا	the foam زَبَدًا	the flood ٱلسَّيْلُ	but bears away فَٱحْتَمَلَ
they يُوقِدُونَ	and (also) from what وَمِمَّا	mounts up to the surface	
حِلْيَةٍ in order to make ٱبْتِغَآءَ	the fire ٱلنَّارِ	in فِى	it عَلَيْهِ heat
like unto it مِّثْلُهُۥ	rises a foam زَبَدٌ	utensils مَتَـٰعٍ	or أَوْ ornaments
(of) truth ٱلْحَقَّ	Allah ٱللَّهُ	does set forth (parables) يَضْرِبُ	thus كَذَٰلِكَ
it فَيَذْهَبُ	the foam ٱلزَّبَدُ	then as for فَأَمَّا	and falsehood وَٱلْبَـٰطِلَ
that مَا	while وَأَمَّا	as scum upon the banks جُفَآءً	passes away
ٱلْأَرْضِ in فِى	remains فَيَمْكُثُ	mankind ٱلنَّاسَ	benefits يَنفَعُ which
parables ٱلْأَمْثَالَ ﴿١٧﴾	Allah ٱللَّهُ	sets forth يَضْرِبُ	thus كَذَٰلِكَ the earth

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface — and (also) from that (ore) which they heat in the fire in order to make ornaments

or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ ٱلْحُسْنَىٰ ۚ وَٱلَّذِينَ لَمْ يَسْتَجِيبُوا۟ لَهُۥ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟
بِهِۦٓ ۚ أُو۟لَٰٓئِكَ لَهُمْ سُوٓءُ ٱلْحِسَابِ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمِهَادُ ﴿١٨﴾ ۞ أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ
أَعْمَىٰٓ ۚ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٩﴾

ٱلْحُسْنَىٰ their Lord's call لِرَبِّهِمُ answered ٱسْتَجَابُوا۟ for those who لِلَّذِينَ
لَهُۥ answered يَسْتَجِيبُوا۟ not لَمْ and those who وَٱلَّذِينَ (is) Paradise
ٱلْأَرْضِ in فِى all that is مَّا they had لَهُم (that) أَنَّ if لَوْ Him
لَٱفْتَدَوْا۟ with it مَعَهُۥ and its like وَمِثْلَهُۥ together جَمِيعًا the earth
they أُو۟لَٰٓئِكَ it بِهِۦٓ they would offer to save themselves
ٱلْحِسَابِ (will be) the terrible سُوٓءُ for whom لَهُمْ are those
Hell جَهَنَّمُ and their dwelling-place (will be) وَمَأْوَىٰهُمْ reckoning
shall أَفَمَن ۞ (is that) place for rest ٱلْمِهَادُ ﴿١٨﴾ and worst indeed وَبِئْسَ
إِلَيْكَ has been revealed أُنزِلَ that what أَنَّمَآ knows يَعْلَمُ he then who
(be) كَمَنْ (is) the truth ٱلْحَقُّ your Lord رَّبِّكَ from مِن unto you
that يَتَذَكَّرُ but it is only إِنَّمَا (is) blind أَعْمَىٰٓ he هُوَ like him who
(of) understanding ٱلْأَلْبَٰبِ ﴿١٩﴾ the men أُو۟لُوا۟ pay head

18. For those who answered their Lord's Call (believed in the Oneness of Allâh and followed His Messenger Muhammad ﷺ i.e. Islâmic Monotheism) is *Al-Husnâ* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad ﷺ), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest. **19.** Shall he then who knows that what has been revealed unto you (O Muḥammad ﷺ) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.

ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾ وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوٓءَ
ٱلْحِسَابِ ﴿٢١﴾ وَٱلَّذِينَ صَبَرُوا۟ ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ
ٱلسَّيِّئَةَ أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ ﴿٢٢﴾

وَلَا (of) Allah ٱللَّهِ the Covenant بِعَهۡدِ fulfill يُوفُونَ those who ٱلَّذِينَ
يَصِلُونَ and those who وَٱلَّذِينَ the covenant ٱلۡمِيثَٰقَ ﴿٢٠﴾ break يَنقُضُونَ and not
to أَن for it بِهِۦٓ Allah ٱللَّهُ has commanded أَمَرَ what مَآ join
and dread وَيَخَافُونَ their Lord رَبَّهُمۡ and fear وَيَخۡشَوۡنَ be joined يُوصَلَ
صَبَرُواْ and those who وَٱلَّذِينَ reckoning ٱلۡحِسَابِ ﴿٢١﴾ the terrible سُوٓءَ
رَبِّهِمۡ (the) Face وَجۡهِ seeking ٱبۡتِغَآءَ remain patient/persevere
and وَأَنفَقُواْ prayers ٱلصَّلَوٰةَ and offer perfectly وَأَقَامُواْ (of) their Lord
سِرًّا We have bestowed on them رَزَقۡنَٰهُمۡ that which مِمَّا spend out
with good بِٱلۡحَسَنَةِ and they repel وَيَدۡرَءُونَ and openly وَعَلَانِيَةً secretly
ٱلدَّارِ ﴿٢٢﴾ end عُقۡبَى for whom لَهُمۡ they are those أُوْلَٰٓئِكَ evil ٱلسَّيِّئَةَ
is the (Good) Home

20. Those who fulfil the Covenant of Allâh and break not the *Mîthâq* (bond, treaty, covenant). **21.** And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained). **22.** And those who remain patient, seeking their Lord's Countenance, perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end.

جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا وَمَن صَلَحَ مِنۡ ءَابَآئِهِمۡ وَأَزۡوَٰجِهِمۡ وَذُرِّيَّٰتِهِمۡۖ وَٱلۡمَلَٰٓئِكَةُ يَدۡخُلُونَ عَلَيۡهِم مِّن كُلِّ بَابٖ ﴿٢٣﴾ سَلَٰمٌ عَلَيۡكُم بِمَا صَبَرۡتُمۡۚ فَنِعۡمَ عُقۡبَى ٱلدَّارِ ﴿٢٤﴾ وَٱلَّذِينَ يَنقُضُونَ عَهۡدَ ٱللَّهِ مِنۢ بَعۡدِ مِيثَٰقِهِۦ وَيَقۡطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفۡسِدُونَ فِي ٱلۡأَرۡضِ أُوْلَٰٓئِكَ لَهُمُ ٱللَّعۡنَةُ وَلَهُمۡ سُوٓءُ ٱلدَّارِ ﴿٢٥﴾

in which they shall يَدۡخُلُونَهَا (of) Adn (Paradise) عَدۡنٖ Gardens جَنَّٰتُ
from مِنۡ acted righteously صَلَحَ and (also) those who وَمَن enter
and وَذُرِّيَّٰتِهِمۡ and their wives وَأَزۡوَٰجِهِمۡ their fathers ءَابَآئِهِمۡ among
unto عَلَيۡهِم shall enter يَدۡخُلُونَ and angels وَٱلۡمَلَٰٓئِكَةُ their offspring
عَلَيۡكُم (saying) peace سَلَٰمٌ gate بَابٖ ﴿٢٣﴾ every كُلِّ from مِّن them
فَنِعۡمَ you persevered in patience صَبَرۡتُمۡ for what بِمَا be upon you
and those وَٱلَّذِينَ home ٱلدَّارِ ﴿٢٤﴾ (is) the final عُقۡبَى excellent indeed
after مِنۢ بَعۡدِ (of) Allah ٱللَّهِ the Covenant عَهۡدَ break يَنقُضُونَ who

has أَمَرَ what مَآ and sever وَيَقْطَعُونَ its ratification مِيثَٰقِهِۦ
وَيُفْسِدُونَ be joined يُوصَلَ to أَن for it بِهِۦٓ Allah ٱللَّهُ commanded
لَهُمُ they are those أُو۟لَٰٓئِكَ the land ٱلْأَرْضِ in فِى and work mischief
(is) the evil سُوٓءُ and for them وَلَهُمْ (is) the curse ٱللَّعْنَةُ for them
home ٱلدَّارِ ﴿٢٥﴾

23. '*Adn* (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying): **24.** "*Salâmun 'Alaikum* (peace be upon you) for you persevered in patience! Excellent indeed is the final home!" **25.** And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e. Hell).

ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ وَفَرِحُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا مَتَٰعٌ ﴿٢٦﴾ وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟
لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۗ قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ ﴿٢٧﴾

يَشَآءُ for whom لِمَن the provision ٱلرِّزْقَ increases يَبْسُطُ Allah ٱللَّهُ
and وَفَرِحُوا۟ and straitens (it for whom He wills) وَيَقْدِرُ He wills
and (is) وَمَا worldly ٱلدُّنْيَا in the life بِٱلْحَيَوٰةِ they rejoice
ٱلْءَاخِرَةِ as compared with فِى worldly ٱلدُّنْيَا the life ٱلْحَيَوٰةُ nothing
ٱلَّذِينَ and say وَيَقُولُ a brief enjoyment مَتَٰعٌ ﴿٢٦﴾ but إِلَّا the Hereafter
sent down أُنزِلَ why (is) not لَوْلَآ disbelieved كَفَرُوا۟ those who
قُلْ his Lord رَّبِّهِۦ from مِّن a sign ءَايَةٌ to him (Muhammad) عَلَيْهِ
He يَشَآءُ whom مَن sends astray يُضِلُّ Allah ٱللَّهَ verily إِنَّ say
أَنَابَ ﴿٢٧﴾ those who مَنْ unto Himself إِلَيْهِ and guides وَيَهْدِىٓ wills
turn to Him in repentance

26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment. **27.** And those who disbelieved say: "Why is not a sign sent down to him (Muhammad) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."

ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّـٰلِحَـٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ ﴿٢٩﴾ كَذَٰلِكَ أَرْسَلْنَـٰكَ فِىٓ أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ لِّتَتْلُوَا۟ عَلَيْهِمُ ٱلَّذِىٓ
أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَـٰنِ ۚ قُلْ هُوَ رَبِّى لَآ إِلَـٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾

their قُلُوبُهُم and find rest وَتَطْمَئِنُّ believe ءَامَنُوا۟ those who ٱلَّذِينَ
بِذِكْرِ verily أَلَا (of) Allah ٱللَّهِ in the remembrance بِذِكْرِ hearts
ٱلْقُلُوبُ ﴿٢٨﴾ find rest تَطْمَئِنُّ (of) Allah ٱللَّهِ in the remembrance
ٱلصَّـٰلِحَـٰتِ and work وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ hearts
and وَحُسْنُ (is) for them لَهُمْ delight/bliss طُوبَىٰ righteousness
We أَرْسَلْنَـٰكَ thus كَذَٰلِكَ place of (final) return ﴿٢٩﴾ مَـَٔابٍ a beautiful
verily قَدْ a community أُمَّةٍ to فِىٓ have sent you (O Muhammed)
other communities أُمَمٌ before it مِن قَبْلِهَآ passed away خَلَتْ
what ٱلَّذِىٓ unto them عَلَيْهِمُ in order that you might recite لِّتَتْلُوَا۟
يَكْفُرُونَ and they وَهُمْ to you إِلَيْكَ We have revealed أَوْحَيْنَآ
(is) رَبِّى He هُوَ say قُلْ in the Most Gracious بِٱلرَّحْمَـٰنِ disbelieve
in Him عَلَيْهِ He هُوَ but إِلَّا god إِلَـٰهَ (there is) no لَآ my Lord
will be my return with ﴿٣٠﴾ مَتَابِ and to Him وَإِلَيْهِ I trust تَوَكَّلْتُ
repentance

28. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh verily, in the remembrance of Allâh do hearts find rest. **29.** Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and work righteousness, *Tûbâ* (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return. **30.** Thus have We sent you (O Muhammad ﷺ) to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: "He is my Lord! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ ۗ بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَا۟يْـَٔسِ ٱلَّذِينَ
ءَامَنُوٓا۟ أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن
دَارِهِمْ حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾

could be سُيِّرَتْ a Quran قُرْءَانًا there had been أَنَّ and if وَلَوْ
could be قُطِّعَتْ or أَوْ mountains ٱلْجِبَالُ with it بِهِ moved
could كُلِّمَ or أَوْ the earth ٱلْأَرْضُ with it بِهِ cloven asunder
لِّلَّهِ but بَل the dead ٱلْمَوْتَىٰ with it بِهِ be made to speak
(of) all (things) جَمِيعًا the decision ٱلْأَمْرُ (is) certainly with Allah
ءَامَنُوٓا۟ those who ٱلَّذِينَ known يَا۟يْـَٔسِ have not then yet أَفَلَمْ
He could لَهَدَى Allah ٱللَّهُ willed يَشَآءُ had لَّوْ that أَن believe
ٱلَّذِينَ will cease يَزَالُ and not وَلَا all جَمِيعًا mankind ٱلنَّاسَ have guided
because of بِمَا to strike them تُصِيبُهُم disbelieve كَفَرُوا۟ those who
قَرِيبًا it settles تَحُلُّ or أَوْ a disaster قَارِعَةٌ they did صَنَعُوا۟ what
وَعْدُ comes يَأْتِىَ until حَتَّىٰ their homes دَارِهِمْ to مِّن close
does not لَا Allah ٱللَّهَ certainly إِنَّ (of) Allah ٱللَّهِ the Promise
(His) Promise ٱلْمِيعَادَ ﴿٣١﴾ break يُخْلِفُ

31. And if there had been a Qur'ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ân). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise.

وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾ أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۗ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ أَم بِظَٰهِرٍ مِّنَ ٱلْقَوْلِ ۗ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾

مِّن (many) Messengers بِرُسُلٍ were mocked ٱسْتُهْزِئَ and indeed وَلَقَدِ
لِلَّذِينَ but I granted respite فَأَمْلَيْتُ before you (O Muhammad) قَبْلِكَ
I seized them أَخَذْتُهُمْ then ثُمَّ disbelieved كَفَرُوا۟ to those who
أَفَمَنْ (My) punishment عِقَابِ ﴿٣٢﴾ was كَانَ so how (terrilbe) فَكَيْفَ
every كُلِّ of عَلَىٰ takes charge قَآئِمٌ He هُوَ so who is it
yet they وَجَعَلُوا۟ it has earned كَسَبَتْ by what بِمَا soul نَفْسٍۭ
أَمْ name them سَمُّوهُمْ say قُلْ partners شُرَكَآءَ to Allah لِلَّهِ ascribe

not لَا of what بِمَا you will inform Him تُنَبِّـُٔونَهُۥ or
بِظَـٰهِرٍ or (is it) (just) أَم the earth ٱلْأَرْضِ in فِى He knows يَعْلَمُ
is made fair-seeming زُيِّنَ nay بَلْ false words ٱلْقَوْلِ of مِّنَ a show
وَصُدُّوا۟ their plotting مَكْرُهُمْ disbelieve كَفَرُوا۟ to those who لِلَّذِينَ
وَمَن the Right Path ٱلسَّبِيلِ from عَنِ and they have been hindered
for لَهُۥ so (there is) not فَمَا Allah ٱللَّهُ sends astray يُضْلِلِ and whom
any guide مِنْ هَادٍ ﴿٣٣﴾ him

32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment! **33.** Is then He (Allâh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allâh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allâh sends astray, for him there is no guide.

لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَقُّ ۖ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٣٤﴾ ۞ مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ أُكُلُهَا دَآئِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا۟ ۖ وَّعُقْبَى ٱلْكَـٰفِرِينَ ٱلنَّارُ ﴿٣٥﴾

(of) ٱلدُّنْيَا the life ٱلْحَيَوٰةِ in فِى (is) a torment عَذَابٌ for them لَّهُمْ
(of) the ٱلْـَٔاخِرَةِ and certainly the torment وَلَعَذَابُ the world
against مِّنَ they have لَهُم and not وَمَا (is) harder أَشَقُّ Hereafter
ٱلْجَنَّةِ the likeness مَّثَلُ ۞ protector وَاقٍ ﴿٣٤﴾ any مِن Allah ٱللَّهِ
the ٱلْمُتَّقُونَ have been promised وُعِدَ which ٱلَّتِى (of) Paradise
its أُكُلُهَا rivers ٱلْأَنْهَـٰرُ underneath it مِن تَحْتِهَا flows تَجْرِى pious
this تِلْكَ and (so is) its shade وَظِلُّهَا (is) eternal دَآئِمٌ provision
(of) those who are ٱلَّذِينَ ٱتَّقَوا۟ the end (final destination) عُقْبَى (is)
(of) the ٱلْكَـٰفِرِينَ and the end (final destination) وَّعُقْبَى pious
(is) Fire ٱلنَّارُ ﴿٣٥﴾ disbelievers

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no *Wâq* (defender or protector) against Allâh. **35.** The description of the Paradise which the *Muttaqûn* (the pious) have

been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the *Muttaqûn* (the pious), and the end (final destination) of the disbelievers is Fire.

وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُۥ قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ وَلَآ
أُشْرِكَ بِهِۦٓ إِلَيْهِ أَدْعُوا۟ وَإِلَيْهِ مَـَٔابِ ﴿٣٦﴾ وَكَذَٰلِكَ أَنزَلْنَٰهُ حُكْمًا عَرَبِيًّا وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ مَا جَآءَكَ مِنَ ٱلْعِلْمِ
مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

the Book ٱلْكِتَٰبَ to whom We have given ءَاتَيْنَٰهُمُ and those وَٱلَّذِينَ
unto you إِلَيْكَ has been revealed أُنزِلَ at what بِمَآ rejoice يَفْرَحُونَ
the ٱلْأَحْزَابِ and (there are) among وَمِنَ (i.e. the Quran)
قُلْ a part thereof بَعْضَهُۥ reject يُنكِرُ those who مَن clans/groups
أَعْبُدَ to أَنْ I am commanded أُمِرْتُ only إِنَّمَآ say (O Muhammad)
with بِهِۦٓ to join partners أُشْرِكَ and not وَلَآ Allah ٱللَّهَ worship
مَـَٔابِ ﴿٣٦﴾ and to Him وَإِلَيْهِ I call أَدْعُوا۟ to Him (Alone) إِلَيْهِ Him
We have sent it (the Quran) أَنزَلْنَٰهُ and thus وَكَذَٰلِكَ (is) my return
وَلَئِنِ in Arabic عَرَبِيًّا to be a judgement of authority حُكْمًا down
their (vain) أَهْوَآءَهُم to follow ٱتَّبَعْتَ were you (O Muhammad)
of the مِنَ ٱلْعِلْمِ has come to you جَآءَكَ what مَا after بَعْدَ desires
مِن Allah ٱللَّهِ against مِنَ you will have لَكَ not مَا knowledge
defender وَاقٍ ﴿٣٧﴾ nor وَلَا protector وَلِيٍّ any

36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed unto you (i.e. the Qur'ân), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad ﷺ): "I am commanded only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return." **37.** And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walî* (protector) or *Wâq* (defender) against Allâh.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَٰجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ لِكُلِّ أَجَلٍ
كِتَابٌ ﴿٣٨﴾ يَمْحُوا۟ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ ﴿٣٩﴾ وَإِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ
نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ ﴿٤٠﴾

before مِّن قَبْلِكَ Messengers رُسُلًا We sent أَرْسَلْنَا and indeed وَلَقَدْ
wives أَزْوَاجًا for them لَهُمْ and We made وَجَعَلْنَا you (O Muhammdad)
for لِرَسُولٍ it was كَانَ and not وَمَا and offspring وَذُرِّيَّةً
by بِإِذْنِ except إِلَّا a sign بِآيَةٍ bring يَأْتِيَ to أَن a Messenger
كِتَابٌ ﴿٣٨﴾ matter أَجَلٍ for each and every لِكُلِّ Allah's اللَّهِ Leave
He يَشَاءُ what مَا Allah اللَّهُ blots out يَمْحُوا there is a Decree
and with Him وَعِندَهُ and confirms (what He wills) وَيُثْبِتُ wills
نُرِيَنَّكَ and whether وَإِن مَّا (of) the Book الْكِتَابِ ﴿٣٩﴾ (is) the Mother أُمُّ
نَعِدُهُمْ (of) what الَّذِي part بَعْضَ We show you (O Muhammad)
(is) فَإِنَّمَا cause you to die نَتَوَفَّيَنَّكَ or أَوْ We have promised them
and on وَعَلَيْنَا to convey (the Message) الْبَلَاغُ your duty عَلَيْكَ only
(is) the reckoning الْحِسَابُ ﴿٤٠﴾ Us

38. And indeed We sent Messengers before you (O Muhammad ﷺ), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. (For) every matter there is a Decree (from Allâh). (*Tafsir At-Tabari*) **39.** Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfûz*) **40.** Whether We show you (O Muhammad ﷺ) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۚ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ ﴿٤٢﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِندَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

the land الْأَرْضَ come to نَأْتِي that We أَنَّا they see يَرَوْا did not أَوَلَمْ
and وَاللَّهُ its outlying borders أَطْرَافِهَا from مِنْ reducing it نَنقُصُهَا
لِحُكْمِهِ to put back مُعَقِّبَ (there is) none لَا judges يَحْكُمُ Allah
(at) الْحِسَابِ ﴿٤١﴾ (is) Swift سَرِيعُ and He وَهُوَ His Judgement
those who الَّذِينَ did devise plots مَكَرَ and verily وَقَدْ reckoning
is the planning الْمَكْرُ so unto Allah فَلِلَّهِ (were) before them مِن قَبْلِهِمْ
نَفْسٍ every كُلُّ earns تَكْسِبُ what مَا He knows يَعْلَمُ all جَمِيعًا
for لِمَنْ the disbelievers الْكُفَّارُ and will know وَسَيَعْلَمُ person

وَيَقُولُ (of) the Home ٱلدَّارِ ﴿٤٢﴾ the good end عُقْبَى whom will be
you لَسْتَ disbelieved كَفَرُوا those who ٱلَّذِينَ and say
is كَفَىٰ say قُلْ a Messenger مُرْسَلًا (O Muhammad) are not
between me بَيْنِي for witness شَهِيدًا Allah بِٱللَّهِ Sufficient
عِلْمُ he has عِندَهُۥ and whoever وَمَنْ and (between) you وَبَيْنَكُمْ
(of) the Scripture ٱلْكِتَٰبِ ﴿٤٣﴾ knowledge

41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning. **42.** And verily, those before them did devise plots, but all planning is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination). **43.** And those who disbelieved, say: "You (O Muhammad ﷺ) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."

سُورَةُ إِبْرَاهِيمَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿١﴾ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَوَيْلٌ لِّلْكَٰفِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ ٱلَّذِينَ يَسْتَحِبُّونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ بَعِيدٍ ﴿٣﴾

which We have أَنزَلْنَٰهُ (this is) a Book كِتَٰبٌ Alif-Lam-Ra الٓر
in order that you لِتُخْرِجَ unto you (O Muhammad) إِلَيْكَ revealed
darknesses (of ٱلظُّلُمَٰتِ from مِنَ mankind ٱلنَّاسَ bring out
رَبِّهِمْ by leave بِإِذْنِ light (of belief) ٱلنُّورِ into إِلَى disbelief)
(of) the All-Mighty ٱلْعَزِيزِ the Path صِرَٰطِ to إِلَىٰ (of) their Lord
to Him لَهُۥ Who ٱلَّذِى Allah ٱللَّهِ the Praise-Worthy ﴿١﴾ ٱلْحَمِيدِ
and وَمَا the heavens ٱلسَّمَٰوَٰتِ (is) in فِى all that مَا (belongs)
to لِّلْكَٰفِرِينَ and woe وَوَيْلٌ the earth ٱلْأَرْضِ (is) in فِى all that
ٱلَّذِينَ a severe ﴿٢﴾ شَدِيدٍ torment عَذَابٍ from مِنْ the disbelievers
to عَلَى worldly ٱلدُّنْيَا the life ٱلْحَيَوٰةَ who prefer يَسْتَحِبُّونَ those

سَبِيلِ from	عَن	and hinder (men)	وَيَصُدُّونَ	the Hereafter	ٱلْءَاخِرَةِ			
عِوَجًا	and seek therein	وَيَبْغُونَهَا	(of) Allah	ٱللَّهِ	the Path			
far	بَعِيدٍ ۝٣	straying	ضَلَٰلٍ	(are) in	فِى	they	أُو۟لَٰٓئِكَ	crookedness

Sûrat Ibrâhîm
[(Prophet) Abraham] XIV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] (This is) a Book which We have revealed unto you (O Muhammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the path of the All-Mighty, the Owner of all praise. **2.** Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment. **3.** Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allâh (i.e. Islâm) and seek crookedness therein — they are far astray.

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝٤ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ أَنْ أَخْرِجْ قَوْمَكَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَذَكِّرْهُم بِأَيَّىٰمِ ٱللَّهِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝٥

except إِلَّا Messenger رَّسُولٍ any مِن We sent أَرْسَلْنَا and not وَمَآ
in order لِيُبَيِّنَ (of) his people قَوْمِهِۦ with the language بِلِسَانِ
then فَيُضِلُّ for them لَهُمْ that he might make (the Message) clear
and guides وَيَهْدِى He wills يَشَآءُ whom مَن Allah ٱللَّهُ misleads
(is) the All-Mighty ٱلْعَزِيزُ and He وَهُوَ He wills يَشَآءُ whom مَن
مُوسَىٰ We sent أَرْسَلْنَا and indeed وَلَقَدْ the All-Wise ٱلْحَكِيمُ ۝٤
bring أَخْرِجْ (saying) that أَنْ with Our Signs بِـَٔايَٰتِنَآ Moses
into إِلَى darknesses ٱلظُّلُمَٰتِ from مِنَ your people قَوْمَكَ out
the days بِأَيَّىٰمِ and make them remember وَذَكِّرْهُم light ٱلنُّورِ
لِّكُلِّ (are) signs لَءَايَٰتٍ therein فِى ذَٰلِكَ truly إِنَّ (of) Allah ٱللَّهِ
thankful (person) شَكُورٍ ۝٥ patient صَبَّارٍ for every

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise. **5.** And indeed We sent Mûsâ (Moses) with Our *Ayât* (saying): "Bring out your people from darkness into light, and remind them of the annals of Allâh. Truly, therein are *Ayât* (evidences, proofs and signs) for every patient, thankful (person)."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ أَنجَىٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ ﴿٧﴾

to his لِقَوْمِهِ Moses مُوسَىٰ said قَالَ and (remember) when وَإِذْ
to عَلَيْكُمْ Allah's ٱللَّهِ Favour نِعْمَةَ call to mind ٱذْكُرُوا۟ people
people ءَالِ from مِّنْ He delivered you أَنجَىٰكُم when إِذْ you
with سُوٓءَ who were afflicting you يَسُومُونَكُمْ Pharaoh's فِرْعَوْنَ
أَبْنَآءَكُمْ and were slaughtering وَيُذَبِّحُونَ torment ٱلْعَذَابِ horrible
وَفِى your women نِسَآءَكُمْ and letting alive وَيَسْتَحْيُونَ your sons
your Lord رَّبِّكُمْ from مِّن trial بَلَآءٌ it (was) ذَٰلِكُم and in
تَأَذَّنَ and (remember) when وَإِذْ a tremendous ﴿٦﴾ عَظِيمٌ
you give thanks شَكَرْتُمْ if لَئِن your Lord رَبُّكُمْ proclaimed
but if وَلَئِن I will give you more (of My Blessings) لَأَزِيدَنَّكُمْ
My عَذَابِى verily إِنَّ you are thankless (i.e. disbelievers) كَفَرْتُمْ
(is) indeed Severe ﴿٧﴾ لَشَدِيدٌ Punishment

6. And (remember) when Mûsâ (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord." **7.** And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily, My punishment is indeed severe."

وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ﴿٨﴾ أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۛ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ إِلَّا ٱللَّهُ ۚ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرَدُّوٓا۟ أَيْدِيَهُمْ فِىٓ أَفْوَٰهِهِمْ وَقَالُوٓا۟ إِنَّا كَفَرْنَا بِمَآ أُرْسِلْتُم بِهِۦ وَإِنَّا لَفِى شَكٍّ مِّمَّا تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ ﴿٩﴾

you أَنتُمْ you disbelieve تَكْفُرُوٓا۟ if إِن Moses مُوسَىٰٓ and said وَقَالَ
ٱللَّهَ then verily فَإِنَّ together جَمِيعًا earth ٱلْأَرْضِ on فِى and all وَمَن
(٨) حَمِيدٌ (is) All-Rich (Free of all wants) لَغَنِىٌّ Allah
the news نَبَؤُا۟ come to you يَأْتِكُمْ has not أَلَمْ Praise-Worthy
(of) نُوحٍ the people قَوْمِ before you مِن قَبْلِكُمْ (of) those ٱلَّذِينَ
مِنۢ and those وَٱلَّذِينَ and Thamud وَثَمُودَ and Ad وَعَادٍ Noah
Allah ٱللَّهُ but إِلَّا knows them يَعْلَمُهُمْ none لَا after them بَعْدِهِمْ
with clear بِٱلْبَيِّنَٰتِ their Messengers رُسُلُهُم came to them جَآءَتْهُمْ
their أَفْوَٰهِهِمْ in فِىٓ their hands أَيْدِيَهُمْ but they put فَرَدُّوٓا۟ proofs
كَفَرْنَا verily إِنَّا and said وَقَالُوٓا۟ mouths (biting them from anger)
with بِهِۦ you have been sent أُرْسِلْتُم in what بِمَآ We disbelieve
as to مِّمَّا doubt شَكٍّ (are) really in لَفِى and we وَإِنَّا it
suspicious (٩) مُرِيبٍ to it إِلَيْهِ you invite us تَدْعُونَنَآ what

8. And Mûsâ (Moses) said: "If you disbelieve, you and all on earth together, then verily, Allâh is Rich (Free of all needs), Owner of all praise." **9.** Has not the news reached you, of those before you, the people of Nûh (Noah), and 'Âd, and Thamûd? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."

۞ قَالَتْ رُسُلُهُمْ أَفِى ٱللَّهِ شَكٌّ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ قَالُوٓا۟ إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَٰنٍ مُّبِينٍ (١٠)

what (can there be) أَفِى their Messengers رُسُلُهُمْ said قَالَتْ ۞
(of) the ٱلسَّمَٰوَٰتِ the Creator فَاطِرِ a doubt شَكٌّ Allah ٱللَّهِ about
لِيَغْفِرَ He calls you (to Him) يَدْعُوكُمْ and the earth وَٱلْأَرْضِ heavens
your sins ذُنُوبِكُمْ of مِّن you لَكُم that He may forgive
مُّسَمًّى a term أَجَلٍ for إِلَىٰٓ and give you respite وَيُؤَخِّرَكُمْ
بَشَرٌ but إِلَّا you are أَنتُمْ not إِنْ they said قَالُوٓا۟ appointed
turn us تَصُدُّونَا to أَن you wish تُرِيدُونَ like us مِّثْلُنَا human beings

our ءَابَآؤُنَا worship يَعْبُدُ used to كَانَ from what عَمَّا away
a clear مُّبِينٍ ⑩ authority بِسُلْطَٰنٍ then bring us فَأْتُونَا fathers

10. Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e., a clear proof of what you say)."

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُم بِسُلْطَٰنٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ⑪ وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدْ هَدَىٰنَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ⑫

We نَحْنُ not إِن their Messengers رُسُلُهُمْ to them لَهُمْ said قَالَتْ
ٱللَّهَ but وَلَٰكِنَّ like you مِّثْلُكُمْ human beings بَشَرٌ but إِلَّا are
مِنْ He wills يَشَآءُ whom مَن on عَلَىٰ bestows His Grace يَمُنُّ Allah
that أَن for us لَنَآ it is كَانَ and not وَمَا His slaves عِبَادِهِۦ of
by the بِإِذْنِ except إِلَّا an authority بِسُلْطَٰنٍ we bring you نَّأْتِيَكُم
let put فَلْيَتَوَكَّلِ Allah ٱللَّهِ and in وَعَلَى (of) Allah ٱللَّهِ Permission
for us لَنَآ and what (is) وَمَا the believers ٱلْمُؤْمِنُونَ ⑪ their trust
while وَقَدْ Allah ٱللَّهِ in عَلَى we put our trust نَتَوَكَّلَ that not أَلَّا
وَلَنَصْبِرَنَّ عَلَىٰ our ways سُبُلَنَا He has guided/shown us هَدَىٰنَا indeed
hurt ءَاذَيْتُمُونَا what مَآ and we shall certainly bear with patience
let put فَلْيَتَوَكَّلِ Allah (Alone) ٱللَّهِ and in وَعَلَى you may cause us
those who trust ٱلْمُتَوَكِّلُونَ ⑫ their trust

11. Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust. **12.** "And why should we not put our trust in Allâh while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allâh (Alone) let those who trust, put their trust."

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۖ فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾ وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾ وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

to لِرُسُلِهِمْ disbelieved كَفَرُوا those who الَّذِينَ and said وَقَالَ
of مِنْ surely we shall drive you out لَنُخْرِجَنَّكُمْ their Messengers
our مِلَّتِنَا to فِي you shall return لَتَعُودُنَّ or أَوْ our land أَرْضِنَا
لَنُهْلِكَنَّ their Lord رَبُّهُمْ (to) them إِلَيْهِمْ so revealed فَأَوْحَىٰ religion
وَلَنُسْكِنَنَّكُمُ the wrong-doers الظَّالِمِينَ ﴿١٣﴾ truly We shall destroy
مِنْ بَعْدِهِمْ the land الْأَرْضَ and indeed We shall make you dwell in
مَقَامِي fears خَافَ for whoever لِمَنْ this (is) ذَٰلِكَ after them
and (also) وَخَافَ standing before Me (on the Day of Resurrection)
and they (the Messengers) وَاسْتَفْتَحُوا My Threat وَعِيدِ ﴿١٤﴾ fears
and failed/remained وَخَابَ sought help and victory from Allah
obstinate عَنِيدٍ ﴿١٥﴾ dictator جَبَّارٍ every كُلُّ unsuccessful
arrogant

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the *Zâlimûn* (polytheists, disbelievers and wrongdoers). **14.** "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and also fears My threat." **15.** And they (the Messengers) sought victory and help [from their Lord (Allâh)] and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾

and he will be made وَيُسْقَىٰ مِنْ (is) Hell جَهَنَّمُ behind him مِنْ وَرَائِهِ
He will يَتَجَرَّعُهُ boiling festering صَدِيدٍ ﴿١٦﴾ water مَاءٍ to drink
to يُسِيغُهُ and he will find hard وَلَا يَكَادُ sip it (unwillingly)

from مِن death ٱلْمَوْتُ and will come to him وَيَأْتِيهِ swallow it
وَمِن (will) die بِمَيِّتٍ he هُوَ yet not وَمَا side مَكَانٍ every كُلِّ
(will be) a great غَلِيظٌ ﴿١٧﴾ torment عَذَابٌ and behind him وَرَآئِهِۦ
in بِرَبِّهِمْ disbelieved كَفَرُوا those who ٱلَّذِينَ the parable of مَّثَلُ
ٱشْتَدَّتْ (are) as ashes كَرَمَادٍ (is that) their works أَعْمَٰلُهُمْ their Lord
day يَوْمٍ on فِي the wind ٱلرِّيحُ with it بِهِ blows furiously
of what مِمَّا they shall be able يَقْدِرُونَ not لَّا a stormy عَاصِفٍ
هُوَ that ذَٰلِكَ aught شَيْءٍ to (get) عَلَىٰ they have earned كَسَبُوا
far away (from the Right Path) ٱلْبَعِيدُ ﴿١٨﴾ the straying ٱلضَّلَٰلُ it is

16. In front of him is Hell, and he will be made to drink boiling, festering water. **17.** He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment. **18.** The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).

أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿٢٠﴾ وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ ٱلضُّعَفَٰٓؤُا لِلَّذِينَ ٱسْتَكْبَرُوٓا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ ٱللَّهِ مِن شَيْءٍ قَالُوا لَوْ هَدَىٰنَا ٱللَّهُ لَهَدَيْنَٰكُمْ سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ ﴿٢١﴾

has created خَلَقَ Allah ٱللَّهَ that أَنَّ you see تَرَ do not أَلَمْ
if إِن with truth بِٱلْحَقِّ and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ
بِخَلْقٍ and bring وَيَأْتِ he can remove you يُذْهِبْكُمْ He wills يَشَأْ
ٱللَّهِ on عَلَى that (is) ذَٰلِكَ and not وَمَا a new جَدِيدٍ ﴿١٩﴾ creation
لِلَّهِ and they shall appear وَبَرَزُوا hard/difficult بِعَزِيزٍ ﴿٢٠﴾ Allah
لِلَّذِينَ the weak ٱلضُّعَفَٰٓؤُا then will say فَقَالَ all جَمِيعًا before Allah
we كُنَّا verily إِنَّا who were arrogant (chiefs) ٱسْتَكْبَرُوٓا to those
عَنَّا avail مُّغْنُونَ you أَنتُم can فَهَلْ following تَبَعًا for you لَكُمْ were
شَيْءٍ any مِن Allah's ٱللَّهِ Torment عَذَابِ from/against مِنْ us
Allah ٱللَّهُ guided us هَدَىٰنَا if لَوْ they will say قَالُوا thing
on عَلَيْنَآ it is equal سَوَآءٌ We would have guided you لَهَدَيْنَٰكُمْ

bear (those torments) with صَبَرْنَا or أَمْ whether we rage أَجَزِعْنَا us place of مِن مَّحِيصٍ ﴿٢١﴾ any مِن (there is) for us لَنَا not مَا patience refuge

19. Do you not see that Allâh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation! **20.** And for Allâh that is not hard or difficult. **21.** And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us."

وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى فَلَا تَلُومُونِى وَلُومُوٓا أَنفُسَكُم مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

has been decided قُضِىَ when لَمَّا Satan ٱلشَّيْطَٰنُ and will say وَقَالَ وَعْدَ promised you وَعَدَكُمْ Allah ٱللَّهَ verily إِنَّ the matter ٱلْأَمْرُ and I (too) promised you وَوَعَدتُّكُمْ (of) truth ٱلْحَقِّ a promise over you عَلَيْكُم I had كَانَ لِىَ and not وَمَا but I betrayed you فَأَخْلَفْتُكُمْ I called you دَعَوْتُكُمْ that أَن except إِلَّآ authority سُلْطَٰنٍ any مِّن blame me تَلُومُونِى so not فَلَا to me لِى and you responded فَٱسْتَجَبْتُمْ I can أَنَا۠ not مَّآ yourselves أَنفُسَكُم but blame وَلُومُوٓا إِنِّى help me بِمُصْرِخِىَّ you (can) أَنتُم nor وَمَآ help you بِمُصْرِخِكُمْ you associated me as أَشْرَكْتُمُونِ what بِمَآ deny كَفَرْتُ verily I the ٱلظَّٰلِمِينَ verily إِنَّ before مِن قَبْلُ a partner (with Allah) (is) a painful أَلِيمٌ ﴿٢٢﴾ torment عَذَابٌ for them لَهُمْ wrong-doers

22. And *Shaitân* (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh. Verily, there is a painful torment for the *Zâlimûn*."

وَأُدْخِلَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ تَحِيَّتُهُمْ فِيهَا سَلَـٰمٌ ﴿٢٣﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ﴿٢٤﴾ تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

believed ءَامَنُوا۟ those who ٱلَّذِينَ and will be made to enter وَأُدْخِلَ
flowing تَجْرِى Gardens جَنَّـٰتٍ righteous deeds ٱلصَّـٰلِحَـٰتِ and did وَعَمِلُوا۟
فِيهَا to dwell forever خَـٰلِدِينَ rivers ٱلْأَنْهَـٰرُ under them مِن تَحْتِهَا
تَحِيَّتُهُمْ (of) their Lord رَبِّهِمْ with the Permission بِإِذْنِ therein
تَرَ do not أَلَمْ (will be) peace ﴿٢٣﴾ سَلَـٰمٌ therein فِيهَا their greeting
كَلِمَةً a parable مَثَلًا Allah ٱللَّهُ sets forth ضَرَبَ how كَيْفَ you see
whose أَصْلُهَا a goodly طَيِّبَةٍ as tree كَشَجَرَةٍ a goodly طَيِّبَةً word
(are) فِى and its branches (reach) وَفَرْعُهَا (is) firm ثَابِتٌ root
its fruit أُكُلَهَا giving تُؤْتِىٓ the sky (i.e. very high) ﴿٢٤﴾ ٱلسَّمَآءِ in
وَيَضْرِبُ (of) its Lord رَبِّهَا by the Leave بِإِذْنِ times حِينٍۭ all كُلَّ
لَعَلَّهُمْ for mankind لِلنَّاسِ parables ٱلْأَمْثَالَ Allah ٱللَّهُ and sets forth
remember ﴿٢٥﴾ يَتَذَكَّرُونَ in order that they may

23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, — to dwell therein for ever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: *Salâm* (peace!). **24.** See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). **25.** Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ ﴿٢٦﴾ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّـٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾ ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾

(is) كَشَجَرَةٍ an evil خَبِيثَةٍ (of) word كَلِمَةٍ and the parable وَمَثَلُ
the فَوْقِ from مِن uprooted ٱجْتُثَّتْ an evil خَبِيثَةٍ that of tree
﴿٢٦﴾ قَرَارٍ any مِن having لَهَا not مَا (of) earth ٱلْأَرْضِ surface
ءَامَنُوا۟ those who ٱلَّذِينَ Allah ٱللَّهُ will keep firm يُثَبِّتُ stability

ٱلْحَيَوٰةِ in فِي that stands firm ٱلثَّابِتِ with the word بِٱلْقَوْلِ believe
the Hereafter ٱلْءَاخِرَةِ and in وَفِي (of this) world ٱلدُّنْيَا the life
those who ٱلظَّٰلِمِينَ Allah ٱللَّهُ and will cause to go astray وَيُضِلُّ
He يَشَآءُ ﴿٢٧﴾ what مَا Allah ٱللَّهُ and does وَيَفْعَلُ are wrong-doers
بَدَّلُوا those who ٱلَّذِينَ (to) إِلَى you seen تَرَ have not أَلَمْ wills
into كُفْرًا (of) Allah ٱللَّهِ the Blessing نِعْمَتَ have changed
(in)the دَارَ their people قَوْمَهُمْ and caused to dwell وَأَحَلُّوا disbelief
(of) destruction ٱلْبَوَارِ ﴿٢٨﴾ house

26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability. **27.** Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are *Zâlimûn* (polytheists and wrongdoers), and Allâh does what He wills. **28.** Have you not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islâm), and caused their people to dwell in the house of destruction?

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾ وَجَعَلُوا لِلَّهِ أَندَادًا لِّيُضِلُّوا عَن سَبِيلِهِۦ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ﴿٣٠﴾ قُل لِّعِبَادِيَ ٱلَّذِينَ ءَامَنُوا يُقِيمُوا ٱلصَّلَوٰةَ وَيُنفِقُوا مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ ﴿٣١﴾

and what an وَبِئْسَ in which they will burn يَصْلَوْنَهَا Hell جَهَنَّمَ
to لِلَّهِ and they set up وَجَعَلُوا place to settle in ٱلْقَرَارُ ﴿٢٩﴾ evil
His سَبِيلِهِۦ from عَن to mislead (men) لِّيُضِلُّوا rivals أَندَادًا Allah
but certainly فَإِنَّ enjoy (your brief life) تَمَتَّعُوا say قُلْ Path
قُل the Hell-Fire ٱلنَّارِ ﴿٣٠﴾ (is) to إِلَى your destination مَصِيرَكُمْ
that يُقِيمُوا have believed ءَامَنُوا who ٱلَّذِينَ to My slaves لِّعِبَادِيَ say
and spend in charity وَيُنفِقُوا prayers ٱلصَّلَوٰةَ they should perform
سِرًّا We have provided them رَزَقْنَٰهُمْ from what مِمَّا
a Day يَوْمٌ comes أَن يَأْتِيَ before مِّن قَبْلِ and openly وَعَلَانِيَةً secretly
in it فِيهِ (there will be) mutual bargaining بَيْعٌ neither لَّا
friendship خِلَٰلٌ ﴿٣١﴾ nor وَلَا

29. Hell, in which they will burn, — and what an evil place to settle in! **30.** And they set up rivals to Allâh, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!" **31.** Say (O Muhammad ﷺ) to *'Ibâdî* (My slaves) who have believed, that they should perform *As-Salât* (*Iqâmat-as-Salât*), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ ٱلْفُلْكَ لِتَجْرِىَ فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ﴿٣٣﴾

the heavens ٱلسَّمَٰوَٰتِ has created خَلَقَ (is) He Who ٱلَّذِى Allah ٱللَّهُ
the ٱلسَّمَآءِ from مِنَ and sends down وَأَنزَلَ and the earth وَٱلْأَرْضَ
مِنَ thereby بِهِۦ and brought forth فَأَخْرَجَ water (rain) مَآءً sky
and He has وَسَخَّرَ for you لَّكُمْ as provision رِزْقًا fruits ٱلثَّمَرَٰتِ
that لِتَجْرِىَ the ships ٱلْفُلْكَ to you لَكُمُ made to be of service
by His Command بِأَمْرِهِۦ the sea ٱلْبَحْرِ through فِى they may sail
the ٱلْأَنْهَٰرَ ﴿٣٢﴾ to you لَكُمُ and He has made to be of service وَسَخَّرَ
ٱلشَّمْسَ to you لَكُمُ and He has made to be of service وَسَخَّرَ rivers
both constantly pursuing their دَآئِبَيْنِ and the moon وَٱلْقَمَرَ the sun
ٱلَّيْلَ to you لَكُمُ and He has made to be of service وَسَخَّرَ courses
and the day وَٱلنَّهَارَ ﴿٣٣﴾ the night

32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. **33.** And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.

وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾ وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

you سَأَلْتُمُوهُ that مَا all كُلِّ of مِن and He gave you وَءَاتَىٰكُم
the Blessings نِعْمَتَ you count تَعُدُّوا and if وَإِن asked Him for
you will be able to count them تُحْصُوهَآ not لَا (of) Allah ٱللَّهِ
(is) indeed an extreme wrong-doer لَظَلُومٌ Man ٱلْإِنسَٰنَ verily إِنَّ
إِبْرَٰهِيمُ said قَالَ and (remember) when وَإِذْ a disbeliever كَفَّارٌ ﴿٣٤﴾
city ٱلْبَلَدَ this هَٰذَا make ٱجْعَلْ O my Lord! رَبِّ Abraham
and my sons وَبَنِىَّ and keep me away وَٱجْنُبْنِى safe ءَامِنًا (Makkah)
O my Lord! رَبِّ idols ٱلْأَصْنَامَ ﴿٣٥﴾ we worship نَّعْبُدَ that أَن (from)
ٱلنَّاسِ among مِّنَ many كَثِيرًا have led astray أَضْلَلْنَ verily they إِنَّهُنَّ
(is) مِنِّى verily he فَإِنَّهُۥ follows me تَبِعَنِى so whoever فَمَن mankind
then You (are) فَإِنَّكَ disobeys me عَصَانِى and whoever وَمَنْ of me
Most Merciful رَّحِيمٌ ﴿٣٦﴾ Oft-Forgiving غَفُورٌ indeed

34. And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad ﷺ). **35.** And (remember) when Ibrâhîm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. **36.** "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾ رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٣٨﴾

some of مِن have made to dwell أَسْكَنتُ verily I إِنِّىٓ O our Lord! رَّبَّنَآ
زَرْعٍ with ذِى not غَيْرِ in a valley بِوَادٍ my offspring ذُرِّيَّتِى
O our رَبَّنَا Sacred ٱلْمُحَرَّمِ Your House بَيْتِكَ by عِندَ cultivation
ٱلصَّلَوٰةَ in order that they may perform perfectly لِيُقِيمُوا۟ Lord!
mankind ٱلنَّاسِ among مِّنَ hearts أَفْـِٔدَةً so make فَٱجْعَلْ prayers
and (O Allah) provide وَٱرْزُقْهُم towards them إِلَيْهِمْ love تَهْوِىٓ
يَشْكُرُونَ ﴿٣٧﴾ so that they may لَعَلَّهُمْ fruits ٱلثَّمَرَٰتِ with مِّنَ them

مَا know تَعْلَمُ certainly You إِنَّكَ Our Lord! رَبَّنَآ give thanks
يَخْفَىٰ and not وَمَا we reveal نُعْلِنُ and what وَمَا we conceal نُخْفِى what
ٱلْأَرْضِ on فِى thing شَىْءٍ any مِن Allah ٱللَّهِ from عَلَى is hidden
the heaven ٱلسَّمَآءِ ﴿٣٨﴾ in فِى nor وَلَا the earth

37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks. **38.** "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾ رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ
وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾ رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾ وَلَا
تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾

Who ٱلَّذِى (are) to Allah لِلَّهِ all the praises and thanks ٱلْحَمْدُ
Ishmael إِسْمَٰعِيلَ old age ٱلْكِبَرِ in عَلَى me لِى has given وَهَبَ
(is) indeed the لَسَمِيعُ my Lord رَبِّى verily إِنَّ and Isaac وَإِسْحَٰقَ
make ٱجْعَلْنِى O my Lord! رَبِّ (of) invocation ٱلدُّعَآءِ ﴿٣٩﴾ All-Hearer
and وَمِن prayers ٱلصَّلَوٰةِ one who performs perfectly مُقِيمَ me
and accept وَتَقَبَّلْ our Lord! رَبَّنَا my offspring ذُرِّيَّتِى from
وَلِوَٰلِدَىَّ me لِى forgive ٱغْفِرْ our Lord! رَبَّنَا my invocation دُعَآءِ ﴿٤٠﴾
on the Day يَوْمَ and (all) the believers وَلِلْمُؤْمِنِينَ and my parents
وَلَا the reckoning ٱلْحِسَابُ ﴿٤١﴾ will be established يَقُومُ (when)
(of) عَمَّا unware غَٰفِلًا Allah ٱللَّهَ you consider (that) تَحْسَبَنَّ and not
يُؤَخِّرُهُمْ only إِنَّمَا the wrong-doers ٱلظَّٰلِمُونَ do يَعْمَلُ that which
will stare تَشْخَصُ up to a Day (when) لِيَوْمٍ He gives them respite
the eyes ٱلْأَبْصَٰرُ ﴿٤٢﴾ in it فِيهِ in horror

39. "All the praises and thanks be to Allâh, Who has given me in old age Ismâ'îl (Ishmael) and Ishâq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations. **40.** "O my Lord! Make me one who performs *As-Salât* (*Iqâmat-as-Salât*), and (also) from my offspring, our Lord! And accept my invocation. **41.** "Our Lord! Forgive me and my parents, and (all) the believers on

the Day when the reckoning will be established." **42.** Consider not that Allâh is unaware of that which the *Zâlimûn* (polytheists, wrongdoers) do, but He gives them respite up to a Day when the eyes will stare in horror.

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾ وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾

(they will be) hastening forward with necks outstretched مُهْطِعِينَ not لَا their heads رُءُوسِهِمْ raised up (towards the sky) مُقْنِعِي يَرْتَدُّ and their وَأَفْئِدَتُهُمْ their gaze طَرْفُهُمْ towards them إِلَيْهِمْ returning of يَوْمَ mankind النَّاسَ and warn وَأَنذِرِ (are) empty ﴿٤٣﴾ هَوَاءٌ hearts the torment الْعَذَابُ will come unto them يَأْتِيهِمُ the Day (when) أَخِّرْنَا our Lord! رَبَّنَا wronged ظَلَمُوا those who الَّذِينَ so will say فَيَقُولُ we will answer نُّجِبْ a little قَرِيبٍ awhile أَجَلٍ for إِلَىٰ respite us (it أَوَلَمْ the Messengers الرُّسُلَ and follow وَنَتَّبِعِ your call دَعْوَتَكَ مِّن قَبْلُ you swore أَقْسَمْتُم you were تَكُونُوا will be said) had not ﴿٤٤﴾ زَوَالٍ any مِّن (that there will be) not for you مَا لَكُم aforetime fall, end

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). **44.** And warn (O Muhammad ﷺ) mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).

وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِندَ اللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٦﴾ فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٤٧﴾

(of) الَّذِينَ the dwellings مَسَاكِنِ in فِي and you dwelt وَسَكَنتُمْ and it was وَتَبَيَّنَ themselves أَنفُسَهُمْ wronged ظَلَمُوا those who with بِهِمْ We had dealt فَعَلْنَا how كَيْفَ to you لَكُمْ clear parables ﴿٤٥﴾ الْأَمْثَالَ for you لَكُمُ and We put forth وَضَرَبْنَا them

and وَعِندَ their plot مَكْرَهُمْ they planned مَكَرُوا۟ indeed وَقَدْ
was كَانَ though وَإِن their plot مَكْرُهُمْ Allah ٱللَّهِ (was) with
it would remove لِتَزُولَ their plot مَكْرُهُمْ (great)
تَحْسَبَنَّ so not فَلَا the mountains ٱلْجِبَالُ ﴿٤٦﴾ whereby مِنْهُ
His Promise وَعْدِهِۦ will fail to keep مُخْلِفَ Allah ٱللَّهَ you think(that)
(is) عَزِيزٌ Allah ٱللَّهَ certainly إِنَّ (to) His Messengers رُسُلَهُۥٓ
(of) Retribution ٱنتِقَامٍ ﴿٤٧﴾ All-Able ذُو All-Mighty

45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you." **46.** Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance). **47.** So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allâh is All-Mighty, All-Able of Retribution.

يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَـٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿٤٨﴾ وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ ﴿٥٠﴾ لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٥١﴾ هَـٰذَا بَلَـٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَـٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ﴿٥٢﴾

غَيْرَ the earth ٱلْأَرْضُ will be changed تُبَدَّلُ on the Day (when) يَوْمَ
وَبَرَزُوا۟ and the heavens وَٱلسَّمَـٰوَٰتُ earth ٱلْأَرْضِ to other than
the ٱلْوَٰحِدِ Allah لِلَّهِ and they (all creatures) will appear before
the ٱلْمُجْرِمِينَ and you will see وَتَرَى the Irresistible ٱلْقَهَّارِ ﴿٤٨﴾ One
ٱلْأَصْفَادِ ﴿٤٩﴾ in فِى bound together مُّقَرَّنِينَ that Day يَوْمَئِذٍ sinners
وَتَغْشَىٰ pitch قَطِرَانٍ (will be) of مِّن their garments سَرَابِيلُهُم fetters
that may لِيَجْزِىَ Fire ٱلنَّارُ ﴿٥٠﴾ their faces وُجُوهَهُمُ and will cover
what مَّا soul نَفْسٍ each كُلَّ Allah ٱللَّهُ requite
(is) Swift سَرِيعُ Allah ٱللَّهَ truly إِنَّ it has earned كَسَبَتْ
لِّلنَّاسِ (is) a Message بَلَـٰغٌ this (Quran) هَـٰذَا at reckoning ٱلْحِسَابِ ﴿٥١﴾
بِهِۦ in order that they may be warned وَلِيُنذَرُوا۟ for mankind
إِلَـٰهٌ He هُوَ that only أَنَّمَا and that they may know وَلِيَعْلَمُوٓا۟ thereby
men أُو۟لُوا۟ and that may take heed وَلِيَذَّكَّرَ One وَٰحِدٌ (is) God
(of) understanding ٱلْأَلْبَـٰبِ ﴿٥٢﴾

48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible. **49.** And you will see the *Mujrimûn* that Day *Muqarranûn* (bound together) in fetters. **50.** Their garments will be of pitch, and fire will cover their faces. **51.** That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning. **52.** This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilâh* (God — Allâh) — (none has the right to be worshipped but Allâh) — and that men of understanding may take heed.

سُورَةُ الحِجْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ وَقُرْءَانٍ مُّبِينٍ ﴿١﴾ رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ﴿٢﴾ ذَرْهُمْ يَأْكُلُوا۟ وَيَتَمَتَّعُوا۟ وَيُلْهِهِمُ ٱلْأَمَلُ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾ وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ﴿٤﴾ مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٥﴾ وَقَالُوا۟ يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَّوْ مَا تَأْتِينَا بِٱلْمَلَٰٓئِكَةِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٧﴾

(of) ٱلْكِتَٰبِ (are) the Verses ءَايَٰتُ these تِلْكَ Alif-Lam-Ra الٓر
wish يَوَدُّ perhaps رُّبَمَا a plain ﴿١﴾ مُّبِينٍ and Quran وَقُرْءَانٍ the Book
they were كَانُوا۟ (if) that لَوْ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ
and let وَيَتَمَتَّعُوا۟ to eat يَأْكُلُوا۟ leave them ذَرْهُمْ Muslims ﴿٢﴾ مُسْلِمِينَ
فَسَوْفَ (with) hope ٱلْأَمَلُ and be preoccupied وَيُلْهِهِمُ them enjoy
We destroy أَهْلَكْنَا and not وَمَآ they come to know ﴿٣﴾ يَعْلَمُونَ will
كِتَابٌ (there was) for it وَلَهَا but إِلَّا a town قَرْيَةٍ (from) مِن
(can) advance تَسْبِقُ not مَّا a known ﴿٤﴾ مَّعْلُومٌ decree (book)
delay (it) ﴿٥﴾ يَسْتَـْٔخِرُونَ nor وَمَا its term أَجَلَهَا nation أُمَّةٍ any مِنْ
was sent down نُزِّلَ to whom ٱلَّذِى O you يَٰٓأَيُّهَا and they say وَقَالُوا۟
(are) ﴿٦﴾ لَمَجْنُونٌ truly you إِنَّكَ the Quran ٱلذِّكْرُ (unto him) عَلَيْهِ
angels بِٱلْمَلَٰٓئِكَةِ you bring to us تَأْتِينَا not مَا if لَّوْ a mad man
the truthful ﴿٧﴾ ٱلصَّٰدِقِينَ of مِنَ you are كُنتَ if إِن

Sûrat 15. *Al-Hijr*
(The Rocky Tract)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] These are Verses of the Book and a plain Qur'ân. **2.** How much would those who disbelieved wish that they had been Muslims (those who have submitted themselves to Allâh's Will in Islâm, i.e. Islâmic Monotheism — this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise) **3.** Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to

know! **4.** And never did We destroy a township but there was a known decree for it. **5.** No nation can advance its term, nor delay it. **6.** And they say: "O you (Muhammad ﷺ) to whom the *Dhikr* (the Qur'ân) has been sent down! Verily, you are a mad man! **7.** "Why do you not bring angels to us if you are of the truthful?"

مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ وَمَا كَانُوٓاْ إِذًا مُّنظَرِينَ ﴿٨﴾ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾ وَلَقَدْ أَرْسَلْنَا
مِن قَبْلِكَ فِى شِيَعِ ٱلْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ﴿١١﴾ كَذَٰلِكَ نَسْلُكُهُۥ فِى قُلُوبِ
ٱلْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِۦ وَقَدْ خَلَتْ سُنَّةُ ٱلْأَوَّلِينَ ﴿١٣﴾

بِٱلْحَقِّ except إِلَّا the angels ٱلْمَلَٰٓئِكَةَ We send down نُنَزِّلُ not مَا
مُّنظَرِينَ ﴿٨﴾ then إِذًا they would be كَانُوٓاْ so not وَمَا with the truth
the ٱلذِّكْرَ have sent down نَزَّلْنَا We نَحْنُ truly إِنَّا given respite
and وَلَقَدْ guardians لَحَٰفِظُونَ ﴿٩﴾ for it لَهُۥ and surely We وَإِنَّا Quran
the شِيَعِ amongst فِى before you مِن قَبْلِكَ We sent أَرْسَلْنَا indeed
came يَأْتِيهِم and not وَمَا (of) old ٱلْأَوَّلِينَ ﴿١٠﴾ communities (sects)
at بِهِۦ they did كَانُواْ but إِلَّا Messenger رَّسُولٍ any مِّن to them
فِى do We let it enter نَسْلُكُهُۥ thus كَذَٰلِكَ mock يَسْتَهْزِءُونَ ﴿١١﴾ him
يُؤْمِنُونَ not لَا (of) the sinners ٱلْمُجْرِمِينَ ﴿١٢﴾ the hearts قُلُوبِ (into)
سُنَّةُ has gone خَلَتْ and indeed وَقَدْ in it بِهِۦ they would believe
(of) the ancients ٱلْأَوَّلِينَ ﴿١٣﴾ example

8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite! **9.** Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'ân) and surely, We will guard it (from corruption). **10.** Indeed, We sent (Messengers) before you (O Muhammad ﷺ) amongst the sects (communities) of old. **11.** And never came a Messenger to them but they did mock at him. **12.** Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimûn*. **13.** They would not believe in it (the Qur'ân); and already the example of (Allâh's punishment of) the ancients has gone forth.

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّواْ فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوٓاْ إِنَّمَا سُكِّرَتْ أَبْصَٰرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾
وَلَقَدْ جَعَلْنَا فِى ٱلسَّمَآءِ بُرُوجًا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ ﴿١٦﴾ وَحَفِظْنَٰهَا مِن كُلِّ شَيْطَٰنٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنِ ٱسْتَرَقَ
ٱلسَّمْعَ فَأَتْبَعَهُۥ شِهَابٌ مُّبِينٌ ﴿١٨﴾

مِّنَ a gate بَابًا to them عَلَيْهِم We opened فَتَحْنَا and even if وَلَوْ
فِيهِ and they were to continue فَظَلُّوا the heaven ٱلسَّمَآءِ from
سُكِّرَتْ surely إِنَّمَا they would say لَقَالُوٓا ascend ﴿١٤﴾ يَعْرُجُونَ thereto
قَوْمٌ We نَحْنُ nay but بَلْ Our eyes أَبْصَٰرُنَا have been blocked (blurred)
We have جَعَلْنَا and indeed وَلَقَدْ bewitched ﴿١٥﴾ مَّسْحُورُونَ (are) people
and We وَزَيَّنَّٰهَا big stars بُرُوجًا the heaven ٱلسَّمَآءِ in فِى put
and We have وَحَفِظْنَٰهَا for the beholders ﴿١٦﴾ لِلنَّٰظِرِينَ beautified it
إِلَّا outcast ﴿١٧﴾ رَّجِيمٍ devil شَيْطَٰنٍ every كُلِّ from مِن protected it
he is فَأَتْبَعَهُۥ hearing ٱلسَّمْعَ gains (steals) ٱسْتَرَقَ him who مَنِ except
a clear ﴿١٨﴾ مُّبِينٌ flaming fire شِهَابٌ pursued by

14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long). **15.** They would surely, say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched." **16.** And indeed, We have put the big stars in the heaven and We beautified it for the beholders. **17.** And We have guarded it (near heaven) from every outcast *Shaitân* (devil). **18.** Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.

وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ شَىْءٍ مَّوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ وَمَن لَّسْتُمْ لَهُۥ بِرَٰزِقِينَ ﴿٢٠﴾ وَإِن مِّن شَىْءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾

فِيهَا and placed وَأَلْقَيْنَا We spread it مَدَدْنَٰهَا and the earth وَٱلْأَرْضَ
فِيهَا and caused to grow وَأَنۢبَتْنَا firm mountains رَوَٰسِىَ therein
balanced (in due ﴿١٩﴾ مَّوْزُونٍ thing شَىْءٍ each كُلِّ of مِن threin
فِيهَا for you لَكُمْ and We have made provision وَجَعَلْنَا proportion)
you لَّسْتُمْ and for those whom وَمَن means of living مَعَٰيِشَ therein
مِّن شَىْءٍ and (there is) not وَإِن provide ﴿٢٠﴾ بِرَٰزِقِينَ (for whom) لَهُۥ not
وَمَا (are) the stores thereof خَزَآئِنُهُۥ with Us عِندَنَا but إِلَّا a thing
in a measure بِقَدَرٍ except إِلَّا We send it down نُنَزِّلُهُۥٓ and not
fertilizing لَوَٰقِحَ winds ٱلرِّيَٰحَ and We send وَأَرْسَلْنَا known ﴿٢١﴾ مَّعْلُومٍ
water مَآءً the sky ٱلسَّمَآءِ from مِنَ then cause to decend فَأَنزَلْنَا

you	أَنتُمْ	and not	وَمَآ	and We gave it to you to drink	فَأَسْقَيْنَٰكُمُوهُ
		(are) able to store	بِخَٰزِنِينَ ﴿٢٢﴾	for it	لَهُۥ

19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion. **20.** And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals]. **21.** And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure. **22.** And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores (i.e. to give water to whom you like or to withhold it from whom you like).

وَإِنَّا لَنَحْنُ نُحْيِۦ وَنُمِيتُ وَنَحْنُ ٱلْوَٰرِثُونَ ﴿٢٣﴾ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ﴿٢٤﴾ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾ وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾

وَنُمِيتُ	Who give life	نُحْيِۦ	We it is	لَنَحْنُ	and certainly We وَإِنَّا
وَلَقَدْ	(are) the inheritors	ٱلْوَٰرِثُونَ ﴿٢٣﴾	and We	وَنَحْنُ	and cause death
the first generations who	ٱلْمُسْتَقْدِمِينَ	We know	عَلِمْنَا	and indeed	
We know	عَلِمْنَا	and indeed	وَلَقَدْ	of you مِنكُمْ	have passed away
the present (late) generations who will come				﴿٢٤﴾	ٱلْمُسْتَـْٔخِرِينَ
Who يَحْشُرُهُمْ	(is) He هُوَ	your Lord	رَبَّكَ	and verily وَإِنَّ	afterwards
﴿٢٥﴾ عَلِيمٌ	(is) All-Wise	حَكِيمٌ	truly He	إِنَّهُۥ	will gather them
مِن man	ٱلْإِنسَٰنَ	We created	خَلَقْنَا	and indeed وَلَقَدْ	All-Knowing
altered into shape	مَّسْنُونٍ ﴿٢٦﴾	mud	حَمَإٍ	of مِّنْ	clay صَلْصَٰلٍ from

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritors. **24.** And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards. **25.** And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing. **26.** And indeed, We created man from dried (sounding) clay of altered mud.

وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣١﴾

from مِن	aforetime مِن قَبْلُ	We created it خَلَقْنَٰهُ	and the jinn وَٱلْجَآنَّ
and (remember) when وَإِذْ	(of) smokeless flame ٱلسَّمُومِ ﴿٢٧﴾	fire نَّارِ	قَالَ
verily I (am) إِنِّى	to the angels لِلْمَلَٰٓئِكَةِ	your Lord رَبُّكَ	said
of مِّن	clay صَلْصَٰلٍ	from مِّن	a man بَشَرًا	going to create خَٰلِقٌۢ
I have سَوَّيْتُهُۥ	so when فَإِذَا	altered into shape مَّسْنُونٍ ﴿٢٨﴾	mud حَمَإٍ
My رُّوحِى	of مِن	into him فِيهِ	and breathed وَنَفَخْتُ	fashioned him
prostrating سَٰجِدِينَ ﴿٢٩﴾	for him لَهُۥ	then fall down فَقَعُوا۟	soul
all of them كُلُّهُمْ	the angels ٱلْمَلَٰٓئِكَةُ	so prostrated فَسَجَدَ	أَجْمَعُونَ ﴿٣٠﴾
be يَكُونَ	to أَن	he refused أَبَىٰٓ	Iblis (Satan) إِبْلِيسَ	except إِلَّآ	together
the prostrators ٱلسَّٰجِدِينَ ﴿٣١﴾	with مَعَ		

27. And the jinn, We created aforetime from the smokeless flame of fire. **28.** And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud. **29.** "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him." **30.** So the angels prostrated themselves, all of them together. **31.** Except *Iblîs* (Satan) — he refused to be among the prostrators.

قَالَ يَٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣٢﴾ قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٣﴾
قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾ وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٣٥﴾ قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

(is) for you لَكَ	what مَا	O Iblis (Satan) يَٰٓإِبْلِيسُ	(Allah) said قَالَ	أَلَّآ
the prostrators ٱلسَّٰجِدِينَ ﴿٣٢﴾	with مَعَ	you are تَكُونَ	that not	قَالَ
to a man لِبَشَرٍ	to prostrate لِّأَسْجُدَ	I am أَكُن	not لَمْ	(Iblis) said
clay صَلْصَٰلٍ	from مِن	whom You created خَلَقْتَهُۥ	(human being)	مِّنْ
(Allah) said قَالَ	altered, into shape مَّسْنُونٍ ﴿٣٣﴾	mud حَمَإٍ	of	فَٱخْرُجْ
are رَجِيمٌ ﴿٣٤﴾	for truly you فَإِنَّكَ	from here مِنْهَا	then, get out
the curse ٱللَّعْنَةَ	shall be upon you عَلَيْكَ	and truly وَإِنَّ	outcast
(Iblis) قَالَ	(of) Recompense ٱلدِّينِ ﴿٣٥﴾	the Day (when) يَوْمِ	till إِلَىٰ
the يَوْمِ	till إِلَىٰ	give me then respite فَأَنظِرْنِىٓ	O my Lord! رَبِّ	said
(the dead) will be resurrected يُبْعَثُونَ ﴿٣٦﴾	Day		

32. (Allâh) said: "O *Iblîs* (Satan)! What is your reason for not being among the prostrators?" **33.** [*Iblîs* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud." **34.** (Allâh) said: "Then, get out from here, for verily, you are *Rajîm* (an outcast or a cursed one)." **35.** "And verily, the curse shall be upon you till the Day of Recompense." **36.** [*Iblîs* (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٣٧﴾ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٣٨﴾ قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى لَأُزَيِّنَنَّ لَهُمْ فِى ٱلْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٤٠﴾ قَالَ هَٰذَا صِرَٰطٌ عَلَىَّ مُسْتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ ﴿٤٢﴾

ٱلْمُنظَرِينَ﴿٣٧﴾ (are) of those مِنَ then truly you فَإِنَّكَ (Allah) said قَالَ
ٱلْمَعْلُومِ﴿٣٨﴾ of the time ٱلْوَقْتِ the Day يَوْمِ till إِلَىٰ who are reprieved
because of what بِمَآ O my Lord! رَبِّ (Iblis) said قَالَ the known
for them لَهُمْ I shall indeed adorn لَأُزَيِّنَنَّ You misled me أَغْوَيْتَنِى
أَجْمَعِينَ﴿٣٩﴾ and I shall mislead them وَلَأُغْوِيَنَّهُمْ the earth ٱلْأَرْضِ on فِى
ٱلْمُخْلَصِينَ﴿٤٠﴾ among them مِنْهُمُ Your slaves عِبَادَكَ except إِلَّا all
the صِرَٰطٌ this (is) هَٰذَا (Allah) said قَالَ the chosen (sincere)
My slaves عِبَادِى certainly إِنَّ Straight مُسْتَقِيمٌ﴿٤١﴾ to Me عَلَىَّ Way
any authority سُلْطَٰنٌ over them عَلَيْهِمْ you have لَكَ shall not لَيْسَ
the ٱلْغَاوِينَ﴿٤٢﴾ of مِنَ who followed you ٱتَّبَعَكَ those مَنِ except إِلَّا
ones who go astray

37. Allâh said: "Then verily, you are of those reprieved, **38.** "Till the Day of the time appointed." **39.** [*Iblîs* (Satan)] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. **40.** "Except Your chosen, (guided) slaves among them." **41.** (Allâh) said: "This is the Way which will lead straight to Me." **42.** "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghâwûn*.

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾ لَهَا سَبْعَةُ أَبْوَٰبٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾ إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿٤٥﴾ ٱدْخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴿٤٦﴾ وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ إِخْوَٰنًا عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٧﴾ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ ﴿٤٨﴾ ۞ نَبِّئْ عِبَادِىٓ أَنِّىٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾

(is) the promised place for لَمَوْعِدُهُمْ Hell جَهَنَّمَ and surely وَإِنَّ
for لِكُلِّ gates أَبْوَٰبٍ seven سَبْعَةُ it (Hell) has لَهَا all أَجْمَعِينَ ﴿٤٣﴾ them
مَّقْسُومٌ ﴿٤٤﴾ (is) a portion جُزْءٌ of them مِّنْهُمْ door بَابٍ each
(will be) amidst فِي the pious people الْمُتَّقِينَ truly إِنَّ assigned
enter therein ادْخُلُوهَا and water springs وَعُيُونٍ ﴿٤٥﴾ Gardens جَنَّٰتٍ
مَا and We shall remove وَنَزَعْنَا and security ءَامِنِينَ ﴿٤٦﴾ in peace بِسَلَٰمٍ
injury (hard غِلٍّ any مِّنْ their breasts صُدُورِهِم (is) in فِي what
thrones سُرُرٍ on عَلَىٰ so they will be brothers إِخْوَٰنًا feeling)
فِيهَا will touch them يَمَسُّهُمْ not لَا facing each other مُّتَقَٰبِلِينَ ﴿٤٧﴾
بِمُخْرَجِينَ ﴿٤٨﴾ of it مِّنْهَا shall they هُم nor وَمَا fatigue نَصَبٌ therein
My slaves عِبَادِيٓ inform (O Muhammad) ۞ نَبِّئْ be removed
الرَّحِيمُ ﴿٤٩﴾ the Oft-Forgiving الْغَفُورُ I (am) أَنَا that I أَنِّيٓ (servants)
the Most Merciful

43. "And surely, Hell is the promised place for them all. **44.** "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned. **45.** "Truly, the *Muttaqûn* (the pious) will be amidst Gardens and water-springs (Paradise). **46.** "(It will be said to them): 'Enter therein (Paradise), in peace and security.' **47.** "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones. **48.** "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." **49.** Declare (O Muhammad ﷺ) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾ وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَٰهِيمَ ﴿٥١﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَٰمًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ ﴿٥٢﴾ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٍ ﴿٥٣﴾ قَالَ أَبَشَّرْتُمُونِي عَلَىٰٓ أَن مَّسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾

torment الْعَذَابُ (it) is هُوَ My torment عَذَابِي and that وَأَنَّ
ضَيْفِ about عَن and tell them وَنَبِّئْهُمْ the most painful الْأَلِيمُ ﴿٥٠﴾
they entered دَخَلُوا when إِذْ (of) Ibrahim إِبْرَٰهِيمَ ﴿٥١﴾ guests (angels)
indeed إِنَّا he said قَالَ peace سَلَٰمًا and said فَقَالُوا upon him عَلَيْهِ
do not لَا they said قَالُوا (are) afraid وَجِلُونَ ﴿٥٢﴾ of you مِنكُمْ we
بِغُلَٰمٍ bring glad tidings to you نُبَشِّرُكَ We truly إِنَّا be afraid تَوْجَلْ
أَبَشَّرْتُمُونِي (Ibrahim) said قَالَ knowledgeable عَلِيمٍ ﴿٥٣﴾ of a son (boy)

has مَسَّنِيَ (that) أَن when عَلَىٰٓ do you give me glad tidings
you give ﴿٥٤﴾ تُبَشِّرُونَ so of what فَبِمَ old age ٱلْكِبَرُ overtaken me
glad tidings

50. And that My Torment is indeed the most painful torment. **51.** And tell them about the guests (the angels) of Ibrâhîm (Abraham). **52.** When they entered unto him, and said: *Salâm* (peace)! [Ibrâhîm (Abraham)] said: "Indeed! We are afraid of you." **53.** They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom." **54.** [Ibrâhîm (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?"

قَالُوا بَشَّرْنَٰكَ بِٱلْحَقِّ فَلَا تَكُن مِّنَ ٱلْقَٰنِطِينَ ﴿٥٥﴾ قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ﴿٥٦﴾ قَالَ فَمَا
خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٥٧﴾ قَالُوٓا إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾ إِلَّآ ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾
إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَآ إِنَّهَا لَمِنَ ٱلْغَٰبِرِينَ ﴿٦٠﴾

فَلَا in truth بِٱلْحَقِّ we give you glad tidings بَشَّرْنَٰكَ they said قَالُوا
(Ibrahim) قَالَ the desparing ﴿٥٥﴾ ٱلْقَٰنِطِينَ of مِّنَ be تَكُن so not
رَبِّهِۦٓ the Mercy رَّحْمَةِ of مِن despairs يَقْنَطُ and who وَمَن said
قَالَ those who are astray ﴿٥٦﴾ ٱلضَّآلُّونَ except إِلَّا (of) His Lord
O you أَيُّهَا your mission خَطْبُكُمْ then what is فَمَا (Ibrahim) said
أُرْسِلْنَآ truly we إِنَّآ they said قَالُوٓا messengers (angels) ﴿٥٧﴾ ٱلْمُرْسَلُونَ
who are ﴿٥٨﴾ مُّجْرِمِينَ a people قَوْمٍ to إِلَىٰ we have been sent
إِنَّا (of) Lot لُوطٍ the family ءَالَ except إِلَّآ criminals (sinners)
ٱمْرَأَتَهُۥ except إِلَّا all ﴿٥٩﴾ أَجْمَعِينَ shall save them لَمُنَجُّوهُمْ We truly
(is) of those لَمِنَ that she إِنَّهَا We have decreed قَدَّرْنَآ his wife
remain behind (to be destroyed) ﴿٦٠﴾ ٱلْغَٰبِرِينَ who

55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing." **56.** [Ibrâhîm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?" **57.** [Ibrâhîm (Abraham) again] said: "What then is the business on which you have come, O messengers?" **58.** They (the angels) said: "We have been sent to a people who are *Mujrimûn*. **59.** "(All) except the family of Lût (Lot). Them all we are surely, going to save (from destruction). **60.** "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾ قَالُوا۟ بَلْ جِئْنَٰكَ بِمَا كَانُوا۟ فِيهِ يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ ﴿٦٤﴾ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾

(of) Lot	لُوطٍ	the family	ءَالَ	came to	جَآءَ	then when	فَلَمَّا
verily you	إِنَّكُمْ	He said	قَالَ	the messengers (angels)	ٱلْمُرْسَلُونَ ﴿٦١﴾		
بَلْ	they said	قَالُوا۟	unknown to me	مُّنكَرُونَ ﴿٦٢﴾	(are) people	قَوْمٌ	
they	كَانُوا۟	with what	بِمَا	we have come to you	جِئْنَٰكَ	nay, but	
and We have brought	وَأَتَيْنَٰكَ	doubting	يَمْتَرُونَ ﴿٦٣﴾	in it	فِيهِ	were	
tell the truth	لَصَٰدِقُونَ ﴿٦٤﴾	and we truly	وَإِنَّا	the truth	بِٱلْحَقِّ	you	
ٱلَّيْلِ	of	مِّنَ	in part	بِقِطْعٍ	with your family	بِأَهْلِكَ	then travel فَأَسْرِ
يَلْتَفِتْ	and not	وَلَا	their backs	أَدْبَٰرَهُمْ	and follow	وَٱتَّبِعْ	the night
where	حَيْثُ	but go on	وَٱمْضُوا۟	anyone	أَحَدٌ	of you	مِنكُمْ look back
ذَٰلِكَ	to him	إِلَيْهِ	and We made	وَقَضَيْنَآ	you are ordered	تُؤْمَرُونَ ﴿٦٥﴾	
(of) those (sinners)	هَٰٓؤُلَآءِ	the root	دَابِرَ	that	أَنَّ	decree	ٱلْأَمْرَ this
in the early morning	مُّصْبِحِينَ ﴿٦٦﴾	(was) to be cut off	مَقْطُوعٌ				

61. Then when the messengers (the angels) came unto the family of Lût (Lot). **62.** He said: "Verily, you are people unknown to me." **63.** They said: "Nay, we have come to you with that (torment) which they have been doubting. **64.** "And we have brought you the truth and certainly, we tell the truth. **65.** "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered." **66.** And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.

وَجَآءَ أَهْلُ ٱلْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾ قَالُوٓا۟ أَوَلَمْ نَنْهَكَ عَنِ ٱلْعَٰلَمِينَ ﴿٧٠﴾ قَالَ هَٰٓؤُلَآءِ بَنَاتِىٓ إِن كُنتُمْ فَٰعِلِينَ ﴿٧١﴾ لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

(of) the city	ٱلْمَدِينَةِ	the inhabitants	أَهْلُ	and came	وَجَآءَ		
ضَيْفِى	these	هَٰٓؤُلَآءِ	verily	إِنَّ	(Lot) said	قَالَ	rejoicing يَسْتَبْشِرُونَ ﴿٦٧﴾
ٱللَّهَ	and fear	وَٱتَّقُوا۟	shame me	تَفْضَحُونِ ﴿٦٨﴾	so not	فَلَا	(are) my guests

did أَوَلَمْ they said قَالُوٓا۟ disgrace me تُخْزُونِ ﴿٦٩﴾ and not وَلَا Allah (entertaining) the ٱلْعَٰلَمِينَ ﴿٧٠﴾ from عَنِ we forbid you نَنْهَكَ not if إِن (are) my daughters بَنَاتِىٓ these هَٰٓؤُلَآءِ he said قَالَ people truly they لَفِى by your life لَعَمْرُكَ act فَٰعِلِينَ ﴿٧١﴾ you must كُنتُمْ wandering يَعْمَهُونَ ﴿٧٢﴾ their wild intoxication سَكْرَتِهِمْ (were) in at the مُشْرِقِينَ ﴿٧٣﴾ awful cry ٱلصَّيْحَةُ so, overtook them فَأَخَذَتْهُمُ blindly time of sunrise

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival). **68.** [Lût (Lot)] said: "Verily, these are my guests, so shame me not. **69.** "And fear Allâh and disgrace me not." **70.** They (people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the *'Âlamîn*?" **71.** [Lût (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)." **72.** Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly. **73.** So *As-Saihah* (torment — awful cry) overtook them at the time of sunrise.

فَجَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾ وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ وَإِن كَانَ أَصْحَٰبُ ٱلْأَيْكَةِ لَظَٰلِمِينَ ﴿٧٨﴾ فَٱنتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾ وَلَقَدْ كَذَّبَ أَصْحَٰبُ ٱلْحِجْرِ ٱلْمُرْسَلِينَ ﴿٨٠﴾

and وَأَمْطَرْنَا down سَافِلَهَا upside عَٰلِيَهَا and We turned it فَجَعَلْنَا baked clay سِجِّيلٍ ﴿٧٤﴾ of مِّن stones حِجَارَةً unto them عَلَيْهِمْ rained for those لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾ (are) signs لَءَايَٰتٍ this ذَٰلِكَ in فِى surely إِنَّ (were) on a road لَبِسَبِيلٍ and verily they (the cities) وَإِنَّهَا who see (is) indeed لَءَايَةً therein فِى ذَٰلِكَ surely إِنَّ established مُّقِيمٍ ﴿٧٦﴾ the أَصْحَٰبُ were كَانَ and surely وَإِن for the believers لِّلْمُؤْمِنِينَ ﴿٧٧﴾ a sign wrong-doers لَظَٰلِمِينَ ﴿٧٨﴾ (of) the wood ٱلْأَيْكَةِ owners (dwellers) and they are وَإِنَّهُمَا on them مِنْهُمْ so, We took vengeance فَٱنتَقَمْنَا كَذَّبَ and verily وَلَقَدْ clear مُّبِينٍ ﴿٧٩﴾ on a road (way) لَبِإِمَامٍ both (of) the rocky tract ٱلْحِجْرِ dwellers أَصْحَٰبُ denied the Messengers ٱلْمُرْسَلِينَ ﴿٨٠﴾

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay. **75.** Surely, in this are signs for those who see. **76.** And verily, they (the cities) were right on the highroad. **77.** Surely, therein is indeed a sign for the believers. **78.** And the Dwellers of the Wood, were also *Zâlimûn*. **79.** So, We took vengeance on them. They are both on an open highway, plain to see. **80.** And verily, the Dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.

وَءَاتَيْنَٰهُمْ ءَايَٰتِنَا فَكَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٨١﴾ وَكَانُوا۟ يَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٨٤﴾ وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ ۗ وَإِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ ۖ فَٱصْفَحِ ٱلصَّفْحَ ٱلْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨٦﴾

but they were فَكَانُوا۟ Our Signs ءَايَٰتِنَا and We gave them وَءَاتَيْنَٰهُمْ
hew out يَنْحِتُونَ and they used to وَكَانُوا۟ averse مُعْرِضِينَ ﴿٨١﴾ to them عَنْهَا
ءَامِنِينَ ﴿٨٢﴾ homes (dwellings) بُيُوتًا the mountains ٱلْجِبَالِ from مِنَ
مُصْبِحِينَ ﴿٨٣﴾ an awful cry ٱلصَّيْحَةُ but overtook them فَأَخَذَتْهُمُ secure
what مَّا them عَنْهُم availed أَغْنَىٰ and not فَمَآ in the early morning
We created خَلَقْنَا and not وَمَا to earn يَكْسِبُونَ ﴿٨٤﴾ they used كَانُوا۟
بَيْنَهُمَآ and all that is وَمَا and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ
and surely وَإِنَّ with truth بِٱلْحَقِّ except إِلَّا in between them
so overlook their faults فَٱصْفَحِ (is) coming لَءَاتِيَةٌ the Hour ٱلسَّاعَةَ
your رَبَّكَ verily إِنَّ (with) gracious ٱلْجَمِيلَ ﴿٨٥﴾ forgiveness ٱلصَّفْحَ
the All-Knowing ٱلْعَلِيمُ ﴿٨٦﴾ the Creator ٱلْخَلَّٰقُ is هُوَ Lord

81. And We gave them Our Signs, but they were averse to them. **82.** And they used to hew out dwellings from the mountains, (feeling themselves) secure. **83.** But *As-Saihah* (torment — awful cry) overtook them in the early morning (of the fourth day of their promised punishment days). **84.** And all that they used to earn availed them not. **85.** And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely, coming, so overlook (O Muhammad ﷺ), their faults with gracious forgiveness. **86.** Verily, your Lord is the All-Knowing Creator.

وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّىٓ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ ﴿٨٩﴾ كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ ﴿٩٠﴾ ٱلَّذِينَ جَعَلُوا۟ ٱلْقُرْءَانَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

of مِّنَ	seven سَبْعًا	We have given you ءَاتَيْنَٰكَ	and indeed وَلَقَدْ			
and the Quran وَٱلْقُرْءَانَ	the repeatedly recited Verses ٱلْمَثَانِى					
at إِلَىٰ مَا	(with) your eyes عَيْنَيْكَ	look تَمُدَّنَّ	not لَا	Grand ٱلْعَظِيمَ ﴿٨٧﴾		
(couples) أَزْوَٰجًا	(with) it بِهِۦٓ	We have bestowed مَتَّعْنَا	what			
over them عَلَيْهِمْ	grieve تَحْزَنْ	nor وَلَا	of them مِّنْهُمْ	certain classes		
وَقُلْ	for the believers لِلْمُؤْمِنِينَ ﴿٨٨﴾	your wing جَنَاحَكَ	and lower وَٱخْفِضْ			
the ٱلْمُبِينُ ﴿٨٩﴾	warner ٱلنَّذِيرُ	I (am) أَنَا	I indeed إِنِّىٓ	and say		
the ٱلْمُقْتَسِمِينَ ﴿٩٠﴾	on عَلَى	We have sent down أَنزَلْنَا	as كَمَآ	plain		
عِضِينَ ﴿٩١﴾	the Quran ٱلْقُرْءَانَ	have made جَعَلُوا۟	who ٱلَّذِينَ	dividers		
We shall certainly لَنَسْـَٔلَنَّهُمْ	so, by your Lord فَوَرَبِّكَ	into parts				
all أَجْمَعِينَ ﴿٩٢﴾	ask them					

87. And indeed, We have bestowed upon you seven of *Al-Mathâni* (seven repeatedly-recited Verses), (i.e. *Sûrat Al-Fâtihah*) and the Grand Qur'ân. **88.** Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers). **89.** And say (O Muhammad ﷺ): "I am indeed a plain warner." **90.** As We have sent down on the dividers, (Quraish pagans or Jews and Christians). **91.** Who have made the Qur'ân into parts (i.e. believed in one part and disbelieved in the other). **92.** So, by your Lord, (O Muhammad ﷺ), We shall certainly call all of them to account.

عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿٩٣﴾ فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾ ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿٩٨﴾ وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ ﴿٩٩﴾

therefore, فَٱصْدَعْ	to do يَعْمَلُونَ ﴿٩٣﴾	they used كَانُوا۟	about what عَمَّا
and turn وَأَعْرِضْ	you are commanded تُؤْمَرُ	that which بِمَا	proclaim
will كَفَيْنَٰكَ	truly We إِنَّا	the polytheists ٱلْمُشْرِكِينَ ﴿٩٤﴾	from عَنِ away
يَجْعَلُونَ	who ٱلَّذِينَ	(against) the scoffers ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾	suffice you
so فَسَوْفَ	another ءَاخَرَ	god إِلَٰهًا	Allah ٱللَّهِ along with مَعَ set up
We know نَعْلَمُ	and indeed وَلَقَدْ	they come to know يَعْلَمُونَ ﴿٩٦﴾	will
of what بِمَا	your breast صَدْرُكَ	is straitened يَضِيقُ	that you أَنَّكَ
(of) your رَبِّكَ	the praises بِحَمْدِ	so, glorify فَسَبِّحْ	they say يَقُولُونَ ﴿٩٧﴾

and وَٱعۡبُدۡ those who prostrate ٱلسَّٰجِدِينَ ﴿٩٨﴾ of مِّنَ and be وَكُن Lord
ٱلۡيَقِينُ ﴿٩٩﴾ comes unto you يَأۡتِيَكَ until حَتَّىٰ your Lord رَبَّكَ worship
the certainty (death)

93. For all that they used to do. **94.** Therefore proclaim openly (Allâh's Message — Islâmic Monotheism) that which you are commanded, and turn away from *Al-Mushrikûn*. **95.** Truly, We will suffice you against the scoffers, **96.** Who set up along with Allâh another *ilâh* (god); but they will come to know. **97.** Indeed, We know that your breast is straitened at what they say. **98.** So glorify the praises of your Lord and be of those who prostrate themselves (to Him). **99.** And worship your Lord until there comes unto you the certainty (i.e. death).

سُورَةُ النَّحۡلِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ﴿١﴾ يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ أَنۡ أَنذِرُوٓاْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ﴿٢﴾ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ تَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ﴿٣﴾ خَلَقَ ٱلۡإِنسَٰنَ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ ﴿٤﴾

so فَلَا (of) Allah ٱللَّهِ the Command أَمۡرُ came (will come) أَتَىٰٓ
وَتَعَٰلَىٰ Glorified is He سُبۡحَٰنَهُۥ seek to hasten it تَسۡتَعۡجِلُوهُ not
they associate as partners with يُشۡرِكُونَ ﴿١﴾ all that عَمَّا and above
with the بِٱلرُّوحِ the angels ٱلۡمَلَٰٓئِكَةَ He sends down يُنَزِّلُ (Him)
He يَشَآءُ whom مَن to عَلَىٰ His Commnd أَمۡرِهِۦ of مِنۡ revelation
لَآ that (there is) أَنَّهُۥ warn أَنذِرُوٓاْ that أَنۡ His slaves عِبَادِهِۦٓ of مِنۡ wills
He خَلَقَ so fear Me ﴿٢﴾ فَٱتَّقُونِ I أَنَا۠ but إِلَّآ god إِلَٰهَ no
with بِٱلۡحَقِّ and the earth وَٱلۡأَرۡضَ the heavens ٱلسَّمَٰوَٰتِ created
they associate ﴿٣﴾ يُشۡرِكُونَ above all عَمَّا He is exalted تَعَٰلَىٰ truth
مِن man ٱلۡإِنسَٰنَ He created خَلَقَ as partners (with Him)
خَصِيمٞ he هُوَ then behold فَإِذَا semen/sperm نُّطۡفَةٖ from
open ﴿٤﴾ مُّبِينٞ becomes opponent

Sûrat 16. *An-Nahl*

(The Bees)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. The Event ordained by Allâh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him. **2.** He sends down the angels with the *Rûh* (Revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that *Lâ ilâha illa Ana*, so fear Me (by abstaining from sins and evil deeds). **3.** He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him. **4.** He has created man from *Nutfah*, then behold, this same (man) becomes an open opponent.

وَالْأَنْعَامَ خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ ۝٥ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ
تَسْرَحُونَ ۝٦ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنفُسِ ۚ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ۝٧
وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ۝٨

for you لَكُمْ He has created them خَلَقَهَا and the cattle وَالْأَنْعَامَ
and of وَمِنْهَا and benefits وَمَنَافِعُ (is) warmth دِفْءٌ in them فِيهَا
(is) جَمَالٌ therein فِيهَا and for you وَلَكُمْ you eat تَأْكُلُونَ ۝٥ them
you bring them home in the evening تُرِيحُونَ when حِينَ beauty
you lead them to pasture in the morning تَسْرَحُونَ ۝٦ and as وَحِينَ
a land بَلَدٍ to إِلَىٰ your loads أَثْقَالَكُمْ and they carry وَتَحْمِلُ
بِشِقِّ except إِلَّا reach it بَالِغِيهِ you could تَكُونُوا not لَّمْ (town)
your رَبَّكُمْ truly إِنَّ (to) yourselves الْأَنفُسِ with great trouble
and (He وَالْخَيْلَ Most Merciful رَّحِيمٌ ۝٧ (is) Most Kind لَرَءُوفٌ Lord
and donkeys وَالْحَمِيرَ and mules وَالْبِغَالَ has created) horses
and as an adornment وَزِينَةً so that you may ride them لِتَرْكَبُوهَا
you have تَعْلَمُونَ ۝٨ not لَا what مَا and He creates وَيَخْلُقُ
knowledge about

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat. **6.** And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning. **7.** And they carry your loads to a land that you could not reach

except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful. **8.** And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ وَمِنْهَا جَآئِرٌ ۚ وَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿٩﴾ هُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً ۖ لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنۢبِتُ لَكُم بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ وَٱلنَّخِيلَ وَٱلْأَعْنَٰبَ وَمِن كُلِّ ٱلثَّمَرَٰتِ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

(of) the ٱلسَّبِيلِ (is) the direction قَصْدُ Allah ٱللَّهِ and upon وَعَلَى
that are جَآئِرٌ but some of them (are ways) وَمِنْهَا Straight Path
He would have لَهَدَىٰكُمْ He willed شَآءَ and had وَلَوْ crooked
sends down أَنزَلَ Who ٱلَّذِىٓ it is He هُوَ all أَجْمَعِينَ ﴿٩﴾ guided you
from مِّنْهُ for you لَّكُم water (rain) مَآءً the sky ٱلسَّمَآءِ from مِنَ
and from it (grows) وَمِنْهُ (is) drink (that you have) شَرَابٌ it
you pasture your تُسِيمُونَ ﴿١٠﴾ therein فِيهِ vegetation (trees) شَجَرٌ
the ٱلزَّرْعَ with it بِهِ for you لَكُم He causes to grow يُنۢبِتُ cattle
and the ٱلْأَعْنَٰبَ وَ and the date-palm وَٱلنَّخِيلَ and the olives وَٱلزَّيْتُونَ crop
verily إِنَّ (of) fruits ٱلثَّمَرَٰتِ (of) every kind كُلِّ and from وَمِن grapes
يَتَفَكَّرُونَ ﴿١١﴾ for people لِّقَوْمٍ (is) a sign لَءَايَةً that ذَٰلِكَ in فِى
who reflect

9. And upon Allâh is the responsibility to explain the Straight Path. But there are ways that turn aside. And had He willed, He would have guided you all (mankind). **10.** He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. **11.** With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.

وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ وَٱلنُّجُومُ مُسَخَّرَٰتٌۢ بِأَمْرِهِۦٓ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾ وَمَا ذَرَأَ لَكُمْ فِى ٱلْأَرْضِ مُخْتَلِفًا أَلْوَٰنُهُۥٓ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾ وَهُوَ ٱلَّذِى سَخَّرَ ٱلْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا۟ مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

and وَٱلنَّهَارَ the night ٱلَّيۡلَ to you لَكُمُ and He has subjected وَسَخَّرَ
مُسَخَّرَٰتُۢ and the stars وَٱلنُّجُومُ and the moon وَٱلۡقَمَرَ and the sun وَٱلشَّمۡسَ the day
ذَٰلِكَ in فِي surely إِنَّ by His Command بِأَمۡرِهِۦٓ (are) subjected
who understand يَعۡقِلُونَ ﴿١٢﴾ for people لِّقَوۡمٖ (are) signs لَأٓيَٰتٖ that
the ٱلۡأَرۡضِ on فِي for you لَكُمۡ He created ذَرَأَ and what وَمَا
ذَٰلِكَ in فِي verily إِنَّ colours أَلۡوَٰنُهُۥٓ of varying مُخۡتَلِفًا earth
who يَذَّكَّرُونَ ﴿١٣﴾ for people لِّقَوۡمٖ (is) a sign لَأٓيَةٗ this
has subjected سَخَّرَ Who ٱلَّذِي and He (it is) وَهُوَ remember
طَرِيّٗا meat لَحۡمٗا thereof مِنۡهُ that you eat لِتَأۡكُلُواْ the sea ٱلۡبَحۡرَ
حِلۡيَةٗ of it مِنۡهُ and that you bring forth وَتَسۡتَخۡرِجُواْ tender
the ships ٱلۡفُلۡكَ and you see وَتَرَى to wear تَلۡبَسُونَهَا ornaments
مِن that you may seek وَلِتَبۡتَغُواْ through it فِيهِ ploughing مَوَاخِرَ
give تَشۡكُرُونَ ﴿١٤﴾ and that you may وَلَعَلَّكُمۡ His Bounty فَضۡلِهِۦ of
thanks

12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand. **13.** And whatsoever He has created for you on the earth of varying colours. Verily, in this is a sign for people who remember. **14.** And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.

وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمۡ وَأَنۡهَٰرٗا وَسُبُلٗا لَّعَلَّكُمۡ تَهۡتَدُونَ ﴿١٥﴾ وَعَلَٰمَٰتٖۚ وَبِٱلنَّجۡمِ هُمۡ يَهۡتَدُونَ ﴿١٦﴾ أَفَمَن يَخۡلُقُ كَمَن لَّا يَخۡلُقُۚ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ وَإِن تَعُدُّواْ نِعۡمَةَ ٱللَّهِ لَا تُحۡصُوهَآۗ إِنَّ ٱللَّهَ لَغَفُورٞ رَّحِيمٞ ﴿١٨﴾ وَٱللَّهُ يَعۡلَمُ مَا تُسِرُّونَ وَمَا تُعۡلِنُونَ ﴿١٩﴾

mountains رَوَٰسِيَ the earth ٱلۡأَرۡضِ into فِي and He affixed وَأَلۡقَىٰ
and وَأَنۡهَٰرٗا with you بِكُمۡ it should shake تَمِيدَ lest أَن firm
be guided تَهۡتَدُونَ ﴿١٥﴾ thay you may لَّعَلَّكُمۡ and roads وَسُبُلٗا rivers
يَهۡتَدُونَ ﴿١٦﴾ they هُمۡ and by the star وَبِٱلنَّجۡمِ and land-marks وَعَلَٰمَٰتٖ
as كَمَن creates يَخۡلُقُ is then, He Who? أَفَمَن guide themselves
تَذَكَّرُونَ ﴿١٧﴾ will you not then أَفَلَا creates يَخۡلُقُ not لَّا one who

remember وَإِن and if تَعُدُّوا you count نِعْمَةَ the Grace ٱللَّهِ (of) Allah لَا not تُحْصُوهَآ you can count it إِنَّ truly ٱللَّهَ Allah لَغَفُورٌ (is) Oft-Forgiving رَّحِيمٌ (18) Most Merciful وَٱللَّهُ and Allah يَعْلَمُ knows مَا what تُسِرُّونَ you conceal وَمَا and what تُعْلِنُونَ (19) you reveal

15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves. **16.** And landmarks (signposts, during the day) and by the stars (during the night), they (mankind) guide themselves. **17.** Is then He, Who creates as one who creates not? Will you not then remember? **18.** And if you would count the Favours of Allâh, never could you be able to count them. Truly, Allâh is Oft-Forgiving, Most Merciful. **19.** And Allâh knows what you conceal and what you reveal.

وَٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴿٢٢﴾ لَا جَرَمَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ ﴿٢٣﴾

وَٱلَّذِينَ and those who يَدْعُونَ invoke مِن دُونِ other than ٱللَّهِ Allah لَا not يَخْلُقُونَ they create شَيْـًٔا anything وَهُمْ and they themselves يُخْلَقُونَ (20) are created أَمْوَٰتٌ (they are) dead غَيْرُ أَحْيَآءٍ lifeless وَمَا and not يَشْعُرُونَ they know أَيَّانَ when يُبْعَثُونَ (21) they will be resurrected إِلَٰهُكُمْ your God إِلَٰهٌ (is) God وَٰحِدٌ One فَٱلَّذِينَ but for those who لَا not يُؤْمِنُونَ believe بِٱلْـَٔاخِرَةِ in the Hereafter قُلُوبُهُم their hearts مُّنكِرَةٌ deny وَهُم and they مُّسْتَكْبِرُونَ (22) (are) proud لَا no جَرَمَ doubt أَنَّ that ٱللَّهَ Allah يَعْلَمُ knows مَا what يُسِرُّونَ they conceal وَمَا and what يُعْلِنُونَ they reveal إِنَّهُۥ truly He لَا not يُحِبُّ He likes ٱلْمُسْتَكْبِرِينَ (23) the proud (arrogant)

20. Those whom they (*Al-Mushrikûn*) invoke besides Allâh have not created anything, but are themselves created. **21.** (They are) dead, not alive; and they know not when they will be raised up. **22.** Your *Ilâh* (God) is One *Ilâh*. But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud. **23.** Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.

وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ قَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَٰمَةِ ۙ وَمِنْ أَوْزَارِ
ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَآءَ مَا يَزِرُونَ ﴿٢٥﴾ قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَى ٱللَّهُ بُنْيَٰنَهُم
مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

أَنزَلَ what is that مَّاذَآ to them لَهُم it is said قِيلَ and when وَإِذَا
ٱلْأَوَّلِينَ ﴿٢٤﴾ tales أَسَٰطِيرُ they say قَالُوٓا۟ your Lord رَبُّكُمْ sent down
their own أَوْزَارَهُمْ they will bear لِيَحْمِلُوٓا۟ (of) the men of old
(of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ in full كَامِلَةً burdens
يُضِلُّونَهُم (of) those whom ٱلَّذِينَ the burdens أَوْزَارِ and of وَمِنْ
سَآءَ indeed it is أَلَا knowledge عِلْمٍ without بِغَيْرِ they misguided
plotted مَكَرَ indeed قَدْ they shall bear يَزِرُونَ ﴿٢٥﴾ that مَا evil
Allah ٱللَّهُ but, struck فَأَتَى before them مِن قَبْلِهِمْ those ٱلَّذِينَ
and فَخَرَّ the foundations ٱلْقَوَاعِدِ from مِّنَ their buildings بُنْيَٰنَهُم
above them فَوْقِهِمْ from مِن the roof ٱلسَّقْفُ upon them عَلَيْهِمُ fell
حَيْثُ from مِنْ the torment ٱلْعَذَابُ and came to them وَأَتَىٰهُمُ
they did not perceive لَا يَشْعُرُونَ ﴿٢٦﴾ where

24. And when it is said to them: "What is it that your Lord has sent down (unto Muhammad ﷺ)?" They say: "Tales of the men of old!" **25.** That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! **26.** Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تُشَٰٓقُّونَ فِيهِمْ ۚ قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ إِنَّ
ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى ٱلْكَٰفِرِينَ ﴿٢٧﴾ ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ ۖ فَأَلْقَوُا۟ ٱلسَّلَمَ مَا كُنَّا نَعْمَلُ مِن
سُوٓءٍۭ ۚ بَلَىٰٓ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾

He will يُخْزِيهِمْ (of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ then ثُمَّ
(are) My شُرَكَآءِىَ where أَيْنَ and say وَيَقُولُ disgrace them
to disagree and تُشَٰٓقُّونَ you used كُنتُمْ whom ٱلَّذِينَ partners
أُوتُوا۟ those who ٱلَّذِينَ said/will say قَالَ about them فِيهِمْ dispute

disgrace ٱلْخِزْىَ verily إِنَّ the knowledge ٱلْعِلْمَ have been given
ٱلْكَٰفِرِينَ ﴿٢٧﴾ (are) upon عَلَى and misery وَٱلسُّوٓءَ today (this Day) ٱلْيَوْمَ
the ٱلْمَلَٰٓئِكَةُ cause to die تَتَوَفَّىٰهُمُ those whom ٱلَّذِينَ the disbelievers
then they فَأَلْقَوُا۟ themselves أَنفُسِهِمْ while they wrong ظَالِمِىٓ angels
نَعْمَلُ We used كُنَّا not مَا (false) submission ٱلسَّلَمَ will make
(is) عَلِيمٌۢ Allah ٱللَّهَ truly إِنَّ yes بَلَىٰٓ evil سُوٓءٍۭ any مِن to do
to do ﴿٢٨﴾ تَعْمَلُونَ you used كُنتُمْ of what بِمَا All-Knower

27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge will say: "Verily, disgrace and misery this Day are upon the disbelievers. **28.** "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.

فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٢٩﴾ ۞ وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟ مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟ خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ ﴿٣٠﴾ جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ لَهُمْ فِيهَا مَا يَشَآءُونَ ۚ كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ ﴿٣١﴾

to abide خَٰلِدِينَ (of) Hell جَهَنَّمَ the gates أَبْوَٰبَ so enter فَٱدْخُلُوٓا۟
abode مَثْوَى and indeed what an evil فَلَبِئْسَ therein فِيهَا
to لِلَّذِينَ and (when) it is said وَقِيلَ ۞ (for) the arrogant ﴿٢٩﴾ ٱلْمُتَكَبِّرِينَ
has sent أَنزَلَ what (is it that) مَاذَآ who are pious ٱتَّقَوْا۟ those
for those لِّلَّذِينَ good خَيْرًا they say قَالُوا۟ your Lord رَبُّكُمْ down
(there is) حَسَنَةٌ world ٱلدُّنْيَا this هَٰذِهِ in فِى do good أَحْسَنُوا۟ who
(will be) خَيْرٌ (of) the Hereafter ٱلْءَاخِرَةِ and the home وَلَدَارُ good
﴿٣٠﴾ ٱلْمُتَّقِينَ (will be) the home دَارُ and excellent indeed وَلَنِعْمَ better
يَدْخُلُونَهَا (of) Eden (Eternity) عَدْنٍ Gardens جَنَّٰتُ (of) the pious
ٱلْأَنْهَٰرُ (from) (beneath them) مِن تَحْتِهَا flowing تَجْرِى which they will enter
thus كَذَٰلِكَ they wish يَشَآءُونَ all that مَا therein فِيهَا they will have لَهُمْ rivers
the pious people ﴿٣١﴾ ٱلْمُتَّقِينَ Allah ٱللَّهُ rewards يَجْزِى

29. "So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant." **30.** And (when) it is said to those who are the *Muttaqûn* (the pious) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqûn* (the pious). **31.** *'Adn* (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (the pious).

ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ طَيِّبِينَ يَقُولُونَ سَلَـٰمٌ عَلَيْكُمُ ٱدْخُلُوا۟ ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾ هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَـٰٓئِكَةُ أَوْ يَأْتِىَ أَمْرُ رَبِّكَ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَـٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ فَأَصَابَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٤﴾

طَيِّبِينَ the angels ٱلْمَلَـٰٓئِكَةُ cause to die تَتَوَفَّىٰهُمُ those whom ٱلَّذِينَ
be unto you عَلَيْكُمُ peace سَلَـٰمٌ saying يَقُولُونَ while they are good
you كُنتُمْ because of what بِمَا Paradise ٱلْجَنَّةَ enter (you) ٱدْخُلُوا۟
that أَن but إِلَّآ they await يَنظُرُونَ do هَلْ do تَعْمَلُونَ ﴿٣٢﴾ used to
يَأْتِىَ or أَوْ the angels ٱلْمَلَـٰٓئِكَةُ should come to them تَأْتِيَهُمُ
thus كَذَٰلِكَ (of) Your Lord رَبِّكَ Command أَمْرُ (should) come
ظَلَمَهُمُ and not وَمَا before them مِن قَبْلِهِمْ those ٱلَّذِينَ did فَعَلَ
أَنفُسَهُمْ they used كَانُوٓا۟ but وَلَـٰكِن Allah ٱللَّهُ wronged them
then, overtook them فَأَصَابَهُمْ to wrong يَظْلِمُونَ ﴿٣٣﴾ themselves
and وَحَاقَ they did عَمِلُوا۟ (of) what مَا the evil results سَيِّـَٔاتُ
at (it) بِهِۦ they used كَانُوا۟ what مَّا them بِهِم sorrounded
to mock يَسْتَهْزِءُونَ ﴿٣٤﴾

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone) saying (to them): *Salâmun 'Alaikum* (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)." **33.** Do they (the disbelievers and polytheists) await but that the angels should come to them, or there should come the command of your Lord? Thus did those before them. And Allâh wronged them not, but they used to wrong themselves. **34.** Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.

وَقَالَ ٱلَّذِينَ أَشۡرَكُواْ لَوۡ شَآءَ ٱللَّهُ مَا عَبَدۡنَا مِن دُونِهِۦ مِن شَيۡءٖ نَّحۡنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا مِن دُونِهِۦ مِن شَيۡءٖۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ فَهَلۡ عَلَى ٱلرُّسُلِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ﴿٣٥﴾ وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ فَمِنۡهُم مَّنۡ هَدَى ٱللَّهُ وَمِنۡهُم مَّنۡ حَقَّتۡ عَلَيۡهِ ٱلضَّلَٰلَةُۚ فَسِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ ﴿٣٦﴾

joined others in worship أَشۡرَكُواْ those who ٱلَّذِينَ and said وَقَالَ
we عَبَدۡنَا neither مَا Allah ٱللَّهُ had willed شَآءَ if لَوۡ (with Allah)
شَيۡءٖ any مِن other than Him مِن دُونِهِۦ would have worshiped
we have حَرَّمۡنَا nor وَلَا our fathers ءَابَآؤُنَا nor وَلَآ we نَّحۡنُ thing
فَعَلَ so كَذَٰلِكَ thing شَيۡءٖ any مِن without Him مِن دُونِهِۦ forbidden
then what فَهَلۡ (were) before them مِن قَبۡلِهِمۡ those who ٱلَّذِينَ did
to convey (the ٱلۡبَلَٰغُ but إِلَّا the Messengers ٱلرُّسُلِ on عَلَى (is)
We have sent بَعَثۡنَا and verily وَلَقَدۡ the clear ﴿٣٥﴾ ٱلۡمُبِينُ Message)
(saying) أَنِ a Messenger رَّسُولًا nation أُمَّةٖ every كُلِّ in فِي
ٱلطَّٰغُوتَ and avoid وَٱجۡتَنِبُواْ Allah ٱللَّهَ you worship ٱعۡبُدُواْ that
هَدَى (were) some whom مَّنۡ then, of them فَمِنۡهُم false deities
was حَقَّتۡ (were) some مَّنۡ and of them وَمِنۡهُم Allah ٱللَّهُ guided
فِي so travel فَسِيرُواْ the straying ٱلضَّلَٰلَةُ upon whom عَلَيۡهِ justified
was كَانَ how كَيۡفَ and see فَٱنظُرُواْ the land ٱلۡأَرۡضِ through
(of) those who denied ﴿٣٦﴾ ٱلۡمُكَذِّبِينَ the end عَٰقِبَةُ

35. And those who joined others in worship with Allâh said: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message? **36.** And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) *Tâghût*." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

إِن تَحۡرِصۡ عَلَىٰ هُدَىٰهُمۡ فَإِنَّ ٱللَّهَ لَا يَهۡدِي مَن يُضِلُّۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٣٧﴾ وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَا يَبۡعَثُ ٱللَّهُ مَن يَمُوتُۚ بَلَىٰ وَعۡدًا عَلَيۡهِ حَقّٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ ٱلَّذِي يَخۡتَلِفُونَ فِيهِ وَلِيَعۡلَمَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّهُمۡ كَانُواْ كَٰذِبِينَ ﴿٣٩﴾

then فَإِنَّ their guidance هُدَىٰهُمْ for عَلَىٰ you covet تَحْرِصْ if إِن
He lets يُضِلُّ whom مَن will guide يَهْدِى not لَا Allah ٱللَّهَ verily
﴿٣٧﴾ نَّٰصِرِينَ any مِّن they have لَهُم and not وَمَا to go astray
جَهْدَ by Allah بِٱللَّهِ and they swear وَأَقْسَمُوا۟ helpers (supporters)
Allah ٱللَّهُ will raise up يَبْعَثُ not لَا oaths أَيْمَٰنِهِمْ their stronger
حَقًّا upon him عَلَيْهِ a promise وَعْدًا yes بَلَىٰ dies يَمُوتُ he who مَن
not لَا (of) mankind ٱلنَّاسِ most أَكْثَرَ but وَلَٰكِنَّ in truth
ٱلَّذِى for them لَهُمُ in order to illustrate لِيُبَيِّنَ know ﴿٣٨﴾ يَعْلَمُونَ
ٱلَّذِينَ and may know وَلِيَعْلَمَ wherein فِيهِ they differ يَخْتَلِفُونَ that
﴿٣٩﴾ كَٰذِبِينَ were كَانُوا۟ that they أَنَّهُمْ disbelieved كَفَرُوٓا۟ those who
liars

37. If you (O Muhammad ﷺ) covet for their guidance, then verily, Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers. **38.** And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), — a promise (binding) upon Him in truth, but most of mankind know not. **39.** In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved may know that they were liars.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ﴿٤٠﴾ وَٱلَّذِينَ هَاجَرُوا۟ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظُلِمُوا۟ لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا
حَسَنَةً ۖ وَلَأَجْرُ ٱلْـَٔاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾ وَمَآ أَرْسَلْنَا مِن
قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۚ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

أَرَدْنَٰهُ when إِذَآ unto a thing لِشَيْءٍ Our Word قَوْلُنَا only إِنَّمَا
and it ﴿٤٠﴾ فَيَكُونُ be كُن unto it لَهُۥ We say نَّقُولَ (is)that أَن We intend it
(in) for the فِى emigrated هَاجَرُوا۟ and as for those who وَٱلَّذِينَ is
they were persecuted ظُلِمُوا۟ after مِنۢ بَعْدِ مَا (of) Allah ٱللَّهِ Cause
this ٱلدُّنْيَا in فِى We will certainly give them residence لَنُبَوِّئَنَّهُمْ
(of) the ٱلْـَٔاخِرَةِ and indeed the reward وَلَأَجْرُ goodly حَسَنَةً world
(but) ﴿٤١﴾ يَعْلَمُونَ they كَانُوا۟ if لَوْ will be greater أَكْبَرُ Hereafter
رَبِّهِمْ and unto وَعَلَىٰ remained patient صَبَرُوا۟ those who ٱلَّذِينَ know
We sent أَرْسَلْنَا and not وَمَآ put their trust ﴿٤٢﴾ يَتَوَكَّلُونَ their Lord

whom We sent نُّوحِىٓ men رِجَالًا but إِلَّا before you مِن قَبْلِكَ
ٱلذِّكْرِ those who know أَهْلَ so ask فَسْـَٔلُوٓا۟ to them إِلَيْهِمْ revelation
knowing ﴿٤٣﴾ تَعْلَمُونَ not لَا you were كُنتُمْ if إِن the Scripture

40. Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" — and it is. **41.** And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! **42.** (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone). **43.** And We sent not (as Our Messengers) before you (O Muhammad ﷺ) any but men, whom We sent Revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture, if you know not.

بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ ۗ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾ أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟
ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم
بِمُعْجِزِينَ ﴿٤٦﴾

and We have وَأَنزَلْنَآ and the Books وَٱلزُّبُرِ with clear signs بِٱلْبَيِّنَٰتِ
that لِتُبَيِّنَ the reminder (Quran) ٱلذِّكْرَ unto you إِلَيْكَ sent down
(is) sent نُزِّلَ what مَا to mankind (people) لِلنَّاسِ you may explain
give ﴿٤٤﴾ يَتَفَكَّرُونَ and that they may وَلَعَلَّهُمْ to them إِلَيْهِمْ down
devise plots مَكَرُوا۟ those who ٱلَّذِينَ do then feel secure أَفَأَمِنَ thought
with them بِهِمُ Allah ٱللَّهُ will sink يَخْسِفَ that أَن evils ٱلسَّيِّـَٔاتِ
ٱلْعَذَابُ will come to them يَأْتِيَهُمُ or أَوْ (into) the earth ٱلْأَرْضَ
they perceive ﴿٤٥﴾ يَشْعُرُونَ not لَا direction حَيْثُ from مِنْ torment
their going to تَقَلُّبِهِمْ in فِى that He may seize them يَأْخُذَهُمْ or أَوْ
will be able to ﴿٤٦﴾ بِمُعْجِزِينَ they هُم so not فَمَا and from
escape (from Allah's punishment)

44. With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad ﷺ) the *Dhikr*, that you may explain clearly to men what is sent down to them, and that they may give thought. **45.** Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? **46.** Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's punishment)?

أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾ أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَىْءٍ يَتَفَيَّؤُا ظِلَٰلُهُۥ عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَٰخِرُونَ ﴿٤٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ مِن دَآبَّةٍ وَٱلْمَلَٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

with a gradual عَلَىٰ تَخَوُّفٍ that He may seize them يَأْخُذَهُمْ or أَوْ
(is) indeed Most لَرَءُوفٌ your Lord رَبَّكُمْ truly فَإِنَّ wasting
seen يَرَوْا have they not أَوَلَمْ Most Merciful ﴿٤٧﴾ رَّحِيمٌ Gracious
from مِن Allah ٱللَّهُ created خَلَقَ what مَا (to) إِلَىٰ (observed)
the right ٱلْيَمِينِ to عَنِ their shadow ظِلَٰلُهُۥ incline يَتَفَيَّؤُا thing شَىْءٍ
unto Allah لِّلَّهِ making prostration سُجَّدًا and to the left وَٱلشَّمَآئِلِ
يَسْجُدُ and to Allah وَلِلَّهِ (are) lowly ﴿٤٨﴾ دَٰخِرُونَ and they وَهُمْ
and all وَمَا the heavens ٱلسَّمَٰوَٰتِ (is) in فِى (all) that مَا prostrate
moving (living) دَآبَّةٍ of مِن the earth ٱلْأَرْضِ (is) in فِى that
not لَا and they are وَهُمْ and the angels وَٱلْمَلَٰٓئِكَةُ creatures
proud or arrogant ﴿٤٩﴾ يَسْتَكْبِرُونَ

47. Or that He may catch them with gradual wasting (of their wealth and health). Truly, Your Lord is indeed full of kindness, Most Merciful? **48.** Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly? **49.** And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud.

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩ ﴿٥٠﴾ ۞ وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓا إِلَٰهَيْنِ ٱثْنَيْنِ ۖ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ ۖ فَإِيَّٰىَ فَٱرْهَبُونِ ﴿٥١﴾ وَلَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَهُ ٱلدِّينُ وَاصِبًا ۚ أَفَغَيْرَ ٱللَّهِ تَتَّقُونَ ﴿٥٢﴾ وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ ﴿٥٣﴾

and وَيَفْعَلُونَ above them مِّن فَوْقِهِمْ their Lord رَبَّهُم they fear يَخَافُونَ
and said ۞ وَقَالَ they are commanded ﴿٥٠﴾ ۩ يُؤْمَرُونَ what مَا they do
إِنَّمَا (two) ٱثْنَيْنِ two gods إِلَٰهَيْنِ you take تَتَّخِذُوٓا not لَا Allah ٱللَّهُ
you ﴿٥١﴾ فَٱرْهَبُونِ then Me فَإِيَّٰىَ One وَٰحِدٌ (is) God إِلَٰهٌ He هُوَ verily
ٱلسَّمَٰوَٰتِ (is) in فِى all that مَا and to Him belongs وَلَهُۥ should fear
(is) the ٱلدِّينُ and His وَلَهُ and the earth وَٱلْأَرْضِ the heavens

أَللَّهِ is it any other than أَفَغَيْرَ perpetual وَاصِبًا religion
نِّعْمَةٍ of مِّن you have بِكُم and whatever وَمَا you fear تَتَّقُونَ ﴿٥٢﴾ Allah
مَسَّكُمُ when إِذَا then ثُمَّ Allah ٱللَّهِ (is) from فَمِنَ blessing
you cry aloud تَجْـَٔرُونَ ﴿٥٣﴾ unto Him فَإِلَيْهِ harm ٱلضُّرُّ touches you
for help

50. They fear their Lord above them, and they do what they are commanded. **51.** And Allâh said (O mankind!): "Take not *ilâhain* (two gods in worship). Verily, He (Allâh) is (the) only One *Ilâh* (God). Then, fear Me (Allâh ﷻ) much. **52.** To Him belongs all that is in the heavens and (all that is in) the earth and *Ad-Dîn Wâsiba* is His. Will you then fear any other than Allâh? **53.** And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help.

ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا۟ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَٰهُمْ ۗ تَٱللَّهِ لَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَٰتِ سُبْحَٰنَهُۥ ۙ وَلَهُم مَّا يَشْتَهُونَ ﴿٥٧﴾

عَنكُمْ the harm ٱلضُّرَّ He has removed كَشَفَ when إِذَا then ثُمَّ
with their بِرَبِّهِمْ of you مِّنكُم a party فَرِيقٌ behold إِذَا from you
so they deny لِيَكْفُرُوا۟ associate others in worship يُشْرِكُونَ ﴿٥٤﴾ Lord
then فَتَمَتَّعُوا۟ We have bestowed on them ءَاتَيْنَٰهُمْ that which بِمَآ
وَيَجْعَلُونَ you come to know تَعْلَمُونَ ﴿٥٥﴾ but will فَسَوْفَ enjoy yourselves
نَصِيبًا they know يَعْلَمُونَ not لَا unto what لِمَا and they assign
by Allah تَٱللَّهِ We provided them رَزَقْنَٰهُمْ from what مِّمَّا a portion
you used كُنتُمْ about what عَمَّا you shall certainly be asked لَتُسْـَٔلُنَّ
ٱلْبَنَٰتِ unto Allah لِلَّهِ and they assign وَيَجْعَلُونَ to fabricate تَفْتَرُونَ ﴿٥٦﴾
مَّا and unto themselves وَلَهُم Glorified is He سُبْحَٰنَهُۥ daughters
they desire يَشْتَهُونَ ﴿٥٧﴾ what

54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allâh). **55.** So (as a result of that) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets). **56.** And they assign a portion of that which We have provided them unto

what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate. **57.** And they assign daughters unto Allâh! – Glorified (and Exalted) is He above all that they associate with Him! And unto themselves what they desire;

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۖ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

to any of them أَحَدُهُم the news is brought بُشِّرَ and when وَإِذَا
and وَهُوَ dark مُسْوَدًّا his face وَجْهُهُ remains ظَلَّ of female بِالْأُنثَىٰ
مِنَ he hides himself يَتَوَارَىٰ (is) filled with inward grief كَظِيمٌ ﴿٥٨﴾ he
(of) what مَا the evil سُوءِ because of مِن the people الْقَوْمِ from
shall he keep it أَيُمْسِكُهُ whereof بِهِ he has been informed بُشِّرَ
التُّرَابِ in فِي bury it (her) يَدُسُّهُ or أَمْ with dishonour عَلَىٰ هُونٍ (her)
they يَحْكُمُونَ ﴿٥٩﴾ (is) what مَا evil سَاءَ certainly أَلَا the earth
in the بِالْآخِرَةِ believe يُؤْمِنُونَ not لَا for those who لِلَّذِينَ decide
and for Allah وَلِلَّهِ (is) an evil السَّوْءِ description مَثَلُ Hereafter
(is) the الْعَزِيزُ and He وَهُوَ the highest الْأَعْلَىٰ (is) description الْمَثَلُ
the All-Wise الْحَكِيمُ ﴿٦٠﴾ All-Mighty

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! **59.** He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision. **60.** For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَابَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۖ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُم مُّفْرَطُونَ ﴿٦٢﴾

بِظُلْمِهِم mankind النَّاسَ Allah اللَّهُ (were to) seize يُؤَاخِذُ and if وَلَوْ
مِن on it عَلَيْهَا He would leave تَرَكَ not مَّا for their wrong-doing
He يُؤَخِّرُهُمْ but وَلَٰكِن a single (moving) living creature دَابَّةٍ (of)

and فَإِذَا an appointed مُّسَمًّى term أَجَلٍ for إِلَىٰٓ postpones them
they can يَسْتَـْٔخِرُونَ neither لَا their term أَجَلُهُمْ comes جَآءَ when
they can advance it يَسْتَقْدِمُونَ ﴿٦١﴾ nor وَلَا an hour سَاعَةً delay it
they يَكْرَهُونَ what مَا to Allah لِلَّهِ and they assign وَيَجْعَلُونَ
ٱلْكَذِبَ their tongues أَلْسِنَتُهُمُ and describe (assert) وَتَصِفُ dislike
the better things ٱلْحُسْنَىٰٓ will be theirs لَهُمُ that أَنَّ the falsehood
وَأَنَّهُم (is) the Fire ٱلنَّارَ for them لَهُمُ that أَنَّ doubt جَرَمَ no لَا
(will be) left neglected مُّفْرَطُونَ ﴿٦٢﴾ and that they

61. And if Allâh were to seize mankind for their wrongdoing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment). **62.** They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.

تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

the أُمَمٍ to إِلَىٰٓ We have sent أَرْسَلْنَآ indeed لَقَدْ by Allah تَٱللَّهِ
to لَهُمُ then made fair-seeming فَزَيَّنَ before you مِّن قَبْلِكَ nations
is their وَلِيُّهُمُ so he فَهُوَ their deeds أَعْمَٰلَهُمْ Satan ٱلشَّيْطَٰنُ them
أَلِيمٌ ﴿٦٣﴾ torment عَذَابٌ and theirs (will be) وَلَهُمْ today ٱلْيَوْمَ helper
ٱلْكِتَٰبَ unto you عَلَيْكَ We sent down أَنزَلْنَا and not وَمَآ a painful
ٱلَّذِى to them لَهُمُ that you may explain لِتُبَيِّنَ except إِلَّا the Book
and as وَهُدًى in which فِيهِ they differ ٱخْتَلَفُوا۟ those things
who يُؤْمِنُونَ ﴿٦٤﴾ for a folk لِّقَوْمٍ and a mercy وَرَحْمَةً a guidance
مَآءً the sky ٱلسَّمَآءِ from مِنَ sent down أَنزَلَ and Allah وَٱللَّهُ believe
the earth ٱلْأَرْضَ by it بِهِ then gives life فَأَحْيَا water (rain)
(is) a sign لَـَٔايَةً this ذَٰلِكَ in فِى verily إِنَّ its death مَوْتِهَآ after بَعْدَ
who listen يَسْمَعُونَ ﴿٦٥﴾ for people لِّقَوْمٍ

63. By Allâh, We indeed sent (Messengers) to the nations before you (O Muhammad ﷺ), but *Shaitân* (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Wali* (helper) today (i.e. in this world), and theirs will be a painful torment. **64.** And We have not sent down the Book (the Qur'ân) to you (O Muhammad ﷺ), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. **65.** And Allâh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allâh).

وَإِنَّ لَكُمْ فِي ٱلْأَنْعَٰمِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ ﴿٦٦﴾ وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَٰلِكَ لَأٓيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾ وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِي مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

(is) لَعِبْرَةً the cattle ٱلْأَنْعَٰمِ in فِي for you لَكُمْ and verily وَإِنَّ
(is) in فِي of that which مِّمَّا We give you to drink نُّسْقِيكُم a lesson
and وَدَمٍ excretions فَرْثٍ between بَيْنِ from مِنۢ their bellies بُطُونِهِۦ
to the لِّلشَّٰرِبِينَ ﴿٦٦﴾ palatable سَآئِغًا pure خَالِصًا milk لَّبَنًا blood
(of) the date-palms ٱلنَّخِيلِ the fruits ثَمَرَٰتِ and from وَمِن drinkers
سَكَرًا of it مِنْهُ you derive (make) تَتَّخِذُونَ and the grapes وَٱلْأَعْنَٰبِ
فِي ذَٰلِكَ verily إِنَّ goodly حَسَنًا and provision وَرِزْقًا strong drink
who think يَعْقِلُونَ ﴿٦٧﴾ for people لِّقَوْمٍ (is) indeed a sign لَأٓيَةً therein
the bee ٱلنَّحْلِ (to) إِلَى your Lord رَبُّكَ and inspired وَأَوْحَىٰ
the mountains ٱلْجِبَالِ from (in) مِنَ take you ٱتَّخِذِي (saying) that أَنِ
and in what وَمِمَّا the trees ٱلشَّجَرِ and in وَمِنَ habitations بُيُوتًا
they erect يَعْرِشُونَ ﴿٦٨﴾

66. And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. **67.** And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom. **68.** And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.

ثُمَّ كُلِي مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ إِنَّ فِي ذَٰلِكَ لَأٓيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾ وَٱللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّىٰكُمْ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَىْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا إِنَّ ٱللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

and follow فَاسْلُكِي fruits الثَّمَرَاتِ all كُلِّ of مِن eat كُلِي then ثُمَّ
comes يَخْرُجُ made easy ذُلُلًا (of) your Lord رَبِّكِ the ways سُبُلَ
أَلْوَانُهُ varying مُخْتَلِفٌ drink شَرَابٌ their bellies بُطُونِهَا from مِن forth
verily إِنَّ for people لِلنَّاسِ (is) healing شِفَاءٌ wherein فِيهِ its colours
يَتَفَكَّرُونَ (٦٩) for people لِقَوْمٍ (is) indeed a sign لَآيَةً this ذَٰلِكَ in فِي
يَتَوَفَّاكُمْ then ثُمَّ has created you خَلَقَكُمْ and Allah وَاللَّهُ who think
(there are) some مَن and of you وَمِنكُم He will cause you to die
(of) age الْعُمُرِ the worst أَرْذَلِ to إِلَىٰ are sent back يُرَدُّ who
عِلْمٍ after بَعْدَ he knows يَعْلَمَ not لَا so that لِكَيْ (senility)
(is) عَلِيمٌ Allah اللَّهَ truly إِنَّ anything شَيْئًا having known
All-Powerful (٧٠) قَدِيرٌ All-Knowing

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think. **70.** And Allâh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allâh is All-Knowing, All-Powerful.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۚ
أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ (٧١) وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً
وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ (٧٢)

above عَلَىٰ some of you بَعْضَكُمْ has preferred فَضَّلَ and Allah وَاللَّهُ
الَّذِينَ then, not فَمَا provision (wealth) الرِّزْقِ in فِي others بَعْضٍ
their رِزْقِهِمْ will hand over بِرَادِّي are preferred فُضِّلُوا those who
their right hands أَيْمَانُهُمْ possess مَلَكَتْ what مَا to عَلَىٰ wealth
do then, the أَفَبِنِعْمَةِ equal سَوَاءٌ thereof فِيهِ so that they are فَهُمْ
جَعَلَ and Allah وَاللَّهُ they deny (٧١) يَجْحَدُونَ (of) Allah اللَّهِ grace
wives أَزْوَاجًا your own kind أَنفُسِكُمْ of مِّنْ (to) you لَكُم has given
your wives أَزْوَاجِكُم from مِّنْ (to) you لَكُم and has given وَجَعَلَ
مِّنَ and has provided you وَرَزَقَكُم and grand sons وَحَفَدَةً sons بَنِينَ

يُؤْمِنُونَ do then, in false (deities) أَفَبِٱلْبَٰطِلِ good things ٱلطَّيِّبَٰتِ of
they هُمْ (of) Allah ٱللَّهِ and the Favour وَبِنِعْمَتِ they believe
deny يَكْفُرُونَ ﴿٧٢﴾

71. And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allâh? **72.** And Allâh has made for you *Azwâj* (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allâh (by not worshipping Allâh Alone).

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ شَيْـًٔا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾ فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ ۚ إِنَّ ٱللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾ ۞ ضَرَبَ ٱللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَىْءٍ وَمَن رَّزَقْنَٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُۥنَ ۚ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

مَا Allah ٱللَّهِ others besides مِن دُونِ and they worship وَيَعْبُدُونَ
مِّنَ any provision رِزْقًا for them لَهُمْ do own يَمْلِكُ not لَا which
وَلَا anything شَيْـًٔا and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ from
for لِلَّهِ put forward تَضْرِبُوا۟ so not فَلَا can they يَسْتَطِيعُونَ ﴿٧٣﴾ nor
وَأَنتُمْ knows يَعْلَمُ Allah ٱللَّهَ truly إِنَّ similitudes ٱلْأَمْثَالَ Allah
Allah ٱللَّهُ puts forward ضَرَبَ ۞ know تَعْلَمُونَ ﴿٧٤﴾ not لَا and you
under the possession (of مَّمْلُوكًا a slave عَبْدًا the example مَثَلًا
and وَمَن anything شَىْءٍ over عَلَىٰ has power يَقْدِرُ not لَّا another)
رِزْقًا from Us مِّنَّا We provided him رَّزَقْنَٰهُ a man on whom
سِرًّا thereof مِنْهُ spends يُنفِقُ and he فَهُوَ a good حَسَنًا provision
ٱلْحَمْدُ they be equal يَسْتَوُۥنَ can هَلْ and openly وَجَهْرًا secretly
but most of them أَكْثَرُهُمْ nay بَلْ to Allah لِلَّهِ all praise is due
know يَعْلَمُونَ ﴿٧٥﴾ not لَا

73. And they worship others besides Allâh — such as do not and cannot own any provision for them from the heavens or the earth. **74.** So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly, Allâh knows and you know not. **75.** Allâh puts forward the example of (two men — a believer and a disbeliever); a slave (disbeliever) under

the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allâh. Nay! (But) most of them know not.

وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَىْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَىٰهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِى هُوَ وَمَن يَأْمُرُ بِٱلْعَدْلِ وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٦﴾ وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٧٧﴾

(of) two رَّجُلَيْنِ an example مَثَلًا Allah ٱللَّهُ and puts forth وَضَرَبَ
he has يَقْدِرُ not لَا (is) dumb أَبْكَمُ one of them أَحَدُهُمَآ men
a burden كَلٌّ and he is وَهُوَ anything شَىْءٍ over عَلَىٰ power
he directs يُوَجِّههُّ whichever way أَيْنَمَا his master مَوْلَىٰهُ to عَلَىٰ
he هُوَ equal يَسْتَوِى is هَلْ good بِخَيْرٍ he brings يَأْتِ not لَا him
and he(is) وَهُوَ justice بِٱلْعَدْلِ commands يَأْمُرُ and the one who وَمَن
and to وَلِلَّهِ the Straight مُّسْتَقِيمٍ ﴿٧٦﴾ Path صِرَٰطٍ on عَلَىٰ
وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ the Unseen غَيْبُ Allah (belongs)
(of) the ٱلسَّاعَةِ the matter أَمْرُ and (is) not وَمَآ and the earth
it هُوَ or أَوْ (of) the eye ٱلْبَصَرِ as a twinkling كَلَمْحِ but إِلَّا Hour
شَىْءٍ every كُلِّ over عَلَىٰ Allah ٱللَّهَ truly إِنَّ nearer أَقْرَبُ (is)
(is) All-Powerful قَدِيرٌ ﴿٧٧﴾ thing

76. And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on the Straight Path? **77.** And to Allâh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allâh is Able to do all things.

وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾ وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلْأَنْعَٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٨٠﴾

bellies بُطُونِ of مِّنۢ brought you out أَخۡرَجَكُم and Allah وَٱللَّهُ
you know تَعۡلَمُونَ not لَا (of) your mothers أُمَّهَٰتِكُمۡ (wombs)
hearing ٱلسَّمۡعَ to you لَكُمُ and He gave وَجَعَلَ anything شَيۡـٔٗا
that you might لَعَلَّكُمۡ and hearts وَٱلۡأَفۡـِٔدَةَ and sight وَٱلۡأَبۡصَٰرَ
ٱلطَّيۡرِ (to) إِلَى they see يَرَوۡاْ do not أَلَمۡ give thanks تَشۡكُرُونَ ﴿٧٨﴾
ٱلسَّمَآءِ the midst جَوِّ in فِي held (employed) مُسَخَّرَٰتٖ the birds
إِنَّ Allah ٱللَّهُ but إِلَّا holds them يُمۡسِكُهُنَّ none مَا (of) the sky
يُؤۡمِنُونَ ﴿٧٩﴾ for people لِّقَوۡمٖ (are) signs لَأٓيَٰتٖ this ذَٰلِكَ in فِي verily
of مِّنۢ for you لَكُم has made جَعَلَ and Allah وَٱللَّهُ who believe
for you لَكُم and made وَجَعَلَ an abode سَكَنٗا your homes بُيُوتِكُمۡ
tents (homes) بُيُوتٗا (of) the cattle ٱلۡأَنۡعَٰمِ the hides جُلُودِ of مِّن
(of) your ظَعۡنِكُمۡ the day يَوۡمَ which you find so light تَسۡتَخِفُّونَهَا
أَصۡوَافِهَا and of وَمِنۡ (of) your stay إِقَامَتِكُمۡ and the day وَيَوۡمَ travel
وَمَتَٰعًا furniture أَثَٰثٗا and hair وَأَشۡعَارِهَآ and fur وَأَوۡبَارِهَا their wools
a while حِينٖ ﴿٨٠﴾ for إِلَىٰ and comfort

78. And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh). **79.** Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh (none gave them the ability to fly but Allâh). Verily, in this are clear *Ayât* for people who believe (in the Oneness of Allâh). **80.** And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g., carpets, blankets), comfort for a while.

وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلٗا وَجَعَلَ لَكُم مِّنَ ٱلۡجِبَالِ أَكۡنَٰنٗا وَجَعَلَ لَكُمۡ سَرَٰبِيلَ تَقِيكُمُ ٱلۡحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأۡسَكُمۡۚ كَذَٰلِكَ يُتِمُّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تُسۡلِمُونَ ﴿٨١﴾ فَإِن تَوَلَّوۡاْ فَإِنَّمَا عَلَيۡكَ ٱلۡبَلَٰغُ ٱلۡمُبِينُ ﴿٨٢﴾

out of that مِّمَّا for you لَكُم has made جَعَلَ and Allah وَٱللَّهُ
and has made وَجَعَلَ shades ظِلَٰلٗا He has created خَلَقَ which
places of أَكۡنَٰنٗا the mountains ٱلۡجِبَالِ of مِّنَ for you لَكُم

تَقِيكُمُ garments سَرَٰبِيلَ for you لَكُمْ and has made وَجَعَلَ refuge
and coats of mail وَسَرَٰبِيلَ from the heat ٱلْحَرَّ to protect you
كَذَٰلِكَ from your mutual violence بَأْسَكُمْ to protect you تَقِيكُم
لَعَلَّكُمْ unto you عَلَيْكُمْ His Grace نِعْمَتَهُۥ He perfects يُتِمُّ thus
they turn away تَوَلَّوْا۟ then, if فَإِن submit ﴿٨١﴾ تُسْلِمُونَ that you may
to convey (the Message) ٱلْبَلَٰغُ on you (is) عَلَيْكَ then only فَإِنَّمَا
in a clear way ﴿٨٢﴾ ٱلْمُبِينُ

81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islâm). **82.** Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way.

يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ ﴿٨٣﴾ وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا۟ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾ وَإِذَا رَءَا ٱلَّذِينَ ظَلَمُوا۟ ٱلْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾

yet ثُمَّ (of) Allah ٱللَّهِ the Grace نِعْمَتَ they recognize يَعْرِفُونَ
﴿٨٣﴾ ٱلْكَٰفِرُونَ and most of them وَأَكْثَرُهُمُ they deny it يُنكِرُونَهَا
We نَبْعَثُ and (remember) the Day (when) وَيَوْمَ (are) disbelievers
a witness شَهِيدًا nation أُمَّةٍ each كُلِّ from مِن shall raise up
لِلَّذِينَ will be permitted يُؤْذَنُ not لَا then ثُمَّ (their Messenger)
﴿٨٤﴾ يُسْتَعْتَبُونَ they هُمْ nor وَلَا have disbelieved كَفَرُوا۟ those who
will رَءَا and when وَإِذَا will be allowed to repent
then فَلَا the torment ٱلْعَذَابَ did wrong ظَلَمُوا۟ those who ٱلَّذِينَ see
they هُمْ nor وَلَا unto them عَنْهُمْ it will be lightened يُخَفَّفُ not
will be given respite ﴿٨٥﴾ يُنظَرُونَ

83. They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad ﷺ). **84.** And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to

repent and ask for Allâh's forgiveness (of their sins). **85.** And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.

وَإِذَا رَءَا ٱلَّذِينَ أَشۡرَكُواْ شُرَكَآءَهُمۡ قَالُواْ رَبَّنَا هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدۡعُواْ مِن دُونِكَۖ فَأَلۡقَوۡاْ إِلَيۡهِمُ ٱلۡقَوۡلَ إِنَّكُمۡ لَكَٰذِبُونَ ٨٦ وَأَلۡقَوۡاْ إِلَى ٱللَّهِ يَوۡمَئِذٍ ٱلسَّلَمَۖ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ٨٧ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ زِدۡنَٰهُمۡ عَذَابٗا فَوۡقَ ٱلۡعَذَابِ بِمَا كَانُواْ يُفۡسِدُونَ ٨٨

associated أَشۡرَكُواْ those who ٱلَّذِينَ see رَءَا and when وَإِذَا
they will say قَالُواْ their partners شُرَكَآءَهُمۡ partners (with Allah)
ٱلَّذِينَ (are) our partners شُرَكَآؤُنَا these هَٰٓؤُلَآءِ Our Lord رَبَّنَا
but فَأَلۡقَوۡاْ besides You مِن دُونِكَ invoke نَدۡعُواْ we used to كُنَّا whom
إِنَّكُمۡ (their) word ٱلۡقَوۡلَ at them إِلَيۡهِمُ they will throw back
and they will وَأَلۡقَوۡاْ (are) indeed liars لَكَٰذِبُونَ ٨٦ surely you
وَضَلَّ submission ٱلسَّلَمَ on that Day يَوۡمَئِذٍ Allah ٱللَّهِ to إِلَى offer
يَفۡتَرُونَ ٨٧ they used كَانُواْ what مَّا from them عَنۡهُم and will vanish
وَصَدُّواْ disbelieved كَفَرُواْ those who ٱلَّذِينَ to invent (false deities)
زِدۡنَٰهُمۡ (of) Allah ٱللَّهِ the Path سَبِيلِ from عَن and hinder (men)
the torment ٱلۡعَذَابِ over فَوۡقَ torment عَذَابٗا We will add for them
to spread corruption يُفۡسِدُونَ ٨٨ they used كَانُواْ because بِمَا

86. And when those who associated partners with Allâh see their (Allâh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely, you indeed are liars!" **87.** And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities will vanish from them. **88.** Those who disbelieved and hinder (men) from the path of Allâh, for them We will add torment to the torment because they used to spread corruption.

وَيَوۡمَ نَبۡعَثُ فِي كُلِّ أُمَّةٖ شَهِيدًا عَلَيۡهِم مِّنۡ أَنفُسِهِمۡۖ وَجِئۡنَا بِكَ شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِۚ وَنَزَّلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ تِبۡيَٰنٗا لِّكُلِّ شَيۡءٖ وَهُدٗى وَرَحۡمَةٗ وَبُشۡرَىٰ لِلۡمُسۡلِمِينَ ٨٩ ۞ إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٩٠

فِي We shall raise up نَبۡعَثُ and (remember) the Day (when) وَيَوۡمَ
مِّنۡ against them عَلَيۡهِم a witness شَهِيدًا nation أُمَّةٖ every كُلِّ in

بِكَ and We shall bring	وَجِئْنَا	amongst themselves	أَنفُسِهِمْ	from		
and We	وَنَزَّلْنَا	these	هَٰٓؤُلَآءِ	against	عَلَىٰ	as a witness شَهِيدًا you
as	تِبْيَٰنًا	the Book (Quran)	ٱلْكِتَٰبَ	to you	عَلَيْكَ	have sent down
and a guidance	وَهُدًى	thing	شَىْءٍ	of every	لِّكُلِّ	an explanation
for the	لِلْمُسْلِمِينَ ﴿٨٩﴾	and glad tidings	وَبُشْرَىٰ	and mercy	وَرَحْمَةً	
justice	بِٱلْعَدْلِ	enjoins	يَأْمُرُ	Allah	ٱللَّهَ	verily إِنَّ ۞ Muslims
to the	ذِى	(and) giving (help)	وَإِيتَآىِٕ	and doing good	وَٱلْإِحْسَٰنِ	
ٱلْفَحْشَآءِ	from	عَنِ	and forbids	وَيَنْهَىٰ	kith and kin	ٱلْقُرْبَىٰ
and	وَٱلْبَغْىِ	and evil deeds	وَٱلْمُنكَرِ	lewdness/obscenity		
that you may	لَعَلَّكُمْ	He admonishes you	يَعِظُكُمْ	oppression		
		take heed	تَذَكَّرُونَ ﴿٩٠﴾			

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'ân) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). **90.** Verily, Allâh enjoins *Al-'Adl* and *Al-Ihsân*, and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshâ'*, and *Al-Munkar*, and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed.

وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ إِذَا عَٰهَدتُّمْ وَلَا تَنقُضُوا۟ ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ ٱللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ وَلَا تَكُونُوا۟ كَٱلَّتِى نَقَضَتْ غَزْلَهَا مِنۢ بَعْدِ قُوَّةٍ أَنكَٰثًا تَتَّخِذُونَ أَيْمَٰنَكُمْ دَخَلًۢا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِىَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ إِنَّمَا يَبْلُوكُمُ ٱللَّهُ بِهِۦ ۚ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ ٱلْقِيَٰمَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

when	إِذَا	(of) Allah	ٱللَّهِ	the Covenant	بِعَهْدِ	and fulfil وَأَوْفُوا۟
ٱلْأَيْمَٰنَ	break	تَنقُضُوا۟	and don't وَلَا	you have taken a covenant	عَٰهَدتُّمْ	
and	وَقَدْ	confirmation thereof	تَوْكِيدِهَا	after	بَعْدَ	(your) oaths
over you	عَلَيْكُمْ	Allah	ٱللَّهَ	you have appointed	جَعَلْتُمُ	indeed
تَفْعَلُونَ ﴿٩١﴾	what مَا	knows	يَعْلَمُ	Allah ٱللَّهَ	verily إِنَّ	guarantor كَفِيلًا
like that (woman) who	كَٱلَّتِى	be (you)	تَكُونُوا۟	and not	وَلَا	you do

strength (it قُوَّةٍ after مِنۢ بَعْدِ her spun thread غَزْلَهَا undoes نَقَضَتْ
أَيْمَٰنَكُمْ you take تَتَّخِذُونَ weakening it أَنكَٰثًا has become strong)
among yourselves بَيْنَكُمْ as a means of deception دَخَلًۢا your oaths
more أَرْبَىٰ (it is) هِىَ a nation أُمَّةٌ should be تَكُونَ lest أَن
tests يَبْلُوكُمُ only إِنَّمَا another nation أُمَّةٍ than مِنْ numerous
to لَكُمْ and He will make clear وَلَيُبَيِّنَنَّ by this بِهِۦ Allah ٱللَّهُ you
you كُنتُمْ what مَا (of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ you
to differ تَخْتَلِفُونَ ﴿٩٢﴾ about (it) فِيهِ used

91. And fulfil the Covenant of Allâh (*Bai'ah*: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allâh your surety. Verily, Allâh knows what you do. **92.** And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allâh only tests you by this (i.e. who obeys Allâh and fulfils Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ.

وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَلَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ﴿٩٣﴾ وَلَا تَتَّخِذُوٓا۟ أَيْمَٰنَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا۟ ٱلسُّوٓءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ ٱللَّهِ ۖ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

He could have لَجَعَلَكُمْ Allah ٱللَّهُ willed شَآءَ and had وَلَوْ
He sends يُضِلُّ but وَلَٰكِن one وَٰحِدَةً nation أُمَّةً made you all
whom مَن and guides وَيَهْدِى He wills يَشَآءُ whom مَن astray
عَمَّا and certainly you shall be questioned وَلَتُسْـَٔلُنَّ He wills يَشَآءُ
take تَتَّخِذُوٓا۟ and don't وَلَا to do تَعْمَلُونَ ﴿٩٣﴾ you used كُنتُمْ for what
among بَيْنَكُمْ a means of deception دَخَلًۢا your oaths أَيْمَٰنَكُمْ
being ثُبُوتِهَا after بَعْدَ a foot قَدَمٌۢ lest, should slip فَتَزِلَّ yourselves
the evil ٱلسُّوٓءَ and you may have to taste وَتَذُوقُوا۟ firmly planted
from عَن hindered (men) صَدَدتُّمْ of having بِمَا (punishment)
عَذَابٌ and for you (will be) وَلَكُمْ (of) Allah ٱللَّهِ the Path سَبِيلِ
a great عَظِيمٌ ﴿٩٤﴾ torment

93. And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do. **94.** And make not your oaths, a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the path of Allâh (i.e. belief in the Oneness of Allâh and His Messenger, Muhammad ﷺ), and yours will be a great torment (i.e. the fire of Hell in the Hereafter).

وَلَا تَشْتَرُوا۟ بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا عِندَ ٱللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩٥﴾ مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ
ٱللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا۟ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٦﴾ مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ
وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾

(at the cost of) Covenant بِعَهْدِ purchase (you) تَشْتَرُوا۟ and not وَلَا
عِندَ verily what إِنَّمَا a small قَلِيلًا price/gain ثَمَنًا (of) Allah ٱللَّهِ
if إِن for you لَّكُمْ better خَيْرٌ (it) is هُوَ Allah ٱللَّهِ (is) with
(is) with عِندَكُمْ whatever مَا to know ﴿٩٥﴾ تَعْلَمُونَ you were كُنتُمْ
ٱللَّهِ (is) with عِندَ and whatever وَمَا will be exhausted يَنفَدُ you
ٱلَّذِينَ and We will certainly pay وَلَنَجْزِيَنَّ will remain بَاقٍ Allah
in بِأَحْسَنِ their reward أَجْرَهُم are patient صَبَرُوٓا۟ those who
to ﴿٩٦﴾ يَعْمَلُونَ they used كَانُوا۟ of what مَا proportion to the best
whether مِّن a righteous deed صَٰلِحًا does عَمِلَ whoever مَنْ do
مُؤْمِنٌ while he is (or she) وَهُوَ female أُنثَىٰ or أَوْ male ذَكَرٍ
a good طَيِّبَةً a life حَيَوٰةً We will give him life فَلَنُحْيِيَنَّهُۥ a believer
their reward أَجْرَهُم and We shall pay them وَلَنَجْزِيَنَّهُمْ
to do ﴿٩٧﴾ يَعْمَلُونَ they used كَانُوا۟ of what مَا to the best بِأَحْسَنِ

95. And purchase not a small gain at the cost of Allâh's Covenant. Verily, what is with Allâh is better for you if you did but know. **96.** Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do. **97.** Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).

فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾ إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ ﴿١٠٠﴾ وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ ۙ وَٱللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

seek refuge فَٱسْتَعِذْ the Quran ٱلْقُرْءَانَ you recite قَرَأْتَ so when فَإِذَا
إِنَّهُۥ the outcast ٱلرَّجِيمِ ﴿٩٨﴾ Satan ٱلشَّيْطَٰنِ from مِنَ with Allah بِٱللَّهِ
those who ٱلَّذِينَ over عَلَى power سُلْطَٰنٌ has لَهُۥ not لَيْسَ verily he
they يَتَوَكَّلُونَ ﴿٩٩﴾ their Lord رَبِّهِمْ and in (on) وَعَلَىٰ believe ءَامَنُوا۟
ٱلَّذِينَ over عَلَى he has power سُلْطَٰنُهُۥ only إِنَّمَا put their trust
بِهِۦ (they) هُم and those who وَٱلَّذِينَ follow him يَتَوَلَّوْنَهُۥ those who
We بَدَّلْنَآ and when وَإِذَا join partners مُشْرِكُونَ ﴿١٠٠﴾ with Him
(of another) Verse ءَايَةٍ in place مَّكَانَ a Verse ءَايَةً change
He sends يُنَزِّلُ of what بِمَا knows best أَعْلَمُ and Allah وَٱللَّهُ
بَلْ a forger, liar مُفْتَرٍۭ you are أَنتَ only إِنَّمَآ they say قَالُوٓا۟ down
know يَعْلَمُونَ ﴿١٠١﴾ not لَا most of them أَكْثَرُهُمْ but

98. So when you want to recite the Qur'ân, seek refuge with Allâh from *Shaitân* (Satan), the outcast (the cursed one). **99.** Verily, he has no power over those who believe and put their trust only in their Lord (Allâh). **100.** His power is only over those who obey and follow him (Satan), and those who join partners with Him. **101.** And when We change a Verse (of the Qur'ân) in place of another — and Allâh knows best what He sends down — they (the disbelievers) say: "You (O Muhammad ﷺ) are but a *Muftari*! (forger, liar)." Nay, but most of them know not.

قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ ۗ لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ ﴿١٠٣﴾ إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ لَا يَهْدِيهِمُ ٱللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

ٱلْقُدُسِ spirit (Gabriel) رُوحُ has brought it down نَزَّلَهُۥ say قُلْ
لِيُثَبِّتَ with truth بِٱلْحَقِّ your Lord رَّبِّكَ from مِن of the Holy
believe ءَامَنُوا۟ those who ٱلَّذِينَ to strengthen
to لِلْمُسْلِمِينَ ﴿١٠٢﴾ and glad tidings وَبُشْرَىٰ and as a guidance وَهُدًى
that they أَنَّهُمْ We know نَعْلَمُ and indeed وَلَقَدْ the Muslims
a human بَشَرٌ who teaches him يُعَلِّمُهُۥ (it is) only إِنَّمَا say يَقُولُونَ

they refer يُلْحِدُونَ (of) he whom ٱلَّذِى the tongue لِّسَانُ being
لِسَانٌ while this (Qur'an) وَهَٰذَا (as) foreign أَعْجَمِىٌّ to him إِلَيْهِ
verily إِنَّ (is) a clear ﴿١٠٣﴾ مُّبِينٌ Arabic عَرَبِىٌّ tongue (language)
ٱللَّهِ in the Signs بِـَٔايَٰتِ believe يُؤْمِنُونَ not لَا those who ٱلَّذِينَ
and وَلَهُمْ Allah ٱللَّهُ will guide them يَهْدِيهِمُ not لَا (of) Allah
(will be) a painful ﴿١٠٤﴾ أَلِيمٌ torment عَذَابٌ for them

102. Say (O Muhammad ﷺ) *Ruh-ul-Qudus* [Jibrîl (Gabriel)] has brought it (the Qur'ân) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims). **103.** And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad ﷺ)." The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue. **104.** Verily, those who believe not in the *Ayât* of Allâh, Allâh will not guide them and theirs will be a painful torment.

إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰذِبُونَ ﴿١٠٥﴾ مَن كَفَرَ بِٱللَّهِ مِنۢ
بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ
ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾ ذَٰلِكَ بِأَنَّهُمُ ٱسْتَحَبُّوا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ وَأَنَّ ٱللَّهَ لَا يَهْدِى
ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿١٠٧﴾

those who ٱلَّذِينَ falsehood ٱلْكَذِبَ fabricate يَفْتَرِى (it is) only إِنَّمَا
وَأُو۟لَٰٓئِكَ (of) Allah ٱللَّهِ in the Signs بِـَٔايَٰتِ believe يُؤْمِنُونَ not لَا
كَفَرَ whoever مَن liars ﴿١٠٥﴾ ٱلْكَٰذِبُونَ (they) are هُمُ and those
except إِلَّا his belief إِيمَٰنِهِۦٓ after مِنۢ بَعْدِ in Allah بِٱللَّهِ disbelieved
(is) مُطْمَئِنٌّۢ and whose heart وَقَلْبُهُۥ is forced أُكْرِهَ him who مَنْ
بِٱلْكُفْرِ opens شَرَحَ whoever مَّن but وَلَٰكِن with faith بِٱلْإِيمَٰنِ at rest
(is) wrath غَضَبٌ on them فَعَلَيْهِمْ (their) breast صَدْرًا to disbelief
﴿١٠٦﴾ عَظِيمٌ torment عَذَابٌ and for them وَلَهُمْ Allah ٱللَّهِ from مِّنَ
they loved and ٱسْتَحَبُّوا۟ because بِأَنَّهُمُ that (is) ذَٰلِكَ (is) a great
ٱلْءَاخِرَةِ over عَلَى (of) this world ٱلدُّنْيَا the life ٱلْحَيَوٰةَ preferred
يَهْدِى not لَا Allah ٱللَّهَ and that وَأَنَّ (that of) the Hereafter
who disbelieve ﴿١٠٧﴾ ٱلْكَٰفِرِينَ the people ٱلْقَوْمَ guides

105. It is only those who believe not in the *Ayât* of Allâh, who fabricate falsehood, and it is they who are liars. **106.** Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment. **107.** That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve.

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ ۖ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾ لَا جَرَمَ
أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ
جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٠﴾

اللَّهُ has set a seal طَبَعَ (are) those whose الَّذِينَ they أُولَٰئِكَ
and (upon) their وَسَمْعِهِمْ their hearts قُلُوبِهِمْ upon عَلَىٰ Allah
and those وَأُولَٰئِكَ and (upon) their eyes (sight) وَأَبْصَارِهِمْ hearing
doubt جَرَمَ no لَا who are heedless الْغَافِلُونَ ﴿١٠٨﴾ (are) they هُمُ
(they) هُمُ the Hereafter الْآخِرَةِ (will be) in فِي they أَنَّهُمْ
your Lord رَبَّكَ verily إِنَّ then ثُمَّ the losers الْخَاسِرُونَ ﴿١٠٩﴾
they فُتِنُوا after مِن بَعْدِ مَا emigrated هَاجَرُوا for those who لِلَّذِينَ
strove hard جَاهَدُوا and thereafter ثُمَّ had been put to trials
مِن بَعْدِهَا your Lord رَبَّكَ verily إِنَّ and were patient وَصَبَرُوا
Most Merciful رَّحِيمٌ ﴿١١٠﴾ (is) Oft-Forgiving لَغَفُورٌ afterwards

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless! **109.** No doubt, in the Hereafter, they will be the losers. **110.** Then, verily, your Lord – for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.'

۞ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾ وَضَرَبَ اللَّهُ
مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ
لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

كُلُّ will come up تَأْتِي (remember) the Day (when) ۞ يَوْمَ
and وَتُوَفَّىٰ itself نَفْسِهَا for عَن pleading تُجَادِلُ soul نَفْسٍ every
it عَمِلَتْ for what مَّا soul نَفْسٍ every كُلُّ will be paid in full

be dealt with unjustly يُظْلَمُونَ ﴿١١١﴾ not لَا and they will وَهُمْ did
(of) قَرْيَةً the example مَثَلًا Allah ٱللَّهُ and puts forward وَضَرَبَ
يَأْتِيهَا and content مُّطْمَئِنَّةً secure ءَامِنَةً that was كَانَتْ a town
كُلِّ from مِّن in abundance رَغَدًا its provision رِزْقُهَا coming to it
ٱللَّهِ the Favour بِأَنْعُمِ then it denied فَكَفَرَتْ place مَكَانٍ every
ٱلْجُوعِ the garb لِبَاسَ Allah ٱللَّهُ so made it taste فَأَذَاقَهَا (of) Allah
كَانُوا۟ because of that which بِمَا and fear وَٱلْخَوْفِ (of) hunger
to do يَصْنَعُونَ ﴿١١٢﴾ they used

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly. **112.** And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do.

وَلَقَدْ جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ ظَٰلِمُونَ ﴿١١٣﴾ فَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا وَٱشْكُرُوا۟ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٥﴾

مِّنْهُمْ a Messenger رَسُولٌ had come to them جَآءَهُمْ and verily وَلَقَدْ
so فَأَخَذَهُمُ but they denied him فَكَذَّبُوهُ from among themselves
(were) ظَٰلِمُونَ ﴿١١٣﴾ while they وَهُمْ the torment ٱلْعَذَابُ overtook them
has provided you رَزَقَكُمُ of what مِمَّا so eat فَكُلُوا۟ wrong-doers
and thank وَٱشْكُرُوا۟ (and) good طَيِّبًا lawful حَلَٰلًا Allah ٱللَّهُ with
إِيَّاهُ you really كُنتُمْ if إِن Allah's ٱللَّهِ Grace/Bounty نِعْمَتَ
He has forbidden حَرَّمَ only إِنَّمَا (you) worship تَعْبُدُونَ ﴿١١٤﴾ Him
(and) the blood وَٱلدَّمَ the dead animal ٱلْمَيْتَةَ unto you عَلَيْكُمُ
and (any animal) وَمَآ (of) swine ٱلْخِنزِيرِ (and) the flesh وَلَحْمَ
ٱللَّهِ for others than لِغَيْرِ (is) slaughtered as a sacrifice أُهِلَّ which
is forced (by dire ٱضْطُرَّ but if one فَمَنِ (with it) بِهِۦ Allah

عَادٍ and not وَلَا willful disobedience بَاغٍ without غَيْرَ necessity)
(is) Oft-Forgiving غَفُورٌ Allah ٱللَّهَ then verily فَإِنَّ transgressing
Most Merciful رَّحِيمٌ ﴿١١٥﴾

113. And verily, there had come unto them a Messenger (Muhammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were *Zâlimûn*. **114.** So eat of the lawful and good food which Allâh has provided for you. And be grateful for the Graces of Allâh, if it is He Whom you worship. **115.** He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh. But if one is forced by necessity, without wilful disobedience, and not transgressing, — then, Allâh is Oft-Forgiving, Most Merciful.

وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ ۚ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَٰعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ ۖ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

put forth تَصِفُ to that which لِمَا say (you) تَقُولُوا۟ and not وَلَا
حَلَٰلٌ this هَٰذَا falsely ٱلْكَذِبَ your tongues أَلْسِنَتُكُمُ (describe)
so لِّتَفْتَرُوا۟ (is) unlawful (forbidden) حَرَامٌ and this وَهَٰذَا (is) lawful
ٱلَّذِينَ verily إِنَّ lies ٱلْكَذِبَ Allah ٱللَّهِ against عَلَى as to invent
لَا lies ٱلْكَذِبَ Allah ٱللَّهِ against عَلَى invent يَفْتَرُونَ those who
قَلِيلٌ enjoyment مَتَٰعٌ will prosper (be successful) يُفْلِحُونَ ﴿١١٦﴾ not
(will be) a painful أَلِيمٌ ﴿١١٧﴾ torment عَذَابٌ and for them وَلَهُمْ brief
We have حَرَّمْنَا are Jews هَادُوا۟ those who ٱلَّذِينَ and unto وَعَلَى
to you عَلَيْكَ We have mentioned قَصَصْنَا that which مَا forbidden
but وَلَٰكِن We wronged them ظَلَمْنَٰهُمْ and not وَمَا before مِن قَبْلُ
wrong يَظْلِمُونَ ﴿١١٨﴾ themselves أَنفُسَهُمْ they used to كَانُوٓا۟

116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper. **117.** A passing brief enjoyment (will be theirs), but they will have a painful torment. **118.** And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad ﷺ) before. And We wronged them not, but they used to wrong themselves.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَٰلَةٍ ثُمَّ تَابُوا مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓا إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾ إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِّأَنْعُمِهِ ٱجْتَبَٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٢١﴾ وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٢٢﴾

عَمِلُوا for those who لِلَّذِينَ your Lord رَبَّكَ verily إِنَّ then ثُمَّ
مِنۢ بَعْدِ they repent تَابُوا then ثُمَّ in ignorance بِجَهَٰلَةٍ evil ٱلسُّوٓءَ do
رَبَّكَ verily إِنَّ and do righteous deeds وَأَصْلَحُوٓا that ذَٰلِكَ after
﴿١١٩﴾ رَّحِيمٌ (is) Oft-Forgiving لَغَفُورٌ thereafter مِنۢ بَعْدِهَا your Lord
was كَانَ Ibrahim (Abraham) إِبْرَٰهِيمَ verily إِنَّ Most Merciful
وَلَمْ straight/upright حَنِيفًا to Allah لِّلَّهِ obedient قَانِتًا a nation أُمَّةً
(he شَاكِرًا the polytheists ﴿١٢٠﴾ ٱلْمُشْرِكِينَ of مِنَ he was يَكُ and not
وَهَدَىٰهُ He chose him ٱجْتَبَٰهُ for His Graces لِّأَنْعُمِهِ was) thankful
and وَءَاتَيْنَٰهُ the Straight ﴿١٢١﴾ مُّسْتَقِيمٍ Path صِرَٰطٍ to إِلَىٰ and guided him
and verily وَإِنَّهُۥ good حَسَنَةً this world ٱلدُّنْيَا in فِى We gave him
﴿١٢٢﴾ ٱلصَّٰلِحِينَ of those who لَمِنَ the Hereafter ٱلْءَاخِرَةِ (is) in فِى he
(are) righteous

119. Then, verily, your Lord — for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful. **120.** Verily, Ibrâhîm (Abraham) was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to Allâh, *Hanîf* (i.e. to worship none but Allâh), and he was not one of those who were *Al-Mushrikûn*. **121.** (He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism — neither Judaism nor Christianity). **122.** And We gave him good in this world, and in the Hereafter he shall be of the righteous.

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ ٱلسَّبْتُ عَلَى ٱلَّذِينَ ٱخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿١٢٥﴾

to أَنِ (to) you إِلَيْكَ We have sent the revelation أَوْحَيْنَآ then ثُمَّ
straight حَنِيفًا (of) Abraham إِبْرَٰهِيمَ the religion مِلَّةَ follow ٱتَّبِعْ
of those who مِنَ he was كَانَ and not وَمَا (Monotheism)
was prescribed جُعِلَ only إِنَّمَا (are) polytheists ٱلْمُشْرِكِينَ ﴿١٢٣﴾
فِيهِ differed ٱخْتَلَفُوا۟ those who ٱلَّذِينَ for عَلَى the Sabbath ٱلسَّبْتُ
بَيْنَهُمْ will judge لَيَحْكُمُ your Lord رَبَّكَ and verily وَإِنَّ in it
فِيمَا (of) Resurrection ٱلْقِيَـٰمَةِ on the Day يَوْمَ between them
ٱدْعُ differ يَخْتَلِفُونَ ﴿١٢٤﴾ wherein فِيهِ they used to كَانُوا۟ about that
with بِٱلْحِكْمَةِ (of) your Lord رَبِّكَ Path سَبِيلِ to إِلَىٰ invite (you)
and وَجَـٰدِلْهُم fair (kind) ٱلْحَسَنَةِ and preaching وَٱلْمَوْعِظَةِ wisdom
إِنَّ better أَحْسَنُ (it) is هِىَ in a way that بِٱلَّتِى argue with them
who بِمَن knows best أَعْلَمُ (is) He Who هُوَ your Lord رَبَّكَ verily
and He (it is وَهُوَ His Path سَبِيلِهِۦ from عَن has gone astray ضَلَّ
those who are guided بِٱلْمُهْتَدِينَ ﴿١٢٥﴾ knows best أَعْلَمُ Who)

123. Then, We have sent the Revelation to you (O Muhammad saying): "Follow the religion of Ibrâhîm (Abraham) *Hanîf* (Islâmic Monotheism) and he was not of the *Mushrikûn*. **124.** The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. **125.** Invite (mankind, O Muhammad) to the way of your Lord (i.e., Islâm) with wisdom (i.e., with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّـٰبِرِينَ ﴿١٢٦﴾ وَٱصْبِرْ وَمَا صَبْرُكَ إِلَّا
بِٱللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم
مُّحْسِنُونَ ﴿١٢٨﴾

with the بِمِثْلِ then punish فَعَاقِبُوا۟ you punish عَاقَبْتُمْ and if وَإِنْ
with (it) بِهِۦ you were punished عُوقِبْتُم (of) that which مَا like
(is) خَيْرٌ verily it لَهُوَ you endure patiently صَبَرْتُمْ but if وَلَئِن
وَمَا and endure patiently وَٱصْبِرْ for the patient لِّلصَّـٰبِرِينَ ﴿١٢٦﴾ better
وَلَا from Allah بِٱللَّهِ but إِلَّا your patience (is) صَبْرُكَ and not

in فِي be تَكُ and not وَلَا over them عَلَيْهِمْ grieve تَحْزَنْ and not
verily إِنَّ they plot يَمْكُرُونَ ﴿١٢٧﴾ from what مِّمَّا distress ضَيْقٍ
وَّالَّذِينَ fear (Him) اتَّقَوْا those who الَّذِينَ (is) with مَعَ Allah اللَّهَ
good-doers مُّحْسِنُونَ ﴿١٢٨﴾ (they) are هُم and those who

126. And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sâbirûn* (the patient). **127.** And endure you patiently (O Muhammad ﷺ), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot. **128.** Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are *Muhsinûn* (good-doers).

سُورَةُ الإِسْرَاءِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١﴾ وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟ مِن دُونِى وَكِيلًا ﴿٢﴾ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

أَسْرَىٰ [He (Allah]) Who ٱلَّذِىٓ Glorified (and Exalted is) سُبْحَٰنَ
by night لَيْلًا His slave (Muhammad) بِعَبْدِهِۦ took for a journey
to إِلَى Sacred ٱلْحَرَامِ the Mosque (at Makkah) ٱلْمَسْجِدِ from مِّنَ
بَٰرَكْنَا which ٱلَّذِى farthest ٱلْأَقْصَا the Mosque (in Jerusalem) ٱلْمَسْجِدِ
لِنُرِيَهُۥ around it (neighbourhood whereof) حَوْلَهُۥ We (Allah) blessed
verily He إِنَّهُۥ Our Signs ءَايَٰتِنَآ of مِنْ to show him (Muhammad)
and وَءَاتَيْنَا the All-Seer ٱلْبَصِيرُ ﴿١﴾ (is) the All-Hearer ٱلسَّمِيعُ He هُوَ
and made it وَجَعَلْنَٰهُ the Scripture ٱلْكِتَٰبَ Moses مُوسَى We gave
أَلَّا (of) Israel إِسْرَٰٓءِيلَ for the Children لِّبَنِىٓ a guidance هُدًى
وَكِيلًا ﴿٢﴾ other than Me مِن دُونِى you take تَتَّخِذُوا۟ (saying) that not
of those مَنْ offspring ذُرِّيَّةَ as Protector (Disposer of affairs)
كَانَ verily he إِنَّهُۥ Noah نُوحٍ with مَعَ We carried حَمَلْنَا whom
grateful شَكُورًا ﴿٣﴾ a slave عَبْدًا was

Sûrat 17. *Al-Isrâ'*
(The Journey by Night)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Glorified (and Exalted) be He (Allâh) Who took His slave (Muhammad ﷺ) for a journey by night from *Al-Masjid Al-Harâm* (at Makkah) to *Al-Masjid Al-Aqsâ* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our *Ayât*. Verily, He is the All-Hearer, the All-Seer. **2.** And We gave Moses the Scripture and made it a guidance for the Children of Israẹl (saying): "Take none other than Me as (your) *Wakîl*. **3.** "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave."

وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

(of) إِسْرَٰٓءِيلَ Children بَنِىٓ for (to) إِلَىٰ and We decreed وَقَضَيْنَآ
indeed you would do لَتُفْسِدُنَّ the Scripture ٱلْكِتَٰبِ in فِى Israel
and indeed you وَلَتَعْلُنَّ twice مَرَّتَيْنِ the earth ٱلْأَرْضِ in فِى mischief
so فَإِذَا extremely كَبِيرًا ﴿٤﴾ arrogant عُلُوًّا will become tyrants
We بَعَثْنَا for the first of two أُولَىٰهُمَا promise وَعْدُ came جَآءَ when
بَأْسٍ given أُو۟لِى (of) Ours لَّنَآ slaves عِبَادًا against you عَلَيْكُمْ sent
the خِلَٰلَ they entered فَجَاسُوا۟ a terrible شَدِيدٍ to warfare
وَعْدًا and was وَكَانَ (of) homes (land) ٱلدِّيَارِ innermost parts
We returned رَدَدْنَا then ثُمَّ fulfilled (executed) ﴿٥﴾ مَّفْعُولًا a promise
and وَأَمْدَدْنَٰكُم over them عَلَيْهِمْ a return of victory ٱلْكَرَّةَ (to) you لَكُمُ
وَجَعَلْنَٰكُمْ and children وَبَنِينَ with wealth بِأَمْوَٰلٍ We helped you
numerous (in man-power) ﴿٦﴾ نَفِيرًا more أَكْثَرَ and made you

3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave." **4.** And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! **5.** So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise fulfilled. **6.** Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا ﴿٧﴾ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ حَصِيرًا ﴿٨﴾

for لِأَنفُسِكُمْ you do good أَحْسَنتُمْ you do good أَحْسَنتُمْ if إِنْ
it is for it (against فَلَهَا you do evil أَسَأْتُمْ and if وَإِنْ yourselves
last ٱلْءَاخِرَةِ promise وَعْدُ comes جَآءَ then, when فَإِذَا yourselves)

وَلِيَدْخُلُوا your faces وُجُوهَكُمْ so they make sorrowful لِيَسُـٔوا (second) دَخَلُوهُ just as كَمَا the Mosque (of Jerusalem) ٱلْمَسْجِدَ and they enter مَا and to destroy وَلِيُتَبِّرُوا time مَرَّةٍ first أَوَّلَ they had entered it with (utter) destruction تَتْبِيرًا ﴿٧﴾ they had conquered عَلَوْا all that may show mercy يَرْحَمَكُمْ that أَن your Lord رَبُّكُمْ it may be عَسَىٰ We (shall) عُدْنَا you return (to sins) عُدتُّمْ but if وَإِنْ unto you Hell جَهَنَّمَ and We have made وَجَعَلْنَا return (to Our punishment) mat (a prison) حَصِيرًا ﴿٨﴾ for the disbelievers لِلْكَٰفِرِينَ

7. (And We said): "If you do good, you do good for your ownselves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands. **8.** "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return. And We have made Hell a prison for the disbelievers.

إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾ وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾ وَيَدْعُ ٱلْإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلْخَيْرِ ۖ وَكَانَ ٱلْإِنسَٰنُ عَجُولًا ﴿١١﴾

هِىَ to that لِلَّتِى guides يَهْدِى Qur'an ٱلْقُرْءَانَ this هَٰذَا verily إِنَّ and gives glad tidings (to) وَيُبَشِّرُ just (most right) أَقْوَمُ which (is) righteous deeds ٱلصَّٰلِحَٰتِ do يَعْمَلُونَ who ٱلَّذِينَ the believers ٱلْمُؤْمِنِينَ and وَأَنَّ great كَبِيرًا ﴿٩﴾ a reward أَجْرًا they shall have لَهُمْ that أَنَّ in the Hereafter بِٱلْءَاخِرَةِ believe يُؤْمِنُونَ not لَا those who ٱلَّذِينَ that أَلِيمًا ﴿١٠﴾ torment عَذَابًا for them لَهُمْ We have prepared أَعْتَدْنَا (as) he دُعَآءَهُۥ for evil بِٱلشَّرِّ man ٱلْإِنسَٰنُ and invokes وَيَدْعُ a painful عَجُولًا ﴿١١﴾ man ٱلْإِنسَٰنُ and was (is) وَكَانَ for the good بِٱلْخَيْرِ invokes hasty

9. Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers, who work deeds of righteousness, that they shall have a great reward. **10.** And that those who believe not in the Hereafter, for them We have prepared a painful torment. **11.** And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty.

وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا ﴿١٢﴾ وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ﴿١٣﴾

and وَٱلنَّهَارَ	the night ٱلَّيْلَ	and We have made (appointed) وَجَعَلْنَا
ءَايَةَ then We have obliterated	فَمَحَوْنَآ as two signs	ءَايَتَيْنِ the day
ٱلنَّهَارِ sign	ءَايَةَ and We have made	وَجَعَلْنَآ (of) the night ٱلَّيْلِ sign
that you may seek لِّتَبْتَغُوا۟	bright/illuminating مُبْصِرَةً	(of) the day
and that you may وَلِتَعْلَمُوا۟	your Lord رَّبِّكُمْ from مِّن	bounty فَضْلًا
and the وَٱلْحِسَابَ	(of) the years ٱلسِّنِينَ	number عَدَدَ know
We have فَصَّلْنَٰهُ	thing شَىْءٍ and every وَكُلَّ	reckoning (counting)
and وَكُلَّ	with full explanation ﴿١٢﴾ تَفْصِيلًا	explained (in details)
his طَٰٓئِرَهُۥ	We have fastened to him أَلْزَمْنَٰهُ	(each) man إِنسَٰنٍ every
لَهُۥ and We shall bring out وَنُخْرِجُ	his neck عُنُقِهِۦ	in (to) فِى deeds
a book كِتَٰبًا	(of) Resurrection ٱلْقِيَٰمَةِ	(on the) Day يَوْمَ for him
	wide open ﴿١٣﴾ مَنشُورًا	which he will find يَلْقَىٰهُ

12. And We have appointed the night and the day as two *Ayât*. Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation. **13.** And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا ﴿١٦﴾

You بِنَفْسِكَ	is sufficient كَفَىٰ	your book كِتَٰبَكَ read ٱقْرَأْ
as ﴿١٤﴾ حَسِيبًا	against you عَلَيْكَ	today (this day) ٱلْيَوْمَ Yourself
فَإِنَّمَا he goes right ٱهْتَدَىٰ	whosoever مَّنِ	a reckoner (accountant)
and وَمَن	for his ownself لِنَفْسِهِۦ	goes right يَهْتَدِى then (only)

he goes astray يَضِلُّ then only فَإِنَّمَا goes astray ضَلَّ whosoever
one laden وَازِرَةٌ can bear تَزِرُ and not وَلَا against his ownself عَلَيْهَا
We كُنَّا and not وَمَا of another أُخْرَىٰ burden وِزْرَ with burdens
رَسُولًا ﴿١٥﴾ We have sent نَبْعَثَ until حَتَّىٰ punishing مُعَذِّبِينَ (were)
destroy نُهْلِكَ to أَنْ We decide أَرَدْنَا and when وَإِذَا a Messenger
its wealthy luxurious مُتْرَفِيهَا We order أَمَرْنَا a village (town) قَرْيَةً
thus is فَحَقَّ in it (therein) فِيهَا then they transgress فَفَسَقُوا people
فَدَمَّرْنَاهَا the word (of torment) الْقَوْلُ on it (against it) عَلَيْهَا justified
with (complete) destruction تَدْمِيرًا ﴿١٦﴾ then We destroy it

14. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." **15.** Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger. **16.** And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life of luxury. Then, they transgress therein, and thus the word is justified against it (them). Then We destroy it with complete destruction.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا
مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ
مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

الْقُرُونِ (from) مِنَ We have destroyed أَهْلَكْنَا and how many وَكَمْ
and وَكَفَىٰ Noah نُوحٍ after مِنْ بَعْدِ the generations (centuries)
(of) His عِبَادِهِ of (the) sins بِذُنُوبِ your Lord بِرَبِّكَ sufficient is
مَنْ All-Seer (Beholder) بَصِيرًا ﴿١٧﴾ as an All-Knower خَبِيرًا slaves
the quick-passing الْعَاجِلَةَ wishes (wants) يُرِيدُ (was) كَانَ whoever
We like نَشَاءُ what مَا in it فِيهَا him لَهُ We quickly grant عَجَّلْنَا
We have appointed جَعَلْنَا then ثُمَّ We will نُرِيدُ to whoever لِمَنْ
مَذْمُومًا he will burn therein يَصْلَاهَا Hell جَهَنَّمَ for him لَهُ (made)
wants/desires أَرَادَ and whoever وَمَنْ rejected مَدْحُورًا ﴿١٨﴾ disgraced
its striving سَعْيَهَا for it لَهَا and strives وَسَعَىٰ the Hereafter الْآخِرَةَ

are كَانَ then those فَأُولَٰٓئِكَ a believer مُؤْمِنٌ while he is وَهُوَ
(shall be) appreciated مَّشْكُورًا ﴿١٩﴾ their striving سَعْيُهُم (were)

17. And how many generations have We destroyed after Noah! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves. **18.** Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected. **19.** And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer — then such are the ones whose striving shall be appreciated,.

كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ
وَلَلْءَاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾ لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾ ۞ وَقَضَىٰ رَبُّكَ
أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا
تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

مِنْ and those وَهَٰٓؤُلَآءِ these هَٰٓؤُلَآءِ We provide نُّمِدُّ each كُلًّا
كَانَ and not وَمَا (of) your Lord رَبِّكَ Bounty (gift) عَطَآءِ from
forbidden ﴿٢٠﴾ مَحْظُورًا (of) your Lord رَبِّكَ Bounty عَطَآءُ was
بَعْضَهُمْ We preferred فَضَّلْنَا how كَيْفَ see/look ٱنظُرْ (restricted)
and verily the وَلَلْءَاخِرَةُ others بَعْضٍ over عَلَىٰ some of them
and وَأَكْبَرُ in degrees دَرَجَٰتٍ (will be) greater أَكْبَرُ Hereafter
with مَعَ set up تَجْعَلْ do not لَّا in preference ﴿٢١﴾ تَفْضِيلًا greater
you will sit down then فَتَقْعُدَ another ءَاخَرَ god إِلَٰهًا Allah ٱللَّهِ
رَبُّكَ and has decreed وَقَضَىٰ ۞ forsaken ﴿٢٢﴾ مَّخْذُولًا reproved مَذْمُومًا
إِيَّاهُ except إِلَّآ worship تَعْبُدُوٓا۟ that you do not أَلَّا your Lord
يَبْلُغَنَّ if إِمَّا be good (dutiful) إِحْسَٰنًا and to parents وَبِٱلْوَٰلِدَيْنِ Him
or أَوْ one of them أَحَدُهُمَآ old age ٱلْكِبَرَ with you عِندَكَ attain
أُفٍّ to them لَّهُمَآ say تَقُل then do not فَلَا both of them كِلَاهُمَا
لَّهُمَا but say وَقُل scold them تَنْهَرْهُمَا nor وَلَا a word of disrespect
(of) honour ﴿٢٣﴾ كَرِيمًا a word قَوْلًا to them

20. On each — these as well as those — We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden. **21.** See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. **22.** Set not up with Allâh any other *ilâh* (god), (O man)! or you will sit down reproved, forsaken. **23.** And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ وَقُل رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي صَغِيرٗا ﴿٢٤﴾ رَّبُّكُمۡ أَعۡلَمُ بِمَا فِي نُفُوسِكُمۡۚ إِن تَكُونُواْ صَٰلِحِينَ فَإِنَّهُۥ كَانَ لِلۡأَوَّٰبِينَ غَفُورٗا ﴿٢٥﴾ وَءَاتِ ذَا ٱلۡقُرۡبَىٰ حَقَّهُۥ وَٱلۡمِسۡكِينَ وَٱبۡنَ ٱلسَّبِيلِ وَلَا تُبَذِّرۡ تَبۡذِيرًا ﴿٢٦﴾

(of) ٱلذُّلِّ (the) wing جَنَاحَ to them لَهُمَا and lower وَٱخۡفِضۡ
رَّبِّ and say وَقُل mercy ٱلرَّحۡمَةِ through مِنَ submission (humility)
they رَبَّيَانِي just as كَمَا bestow on them mercy ٱرۡحَمۡهُمَا O my Lord!
رَّبُّكُمۡ (when I was) small (young) ﴿٢٤﴾ صَغِيرٗا raised me
your نُفُوسِكُمۡ in فِي what (is) بِمَا knows best أَعۡلَمُ Your Lord
then verily فَإِنَّهُۥ righteous صَٰلِحِينَ you are تَكُونُواْ if إِن inner-selves
﴿٢٥﴾ غَفُورٗا to those who often turn (unto Him) لِلۡأَوَّٰبِينَ is كَانَ He
حَقَّهُۥ to kins man ذَا ٱلۡقُرۡبَىٰ and give (grant) وَءَاتِ Most-Forgiving
وَٱبۡنَ and to the poor (who do not beg) وَٱلۡمِسۡكِينَ his due (right)
﴿٢٦﴾ تَبۡذِيرًا spend (waste) تُبَذِّرۡ but do not وَلَا and the wayfarer ٱلسَّبِيلِ
wastefully

24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." **25.** Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance. **26.** And give to the kinsman his due and to the *Miskîn* (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

إِنَّ ٱلۡمُبَذِّرِينَ كَانُوٓاْ إِخۡوَٰنَ ٱلشَّيَٰطِينِۖ وَكَانَ ٱلشَّيۡطَٰنُ لِرَبِّهِۦ كَفُورٗا ﴿٢٧﴾ وَإِمَّا تُعۡرِضَنَّ عَنۡهُمُ ٱبۡتِغَآءَ رَحۡمَةٖ مِّن رَّبِّكَ تَرۡجُوهَا فَقُل لَّهُمۡ قَوۡلٗا مَّيۡسُورٗا ﴿٢٨﴾ وَلَا تَجۡعَلۡ يَدَكَ مَغۡلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبۡسُطۡهَا كُلَّ ٱلۡبَسۡطِ فَتَقۡعُدَ مَلُومٗا مَّحۡسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرَۢا بَصِيرٗا ﴿٣٠﴾

ٱلشَّيَـٰطِينِ brothers إِخْوَٰنَ are كَانُوٓا۟ the spendthrifts ٱلْمُبَذِّرِينَ verily إِنَّ
to His لِرَبِّهِۦ the devil ٱلشَّيْطَـٰنُ and is وَكَانَ (of) the devils
عَنْهُمُ you turn away تُعْرِضَنَّ and if وَإِمَّا ever ungrateful كَفُورًا ﴿٢٧﴾ Lord
your Lord رَّبِّكَ from مِّن a mercy رَحْمَةٍ seeking ٱبْتِغَآءَ from them
word قَوْلًا to them لَّهُمْ then say فَقُل which you hope تَرْجُوهَا
be tied مَغْلُولَةً your hand يَدَكَ let تَجْعَلْ and don't وَلَا kind مَّيْسُورًا ﴿٢٨﴾
كُلَّ stretch it (forth) تَبْسُطْهَا and don't وَلَا your neck عُنُقِكَ to إِلَىٰ
مَلُومًا so that you sit فَتَقْعُدَ reach ٱلْبَسْطِ to (its) utmost
رَبَّكَ verily إِنَّ (and in) severe poverty مَّحْسُورًا ﴿٢٩﴾ blameworthy
for لِمَن the provision ٱلرِّزْقَ extends (enlarges) يَبْسُطُ your Lord
إِنَّهُۥ and straitens (for whom He wills) وَيَقْدِرُ He wills يَشَآءُ whom
All-Knower خَبِيرًۢا of His slaves (servants) بِعِبَادِهِۦ He is كَانَ verily He
All-Seer بَصِيرًا ﴿٣٠﴾

27. Verily, the spendthrifts are brothers of the devils, and the (Devil-Satan) is ever ungrateful to his Lord. **28.** And if you (O Muhammad ﷺ) turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word. **29.** And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and in severe poverty. **30.** Truly, your Lord enlarges the provision for whom He wills and straitens. Verily, He is Ever All-Knower, All-Seer of His slaves.

وَلَا تَقْتُلُوٓا أَوْلَـٰدَكُمْ خَشْيَةَ إِمْلَـٰقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَـٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَـٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾

إِمْلَـٰقٍ for fear خَشْيَةَ your children أَوْلَـٰدَكُمْ kill تَقْتُلُوٓا and do not وَلَا
and for you وَإِيَّاكُمْ provide for them نَرْزُقُهُمْ We نَّحْنُ (of) poverty
a sin (mistake) خِطْـًٔا is كَانَ killing of them قَتْلَهُمْ verily إِنَّ
ٱلزِّنَىٰٓ approach (come near) تَقْرَبُوا and not وَلَا great كَبِيرًا ﴿٣١﴾
وَسَآءَ a great sin فَـٰحِشَةً is كَانَ verily it إِنَّهُۥ adultery/ fornication
a ٱلنَّفْسَ kill تَقْتُلُوا and do not وَلَا way سَبِيلًا ﴿٣٢﴾ and it is the worst

except إِلَّا Allah ٱللَّهُ has forbidden (to kill) حَرَّمَ which ٱلَّتِى soul
مَظْلُومًا is killed قُتِلَ and whoever وَمَن for a just cause بِٱلْحَقِّ
for his لِوَلِيِّهِۦ We have made جَعَلْنَا then surely فَقَدْ wrongfully
he exceed يُسْرِف but not فَلَا an authority سُلْطَٰنًا heir (guardian)
helped مَنصُورًا ﴿٣٣﴾ is كَانَ verily he إِنَّهُۥ killing ٱلْقَتْلِ in فِّى limits

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. **32.** And come not near to unlawful sex. Verily, it is a *Fâhishah* and an evil way. **33.** And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully, We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped (by the Islâmic law).

وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ﴿٣٤﴾ وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

wealth/property مَالَ approach (come near) تَقْرَبُوا۟ and don't وَلَا
أَحْسَنُ (it) هِىَ with what بِٱلَّتِى except إِلَّا (of) the orphan ٱلْيَتِيمِ
the age of full strength أَشُدَّهُۥ he attains يَبْلُغَ until حَتَّىٰ (is) best
the covenant ٱلْعَهْدَ verily إِنَّ the covenant بِٱلْعَهْدِ and fulfil وَأَوْفُوا۟
and وَأَوْفُوا۟ a responsibility (questioned about) مَسْـُٔولًا ﴿٣٤﴾ is كَانَ
and وَزِنُوا۟ you measure كِلْتُمْ when إِذَا measure ٱلْكَيْلَ give full
good خَيْرٌ that is ذَٰلِكَ straight ٱلْمُسْتَقِيمِ with balance بِٱلْقِسْطَاسِ weigh
and not وَلَا interpretation (in the end) تَأْوِيلًا ﴿٣٥﴾ and better وَأَحْسَنُ
عِلْمٌ of which بِهِۦ you have لَكَ not لَيْسَ what مَا follow تَقْفُ
وَٱلْفُؤَادَ and the sight وَٱلْبَصَرَ the hearing ٱلسَّمْعَ verily إِنَّ knowledge
for it عَنْهُ is كَانَ (of) those أُو۟لَٰٓئِكَ each كُلُّ and the heart
questioned مَسْـُٔولًا ﴿٣٦﴾

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about. **35.** And give full measure when you measure, and

weigh with a balance that is straight. That is good (advantageous) and better in the end. **36.** And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allâh).

وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾ ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ رَبُّكَ مِنَ ٱلْحِكْمَةِ وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾ أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

with conceit مَرَحًا the earth ٱلْأَرْضِ on فِي walk تَمْشِ and don't وَلَا
ٱلْأَرْضَ penetrate تَخْرِقَ will never لَن verily you إِنَّكَ (and arrogance)
the ٱلْجِبَالَ attain (reach) تَبْلُغَ and will never وَلَن the earth
سَيِّئُهُۥ is (was) كَانَ that ذَٰلِكَ all كُلُّ in height ﴿٣٧﴾ طُولًا mountains
that (is) ذَٰلِكَ (is) hateful ﴿٣٨﴾ مَكْرُوهًا your Lord رَبِّكَ to عِندَ its evil
مِنَ your lord رَبُّكَ to you إِلَيْكَ revealed أَوْحَىٰٓ (part) of what مِمَّآ
ٱللَّهِ with مَعَ set up تَجْعَلْ and don't وَلَا the wisdom ٱلْحِكْمَةِ of
فِي lest you should be thrown فَتُلْقَىٰ another ءَاخَرَ god إِلَٰهًا Allah
أَفَأَصْفَىٰكُمْ (and) rejected ﴿٣٩﴾ مَّدْحُورًا blameworthy مَلُومًا Hell جَهَنَّمَ into
and taken وَٱتَّخَذَ sons بِٱلْبَنِينَ your Lord رَبُّكُم has preferred for you
females إِنَٰثًا the angels ٱلْمَلَٰٓئِكَةِ from among مِنَ (for Himself)
statement قَوْلًا you utter لَتَقُولُونَ verily you إِنَّكُمْ (daughters)
(great) awful ﴿٤٠﴾ عَظِيمًا

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. **38.** All the bad aspects of these (the above mentioned things) are hateful to your Lord. **39.** This is (part) of *Al-Hikmah* which your Lord has revealed to you (O Muhammad ﷺ). And set not up with Allâh any other *ilâh* (god) lest you should be thrown into Hell, blameworthy and rejected (from Allâh's Mercy). **40.** Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا ٱلْقُرْءَانِ لِيَذَّكَّرُوا۟ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾ قُل لَّوْ كَانَ مَعَهُۥٓ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لَّٱبْتَغَوْا۟ إِلَىٰ ذِى ٱلْعَرْشِ سَبِيلًا ﴿٤٢﴾ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

وَلَقَدْ and surely صَرَّفْنَا We have explained فِي in هَٰذَا this ٱلْقُرْءَانِ Qur'an لِيَذَّكَّرُوا۟ that they may take heed وَمَا but not يَزِيدُهُمْ it increases them إِلَّا except نُفُورًا (41) aversion قُل say لَّوْ if كَانَ there were مَعَهُۥٓ alongwith Him ءَالِهَةٌ (other) gods كَمَا as يَقُولُونَ they say إِذًا then لَّٱبْتَغَوْا۟ they would have certainly sought إِلَىٰ to ذِى the Lord ٱلْعَرْشِ (of the) Throne سَبِيلًا (42) a way سُبْحَٰنَهُۥ Glorified وَتَعَٰلَىٰ is He and Exalted is He عَمَّا above what يَقُولُونَ they say عُلُوًّا height (degree) كَبِيرًا (43) great تُسَبِّحُ glorify لَهُ to Him ٱلسَّمَٰوَٰتُ the heavens ٱلسَّبْعُ the seven وَٱلْأَرْضُ and the earth وَمَن and all that فِيهِنَّ (is) in them وَإِن and (there is) not مِّن (of) شَىْءٍ a thing إِلَّا but يُسَبِّحُ glorifies بِحَمْدِهِۦ His Praise وَلَٰكِن but لَّا not تَفْقَهُونَ you understand تَسْبِيحَهُمْ their glorification إِنَّهُۥ verily He كَانَ is حَلِيمًا Ever-Forbearing غَفُورًا (44) Oft-Forgiving

41. And surely, We have explained in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion. **42.** Say (O Muhammad ﷺ to these polytheists, pagans): "If there had been other *âlihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne. **43.** Glorified and Exalted is He High above (the great falsehood) that they say! **44.** The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِذَا ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا۟ عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا ﴿٤٦﴾ نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰٓ إِذْ يَقُولُ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾

وَإِذَا and when قَرَأْتَ you recite ٱلْقُرْءَانَ the Qur'an جَعَلْنَا We make (put) بَيْنَكَ between you وَبَيْنَ and between ٱلَّذِينَ those who لَا do not يُؤْمِنُونَ believe بِٱلْـَٔاخِرَةِ in the Hereafter حِجَابًا a veil (barrier) مَّسْتُورًا (45) invisible (unseen) وَجَعَلْنَا and We have put عَلَىٰ over (on) قُلُوبِهِمْ their hearts أَكِنَّةً coverings أَن lest يَفْقَهُوهُ they should understand it وَفِىٓ and in ءَاذَانِهِمْ their ears وَقْرًا deafness (heavy load) وَإِذَا and when ذَكَرْتَ you made mention رَبَّكَ (of) your Lord

أَدْبَٰرِهِمْ on عَلَىٰٓ they turn وَلَّوْا۟ alone وَحْدَهُۥ the Qur'an ٱلْقُرْءَانِ in فِى
أَعْلَمُ We نَّحْنُ in extreme dislikeness ﴿٤٦﴾ نُفُورًا their backs (fleeing)
when إِذْ with it بِهِۦٓ they listen يَسْتَمِعُونَ of what بِمَا know best
(take) نَجْوَىٰٓ they هُمْ and when وَإِذْ to you إِلَيْكَ they listen يَسْتَمِعُونَ
إِن the wrong-doers ٱلظَّٰلِمُونَ say يَقُولُ when إِذْ secret counsel
bewitched ﴿٤٧﴾ مَّسْحُورًا a man رَجُلًا but إِلَّا you follow تَتَّبِعُونَ none

45. And when you (Muhammad ﷺ) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil. **46.** And We have put coverings over their hearts lest, they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone in the Qur'ân, they turn on their backs, fleeing in extreme dislike. **47.** We know best of what they listen to, when they listen to you. And when they take secret counsel, then the *Zâlimûn* say: "You follow none but a bewitched man."

ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾ وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا
جَدِيدًا ﴿٤٩﴾ ۞ قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ ٱلَّذِى
فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا ﴿٥١﴾

for you لَكَ they have put forward ضَرَبُوا۟ how كَيْفَ see ٱنظُرْ
and not فَلَا so they have gone astray فَضَلُّوا۟ examples ٱلْأَمْثَالَ
is it أَءِذَا and they say وَقَالُوٓا۟ find a way ﴿٤٨﴾ سَبِيلًا they can يَسْتَطِيعُونَ
أَءِنَّا and fragments (ashes) وَرُفَٰتًا bones عِظَٰمًا we are كُنَّا when
a ﴿٤٩﴾ جَدِيدًا creation خَلْقًا be resurrected لَمَبْعُوثُونَ should we really
أَوْ iron ﴿٥٠﴾ حَدِيدًا or أَوْ stones حِجَارَةً be you كُونُوا۟ say قُلْ ۞ new
فِى is greater يَكْبُرُ of what (We created) مِّمَّا a creation خَلْقًا or
يُعِيدُنَا who مَن then they will say فَسَيَقُولُونَ your breasts صُدُورِكُمْ in
فَطَرَكُمْ He Who ٱلَّذِى say قُلِ shall return us (bring us back to life)
إِلَيْكَ then they will shake فَسَيُنْغِضُونَ time مَرَّةٍ first أَوَّلَ created you
it (will هُوَ when مَتَىٰ and say وَيَقُولُونَ their heads رُءُوسَهُمْ at you
near (soon) ﴿٥١﴾ قَرِيبًا it is أَن يَكُونَ perhaps عَسَىٰٓ say قُلْ be)

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way. **49.** And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?" **50.** Say (O Muhammad ﷺ): "Be you stones or iron," **51.** "Or some created thing that is yet greater (or harder) in your breasts." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾ وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾ رَّبُّكُمْ أَعْلَمُ بِكُمْ ۖ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ ۚ وَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

and فَتَسْتَجِيبُونَ He will call you يَدْعُوكُمْ (on the) Day (when) يَوْمَ
and you will think وَتَظُنُّونَ with His Praise بِحَمْدِهِۦ you will answer
وَقُل a little (while) ﴿٥٢﴾ قَلِيلًا but إِلَّا you have stayed لَّبِثْتُمْ that إِن
those ٱلَّتِى that they should say يَقُولُوا۟ to My slaves لِّعِبَادِى and say
يَنزَغُ Satan ٱلشَّيْطَٰنَ truly إِنَّ (are) best أَحْسَنُ which هِىَ (words)
لِلْإِنسَٰنِ is كَانَ Satan ٱلشَّيْطَٰنَ surely إِنَّ amongst them بَيْنَهُمْ sows
أَعْلَمُ your Lord رَّبُّكُمْ a plain ﴿٥٣﴾ مُّبِينًا an enemy عَدُوًّا to man
He will have يَرْحَمْكُمْ He wills يَشَأْ if إِن you بِكُمْ knows best
He will punish يُعَذِّبْكُمْ He wills يَشَأْ if إِن or أَوْ mercy on you
over them عَلَيْهِمْ We have sent you أَرْسَلْنَٰكَ and not وَمَآ you
(as) a guardian ﴿٥٤﴾ وَكِيلًا

52. On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while! **53.** And say to My slaves that they should (only) say those words that are the best. (Because) Satan verily, sows a state of conflict and disagreements among them. Surely, Satan is to man a plain enemy. **54.** Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad ﷺ) as a guardian over them.

وَرَبُّكَ أَعْلَمُ بِمَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّۦنَ عَلَىٰ بَعْضٍ ۖ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿٥٥﴾ قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ فَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

(are) فِى all those who بِمَن knows best أَعْلَمُ and your Lord وَرَبُّكَ
فَضَّلْنَا and indeed وَلَقَدْ and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ in
over عَلَىٰ (of) the Prophets ٱلنَّبِيِّـۧنَ some بَعْضَ We have preferred
the ﴿٥٥﴾ زَبُورًا David دَاوُۥدَ and We gave وَءَاتَيْنَا others بَعْضٍ (above)
you زَعَمْتُم those whom ٱلَّذِينَ call unto ٱدْعُوا۟ say قُلِ Psalms
neither فَلَا besides Him مِّن دُونِهِۦ pretend (claimed to be gods)
the adversity ٱلضُّرِّ to remove كَشْفَ they have the power يَمْلِكُونَ
ٱلَّذِينَ those أُو۟لَٰٓئِكَ to shift (it) ﴿٥٦﴾ تَحْوِيلًا nor وَلَا from you عَنكُمْ
رَبِّهِمُ to إِلَىٰ desire (seek) يَبْتَغُونَ they call upon يَدْعُونَ whom
أَقْرَبُ which of them أَيُّهُمْ the means of access ٱلْوَسِيلَةَ their lord
(for) His رَحْمَتَهُۥ and they hope وَيَرْجُونَ (should be) the nearest
عَذَابَ verily إِنَّ His Torment عَذَابَهُۥٓ and they fear وَيَخَافُونَ Mercy
(something to ﴿٥٧﴾ مَحْذُورًا is كَانَ (of) your Lord رَبِّكَ the Torment
be) afraid of

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to David We gave the Zabûr (Psalms). **56.** Say (O Muhammad ﷺ): "Call upon those — besides Him — whom you pretend. They have neither the power to remove the adversity from you nor even to shift it from you to another person." **57.** Those whom they call upon desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!

وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ ٱلْقِيَٰمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ﴿٥٨﴾ وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْءَايَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُوا۟ بِهَا ۚ وَمَا نُرْسِلُ بِٱلْءَايَٰتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

We نَحْنُ but إِلَّا a town قَرْيَةٍ (of) مِّن and (there is) not وَإِن
(of) ٱلْقِيَٰمَةِ the Day يَوْمِ before قَبْلَ shall destroy it مُهْلِكُوهَا
شَدِيدًا punishment عَذَابًا punish it مُعَذِّبُوهَا or أَوْ Resurrection
﴿٥٨﴾ مَسْطُورًا the Book ٱلْكِتَٰبِ in فِى that ذَٰلِكَ is كَانَ (with) severe
the بِٱلْءَايَٰتِ send نُّرْسِلَ to أَن stopped us مَنَعَنَآ and not وَمَا written
the people ٱلْأَوَّلُونَ them بِهَا denied كَذَّبَ that أَن but إِلَّآ Signs

the ٱلنَّاقَةَ (to) Thamud ثَمُودَ and We gave (sent) وَءَاتَيْنَا of old
بِهَا but they did wrong فَظَلَمُوا۟ as a clear Sign مُبْصِرَةً she-camel
except إِلَّا the Signs بِٱلْـَٔايَٰتِ We send نُرْسِلُ and not وَمَا to her
to warn (scare) تَخْوِيفًا ﴿٥٩﴾

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees) **59.** And nothing stops Us from sending the *Ayât* but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِ ۚ وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَٰنًا كَبِيرًا ﴿٦٠﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

verily إِنَّ (to) you لَكَ We said قُلْنَا and (remember) when وَإِذْ
and وَمَا mankind بِٱلنَّاسِ has encompassed أَحَاطَ your lord رَبَّكَ
We showed أَرَيْنَٰكَ which ٱلَّتِىٓ the vision ٱلرُّءْيَا We made جَعَلْنَا not
and the tree وَٱلشَّجَرَةَ for mankind لِّلنَّاسِ a trial فِتْنَةً but إِلَّا you
and We warn وَنُخَوِّفُهُمْ the Qur'an ٱلْقُرْءَانِ in فِى accursed ٱلْمَلْعُونَةَ
save إِلَّا it increases them يَزِيدُهُمْ but not فَمَا them (frighten)
great كَبِيرًا ﴿٦٠﴾ oppression , transgression and disobedience طُغْيَٰنًا
to the angels لِلْمَلَٰٓئِكَةِ We said قُلْنَا and (remember)when وَإِذْ
إِلَّآ so they prostrated فَسَجَدُوٓا۟ unto Adam لِءَادَمَ prostrate ٱسْجُدُوا۟
to one لِمَنْ shall I prostrate ءَأَسْجُدُ he said قَالَ Iblis إِبْلِيسَ except
(from) clay طِينًا ﴿٦١﴾ you created خَلَقْتَ whom

60. And (remember) when We told you: "Verily, your Lord has encompassed mankind." And We made not the vision which we showed you but a trial for mankind, and (likewise) the accursed tree (*Zaqqûm*, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh. **61.** And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except *Iblîs* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾ قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾ وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿٦٤﴾

كَرَّمْتَ whom ٱلَّذِى this هَٰذَا do You see أَرَءَيْتَكَ (Iblis) said قَالَ
You give me أَخَّرْتَنِ if لَئِنْ above me عَلَىَّ You have honoured
I لَأَحْتَنِكَنَّ (of) Resurrection ٱلْقِيَٰمَةِ the Day يَوْمِ to إِلَىٰ respite
but إِلَّا his offspring (all) ذُرِّيَّتَهُۥٓ will surely seize and mislead
تَبِعَكَ and whosoever فَمَن go ٱذْهَبْ (Allah) said قَالَ a few قَلِيلًا ﴿٦٢﴾
Hell (will be) جَهَنَّمَ then surely فَإِنَّ of them مِنْهُمْ follows you
an مَّوْفُورًا ﴿٦٣﴾ recompense جَزَآءً the recompense of all of you جَزَآؤُكُمْ
of مِنْهُم you can ٱسْتَطَعْتَ whom مَنِ and befool وَٱسْتَفْزِزْ ample
on عَلَيْهِم and make assaults وَأَجْلِبْ with your voice بِصَوْتِكَ them
وَشَارِكْهُمْ and your infantry وَرَجِلِكَ with your cavalry بِخَيْلِكَ them
and children وَٱلْأَوْلَٰدِ wealth ٱلْأَمْوَٰلِ (in) فِى and share with them
promises them يَعِدُهُمُ and not وَمَا and promise them وَعِدْهُمْ
deceit غُرُورًا ﴿٦٤﴾ but إِلَّا Satan ٱلشَّيْطَٰنُ

62. [*Iblîs* (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely, seize and mislead his offspring (by sending them astray) all but a few!" **63.** (Allâh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) — an ample recompense. **64.** "And befool them gradually those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Satan promises them nothing but deceit.

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾ رَّبُّكُمُ ٱلَّذِى يُزْجِى لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾ وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ﴿٦٧﴾

عَلَيْهِمْ for you لَكَ (there is) not لَيْسَ My slaves عِبَادِى verily إِنَّ
is your Lord بِرَبِّكَ and sufficient وَكَفَىٰ an authority سُلْطَٰنٌ over them

يُزْجِى (is He) Who ٱلَّذِى your Lord رَبُّكُمُ as a Guardian وَكِيلًا ﴿٦٥﴾
the ٱلْبَحْرِ through (in) فِى the ship ٱلْفُلْكَ for you لَكُمُ drives
His Bounty فَضْلِهِۦٓ of مِن in order that you may seek لِتَبْتَغُوا۟ sea
Most Merciful رَحِيمًا ﴿٦٦﴾ towards you بِكُمْ is كَانَ truly He إِنَّهُۥ
the ٱلْبَحْرِ upon فِى harm ٱلضُّرُّ touches you مَسَّكُمُ and when وَإِذَا
إِيَّاهُ except إِلَّآ you call upon تَدْعُونَ those that مَن vanish ضَلَّ sea
He salvages you (brings نَجَّىٰكُمْ but when فَلَمَّا Him (Allah Alone)
ٱلْإِنسَٰنُ and is وَكَانَ you turn away أَعْرَضْتُمْ land ٱلْبَرِّ to إِلَى you safe)
ever-ungrateful كَفُورًا ﴿٦٧﴾ man

65. "Verily, My slaves — you have no authority over them. And All-Sufficient is your Lord as a Guardian." **66.** Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly, He is Ever Most Merciful towards you. **67.** And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا۟ لَكُمْ وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا۟ لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا ﴿٦٩﴾ ۞ وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

He will يَخْسِفَ that (not) أَن do you then feel secure أَفَأَمِنتُمْ
يُرْسِلَ or أَوْ (of) the land ٱلْبَرِّ side جَانِبَ you بِكُمْ swallow up
لَا then ثُمَّ a violent sand-storm حَاصِبًا against you عَلَيْكُمْ send
or أَمْ a guardian وَكِيلًا ﴿٦٨﴾ for you لَكُمْ you shall find تَجِدُوا۟ not
to فِيهِ He will return you يُعِيدَكُمْ that أَن do you feel secure أَمِنتُمْ
against عَلَيْكُمْ and send فَيُرْسِلَ a second أُخْرَىٰ time تَارَةً it (sea)
and drown you فَيُغْرِقَكُم wind ٱلرِّيحِ of مِّنَ a hurricane قَاصِفًا you
you تَجِدُوا۟ not لَا then ثُمَّ you disbelieved كَفَرْتُمْ because of بِمَا
an تَبِيعًا ﴿٦٩﴾ therein بِهِۦ against Us عَلَيْنَا for you لَكُمْ will find
ءَادَمَ Children بَنِىٓ We honoured كَرَّمْنَا and indeed وَلَقَدْ ۞ avenger

land ٱلْبَرِّ on فِى and We have carried them وَحَمَلْنَٰهُمْ (of) Adam
(of) with مِّنَ and have provided them وَرَزَقْنَٰهُم and sea وَٱلْبَحْرِ
عَلَىٰ and We have preferred them وَفَضَّلْنَٰهُمْ good things ٱلطَّيِّبَٰتِ
تَفْضِيلًا ﴿٧٠﴾ We created خَلَقْنَا of those whom مِّمَّنْ many كَثِيرٍ over
(with) a marked preference

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no *Wakîl*. **69.** Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us. **70.** And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibât* (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.

يَوْمَ نَدْعُوا۟ كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ ۖ فَمَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَأُو۟لَٰٓئِكَ يَقْرَءُونَ كِتَٰبَهُمْ وَلَا يُظْلَمُونَ
فَتِيلًا ﴿٧١﴾ وَمَن كَانَ فِى هَٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِى ٱلْءَاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

all كُلَّ We shall call نَدْعُوا۟ (and remember) the Day (when) يَوْمَ
then whosoever فَمَنْ with their leader بِإِمَٰمِهِمْ human beings أُنَاسٍۭ
فَأُو۟لَٰٓئِكَ in his right hand بِيَمِينِهِۦ his book كِتَٰبَهُۥ is given أُوتِىَ
وَلَا their book (records) كِتَٰبَهُمْ will read يَقْرَءُونَ such (those)
in the فَتِيلًا ﴿٧١﴾ they will be dealt with unjustly يُظْلَمُونَ and not
this (world) هَٰذِهِۦٓ in فِى is (was) كَانَ and whoever وَمَن least
أَعْمَىٰ the Hereafter ٱلْءَاخِرَةِ in فِى then he (will be) فَهُوَ blind أَعْمَىٰ
the Path سَبِيلًا ﴿٧٢﴾ and more astray from وَأَضَلُّ blind

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imâm*. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least. **72.** And whoever is blind in this world, will be blind in the Hereafter, and more astray from the Path.

وَإِن كَادُوا۟ لَيَفْتِنُونَكَ عَنِ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُۥ ۖ وَإِذًا لَّٱتَّخَذُوكَ خَلِيلًا ﴿٧٣﴾ وَلَوْلَآ أَن
ثَبَّتْنَٰكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْـًٔا قَلِيلًا ﴿٧٤﴾ إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ
عَلَيْنَا نَصِيرًا ﴿٧٥﴾

tempt you away لَيَفْتِنُونَكَ they were about to كَادُوا۟ and verily وَإِن
unto إِلَيْكَ We have revealed أَوْحَيْنَآ that which ٱلَّذِىٓ from عَنِ
(something) other غَيْرَهُۥ against Us عَلَيْنَا to fabricate لِتَفْتَرِىَ you
they would certainly have taken you لَّٱتَّخَذُوكَ and then وَإِذًا than it
We made you ثَبَّتْنَٰكَ (that) أَن and had not وَلَوْلَآ a friend خَلِيلًا ﴿٧٣﴾
would have تَرْكَنُ you nearly كِدتَّ verily لَقَدْ stand firm
then (in that إِذًا a little قَلِيلًا ﴿٧٤﴾ bit شَيْـًٔا to them إِلَيْهِمْ inclined
a double ضِعْفَ We would have made you taste لَّأَذَقْنَٰكَ case)
and a double portion (of وَضِعْفَ (of) this life ٱلْحَيَوٰةِ (portion)
you would تَجِدُ not لَا then ثُمَّ (after) death ٱلْمَمَاتِ punishment)
any helper نَصِيرًا ﴿٧٥﴾ against Us عَلَيْنَا for you لَكَ have found
(supporter)

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) unto you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalîl*! **74.** And had We not made you stand firm, you would nearly have inclined to them a little. **75.** In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

وَإِن كَادُوا۟ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذًا لَّا يَلْبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا ۖ وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾ أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ ۖ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

to frighten you لَيَسْتَفِزُّونَكَ they were about كَادُوا۟ and verily وَإِن
مِنْهَا that they might drive you لِيُخْرِجُوكَ the land ٱلْأَرْضِ from مِنَ
they would يَلْبَثُونَ not لَّا and then (in that case) وَإِذًا out of it
a little while قَلِيلًا ﴿٧٦﴾ except إِلَّا after you خِلَٰفَكَ have stayed
We أَرْسَلْنَا indeed قَدْ (with) whom مَن (this was Our) Way سُنَّةَ
and not وَلَا Our Messengers رُّسُلِنَا of مِن before you قَبْلَكَ sent
أَقِمِ any alteration تَحْوِيلًا ﴿٧٧﴾ for Our Way لِسُنَّتِنَا you will find تَجِدُ
غَسَقِ till إِلَىٰ from mid-day لِدُلُوكِ ٱلشَّمْسِ prayer ٱلصَّلَوٰةَ perform

in ٱلۡفَجۡرِ and (recite the) Quran وَقُرۡءَانَ (of) night ٱلَّيۡلِ darkness
ٱلۡفَجۡرِ the recitation of the Quran قُرۡءَانَ verily إِنَّ the early dawn
ever witnessed مَشۡهُودٗا ﴿٧٨﴾ is كَانَ in the early down

76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while. **77.** (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our *Sunnah*. **78.** Perform *As-Salât* from mid-day till the darkness of the night, and recite the Qur'ân in the early dawn. Verily, the recitation of the Qur'ân in the early dawn is ever witnessed.

وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةٗ لَّكَ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ﴿٧٩﴾ وَقُل رَّبِّ أَدۡخِلۡنِي مُدۡخَلَ صِدۡقٖ وَأَخۡرِجۡنِي
مُخۡرَجَ صِدۡقٖ وَٱجۡعَل لِّي مِن لَّدُنكَ سُلۡطَٰنٗا نَّصِيرٗا ﴿٨٠﴾ وَقُلۡ جَآءَ ٱلۡحَقُّ وَزَهَقَ ٱلۡبَٰطِلُۚ إِنَّ ٱلۡبَٰطِلَ كَانَ زَهُوقٗا ﴿٨١﴾

perform the فَتَهَجَّدۡ the night ٱلَّيۡلِ and in (some parts of) وَمِنَ
for لَّكَ as an additional prayer نَافِلَةٗ with it (Quran) بِهِۦ night prayer
your Lord رَبُّكَ will raise you يَبۡعَثَكَ that أَن it may be عَسَىٰٓ you
رَّبِّ and say وَقُل (of) praise worthy مَّحۡمُودٗا ﴿٧٩﴾ (to) a station مَقَامٗا
(in) good (truth) صِدۡقٖ one entering مُدۡخَلَ make me enter أَدۡخِلۡنِي my Lord
(in) good (truth) صِدۡقٖ one expelled مُخۡرَجَ and bring me out وَأَخۡرِجۡنِي
an سُلۡطَٰنٗا You لَّدُنكَ from مِن (for) me لِّي and make (grant) وَٱجۡعَل
the truth ٱلۡحَقُّ came جَآءَ and say وَقُلۡ helper نَّصِيرٗا ﴿٨٠﴾ authority
ٱلۡبَٰطِلَ surely إِنَّ the falsehood ٱلۡبَٰطِلُ and vanished وَزَهَقَ
bound to vanish زَهُوقٗا ﴿٨١﴾ is كَانَ falsehood

79. And in some parts of the night (also) offer the *Salât* (prayer) with it as an additional prayer for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqâm Mahmûd*. **80.** And say (O Muhammad ﷺ): My Lord! Let my entry be good, and my exit be good. And grant me from You an authority to help me. **81.** And say: "Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish."

وَنُنَزِّلُ مِنَ ٱلۡقُرۡءَانِ مَا هُوَ شِفَآءٞ وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارٗا ﴿٨٢﴾ وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ أَعۡرَضَ
وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسٗا ﴿٨٣﴾ قُلۡ كُلّٞ يَعۡمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمۡ أَعۡلَمُ بِمَنۡ هُوَ أَهۡدَىٰ سَبِيلٗا ﴿٨٤﴾

هُوَ that مَا the Qur'an ٱلْقُرْءَانِ from مِنَ and We send down وَنُنَزِّلُ
to the لِّلْمُؤْمِنِينَ and a mercy وَرَحْمَةٌ is a healing (cure) شِفَآءٌ which
the wrong-doers ٱلظَّـٰلِمِينَ it increases يَزِيدُ and not وَلَا believers
We bestow Our Grace أَنْعَمْنَا and when وَإِذَآ loss خَسَارًا ﴿٨٢﴾ but إِلَّا
and becomes far away وَنَـَٔا he turns away أَعْرَضَ man ٱلْإِنسَـٰنِ on عَلَى
touches مَسَّهُ and when وَإِذَا (from the Right Path) at his side بِجَانِبِهِۦ
كُلٌّ say قُلْ in great despair يَـُٔوسًا ﴿٨٣﴾ he is كَانَ evil ٱلشَّرُّ him
فَرَبُّكُمْ his manner شَاكِلَتِهِۦ (on) according to عَلَىٰ acts يَعْمَلُ each
is best أَهْدَىٰ who هُوَ of him بِمَنْ knows best أَعْلَمُ and your Lord
path سَبِيلًا ﴿٨٤﴾ guided

82. And We send down of the Qur'ân that which is a healing and a mercy to those who believe, and it increases the *Zâlimûn* nothing but loss. **83.** And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant. And when evil touches him, he is in great despair. **84.** Say (O Muhammad ﷺ to mankind): "Each one does according to *Shakilatihi*, and your Lord knows best of him whose path is right."

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِٱلَّذِىٓ
أَوْحَيْنَآ إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِۦ عَلَيْنَا وَكِيلًا ﴿٨٦﴾ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّ فَضْلَهُۥ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُل لَّئِنِ
ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَـٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

قُلِ the soul (spirit) ٱلرُّوحِ about عَنِ and they ask you وَيَسْـَٔلُونَكَ
(of) my Lord رَبِّى Command أَمْرِ (is) of مِنْ the soul ٱلرُّوحُ say
knowledge ٱلْعِلْمِ of مِّنَ you have been given أُوتِيتُم and not وَمَآ
لَنَذْهَبَنَّ We willed شِئْنَا and if وَلَئِن a little قَلِيلًا ﴿٨٥﴾ but إِلَّا
We have أَوْحَيْنَآ that which بِٱلَّذِىٓ We could surely take away
for لَكَ you would find تَجِدُ not لَا then ثُمَّ to you إِلَيْكَ revealed
any protector ﴿٨٦﴾ وَكِيلًا against Us عَلَيْنَا in that بِهِۦ you
your Lord رَّبِّكَ from مِّن as a Mercy رَحْمَةً except إِلَّا (guardian)
ever ﴿٨٧﴾ كَبِيرًا unto you عَلَيْكَ is كَانَ His Grace فَضْلَهُۥ verily إِنَّ
the mankind ٱلْإِنسُ were together ٱجْتَمَعَتِ if لَّئِنِ say قُل great
هَـٰذَا the like بِمِثْلِ bring يَأْتُوا۟ to أَن (on) عَلَىٰٓ and the jinn وَٱلْجِنُّ

the بِمِثْلِهِۦ	they can bring يَأْتُونَ	not لَا	Quran ٱلْقُرْءَانِ	(of) this
some of them بَعْضُهُمْ	was/were كَانَ	even if وَلَوْ	like thereof	
	helper/supporter ظَهِيرًا ﴿٨٨﴾	to some others لِبَعْضٍ		

85. And they ask you (O Muhammad ﷺ) concerning the *Rûh* (the spirit). Say: "The *Rûh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." **86.** And if We willed, We could surely, take away that which We have revealed to you. Then you would find no protector for you against Us in that respect. **87.** Except as a mercy from your Lord. Verily, His Grace unto you (O Muhammad ﷺ) is ever great. **88.** Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾ وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾

to mankind لِلنَّاسِ	We have fully explained صَرَّفْنَا	and indeed وَلَقَدْ	
every (kind) كُلِّ	of مِن	Quran ٱلْقُرْءَانِ	this هَٰذَا in فِي (people)
ٱلنَّاسِ most	أَكْثَرُ but refuse	فَأَبَىٰٓ (of) parable/similitude	مَثَلٍ
not لَن	and they say وَقَالُوا۟	disbelief كُفُورًا ﴿٨٩﴾	but إِلَّا people
you cause to تَفْجُرَ	until حَتَّىٰ	in you لَكَ	we shall believe نُّؤْمِنَ
a spring يَنۢبُوعًا ﴿٩٠﴾	the earth ٱلْأَرْضِ	from مِنَ	for us لَنَا gush forth
نَّخِيلٍ of مِّن	a garden جَنَّةٌ	for you لَكَ	there is تَكُونَ or أَوْ
and you cause to gush forth فَتُفَجِّرَ	and grapes وَعِنَبٍ	date-palms	
or أَوْ	abundantly تَفْجِيرًا ﴿٩١﴾	in their midst خِلَٰلَهَا	rivers ٱلْأَنْهَٰرَ
you have زَعَمْتَ	as كَمَا	the heaven ٱلسَّمَآءَ	you cause to fall تُسْقِطَ
you تَأْتِيَ	or أَوْ	in pieces كِسَفًا	upon us عَلَيْنَا claimed (pretended)
before us (face قَبِيلًا ﴿٩٢﴾	and the angels وَٱلْمَلَٰٓئِكَةِ	Allah بِٱللَّهِ	bring to face)

89. And indeed We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most of mankind refuse but disbelief. **90.** And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from

the earth for us; **91.** "Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly; **92.** "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِي ٱلسَّمَآءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾ قُل لَّوْ كَانَ فِي ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ﴿٩٥﴾

زُخْرُفٍ of مِّن a house بَيْتٌ for you لَكَ (there) is يَكُونَ or أَوْ
the ٱلسَّمَآءِ into فِي you ascend up تَرْقَىٰ or أَوْ adornable materials
حَتَّىٰ in your ascension لِرُقِيِّكَ and we shall not believe وَلَن نُّؤْمِنَ sky
that نَّقْرَؤُهُۥ a Book كِتَٰبًا for us عَلَيْنَا you bring down تُنَزِّلَ until
هَلْ my Lord رَبِّي Glorified is سُبْحَانَ say قُلْ we would read
(sent as) a Messenger ﴿٩٣﴾ رَّسُولًا a man بَشَرًا but إِلَّا I am كُنتُ what
إِذْ believe يُؤْمِنُوٓا۟ to أَن people ٱلنَّاسَ and nothing prevented وَمَا مَنَعَ
that أَن except إِلَّآ the guidance ٱلْهُدَىٰٓ came to them جَآءَهُمُ when
as ﴿٩٤﴾ رَّسُولًا a man بَشَرًا Allah ٱللَّهُ did send أَبَعَثَ they said قَالُوٓا۟
the earth ٱلْأَرْضِ on فِي there were كَانَ if لَّوْ say قُل a Messenger
لَنَزَّلْنَا in peace مُطْمَئِنِّينَ walking (about) يَمْشُونَ angels مَلَٰٓئِكَةٌ
مِّنَ to them عَلَيْهِم then we would certainly have sent down
as a Messenger ﴿٩٥﴾ رَّسُولًا an angel مَلَكًا the heaven ٱلسَّمَآءِ from

93. "Or you have a house of *Zukhruf*, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) be my Lord! Am I anything but a man, sent as a Messenger?" **94.** And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?" **95.** Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِي وَبَيْنَكُمْ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٩٦﴾ وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَّأْوَىٰهُمْ جَهَنَّمُ

كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴿٩٧﴾ ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَٰتِنَا وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

بَيْنِى (for) a witness شَهِيدًۢا Allah بِٱللَّهِ sufficient is كَفَىٰ say قُلْ
is كَانَ verily He إِنَّهُۥ and between you وَبَيْنَكُمْ between me
and وَمَن All-Seer ﴿٩٦﴾ بَصِيرًا All-Knower خَبِيرًۢا of His slaves بِعِبَادِهِۦ
وَمَن led aright ٱلْمُهْتَدِ he is فَهُوَ Allah ٱللَّهُ guides يَهْدِ He whom
you will find تَجِدَ never فَلَن He sends astray يُضْلِلْ and He whom
and We وَنَحْشُرُهُمْ besides Him مِن دُونِهِۦ protectors أَوْلِيَآءَ for them لَهُمْ
on عَلَىٰ (of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ shall gather them
مَّأْوَىٰهُمْ and deaf وَصُمًّا and dumb وَبُكْمًا blind عُمْيًا their faces وُجُوهِهِمْ
it abates خَبَتْ whenever كُلَّمَا (will be) Hell جَهَنَّمُ their abode
the fierceness of Fire ﴿٩٧﴾ سَعِيرًا we shall increase (for them) زِدْنَٰهُمْ
كَفَرُوا۟ because they بِأَنَّهُمْ their recompense جَزَآؤُهُم that is ذَٰلِكَ
we كُنَّا when أَءِذَا and they said وَقَالُوٓا۟ Our Signs بِـَٔايَٰتِنَا denied
لَمَبْعُوثُونَ shall we أَءِنَّا and fragments (ashes) وَرُفَٰتًا bones عِظَٰمًا are
new ﴿٩٨﴾ جَدِيدًا as creation خَلْقًا really be resurrected (raised again)

96. Say: "Sufficient is Allâh for a witness between me and you. Verily, He is Ever the All-Knower, the All-Seer of His slaves." **97.** And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliyâ'* besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. **98.** That is their recompense, because they denied Our *Ayât* and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

۞ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى ٱلظَّٰلِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾ قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ وَكَانَ ٱلْإِنسَٰنُ قَتُورًا ﴿١٠٠﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ إِذْ جَآءَهُمْ فَقَالَ لَهُۥ فِرْعَوْنُ إِنِّى لَأَظُنُّكَ يَٰمُوسَىٰ مَسْحُورًا ﴿١٠١﴾

خَلَقَ Who ٱلَّذِى Allah ٱللَّهَ that أَنَّ they see يَرَوْا do not أَوَلَمْ
(is) Able قَادِرٌ and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ created
and He وَجَعَلَ the like of them مِثْلَهُمْ create يَخْلُقَ to أَن (on) عَلَىٰٓ
(there is) no لَّا an appointed term أَجَلًا for them لَهُمْ has made
the wrong-doers ٱلظَّٰلِمُونَ but refused فَأَبَى in it فِيهِ doubt رَيْبَ
possess تَمْلِكُونَ you أَنتُمْ if لَّوْ say قُل disbelief كُفُورًا ﴿٩٩﴾ but إِلَّا
إِذًا (of) my Lord رَبِّىٓ (of) the Mercy رَحْمَةِ the treasures خَزَآئِنَ
ٱلْإِنفَاقِ for fear خَشْيَةَ you would surely hold back لَّأَمْسَكْتُمْ then
وَلَقَدْ ever miserly قَتُورًا ﴿١٠٠﴾ man ٱلْإِنسَٰنُ and is وَكَانَ (of) spending
ءَايَٰتٍۭ nine تِسْعَ Moses مُوسَىٰ We have given ءَاتَيْنَا and indeed
إِسْرَٰٓءِيلَ the Children (sons) بَنِىٓ then ask فَسْـَٔلْ clear بَيِّنَٰتٍ signs
to لَهُۥ then said فَقَالَ he came to them جَآءَهُمْ when إِذْ (of) Israel
think you (are) indeed لَأَظُنُّكَ verily I إِنِّى Pharaoh فِرْعَوْنُ him
bewitched مَسْحُورًا ﴿١٠١﴾ O Moses يَٰمُوسَىٰ

99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zâlimûn* refuse but disbelief. **100.** Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord, then you would surely, hold back (from spending) for fear of (being exhausted), and man is ever miserly!" **101.** And indeed We gave Moses nine clear signs. Ask then the Children of Israel, when he came to them, then Pharaoh said to him: "O Moses! I think you are indeed bewitched."

قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّى لَأَظُنُّكَ يَٰفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾ فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا ﴿١٠٣﴾ وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾ وَبِٱلْحَقِّ أَنزَلْنَٰهُ وَبِٱلْحَقِّ نَزَلَ ۗ وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

has sent down أَنزَلَ none مَآ you know عَلِمْتَ verily لَقَدْ he said قَالَ
(of) the ٱلسَّمَٰوَٰتِ the Lord رَبُّ but إِلَّا these (signs) هَٰٓؤُلَآءِ
and truly I وَإِنِّى as clear signs بَصَآئِرَ and the earth وَٱلْأَرْضِ heavens
(are) doomed to مَثْبُورًا ﴿١٠٢﴾ O Pharaoh يَٰفِرْعَوْنُ think you لَأَظُنُّكَ
مِّنَ turn them out يَسْتَفِزَّهُم to أَن so he wanted فَأَرَادَ destruction

مَّعَهُۥ and who وَمَن but We drowned him فَأَغۡرَقۡنَٰهُ the land ٱلۡأَرۡضِ of
after him مِنۢ بَعۡدِهِۦ and We said وَقُلۡنَا all جَمِيعٗا (were) with him
(in) ٱلۡأَرۡضَ you dwell ٱسۡكُنُواْ (of) Israel إِسۡرَٰٓءِيلَ to the Children لِبَنِيٓ
last ٱلۡأٓخِرَةِ the promise وَعۡدُ comes جَآءَ then when فَإِذَا the land
and وَبِٱلۡحَقِّ as a mixed crowd لَفِيفٗا you بِكُمۡ We shall bring جِئۡنَا
it نَزَلَ and with the truth وَبِٱلۡحَقِّ We sent it down أَنزَلۡنَٰهُ with truth
except إِلَّا We sent you أَرۡسَلۡنَٰكَ and not وَمَآ has descended
and a warner وَنَذِيرٗا as a bearer of glad-tidings مُبَشِّرٗا

102. (Moses) said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth. And I think you are, indeed, O Pharaoh doomed to destruction away from all good!" **103.** So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him. **104.** And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd. **105.** And with truth We have sent it down, and with truth it has descended. And We have sent you (O Muhammad ﷺ) as nothing but a bearer of glad tidings, and a warner.

وَقُرۡءَانٗا فَرَقۡنَٰهُ لِتَقۡرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكۡثٖ وَنَزَّلۡنَٰهُ تَنزِيلٗا ۝١٠٦ قُلۡ ءَامِنُواْ بِهِۦٓ أَوۡ لَا تُؤۡمِنُوٓاْۚ إِنَّ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ مِن قَبۡلِهِۦٓ إِذَا يُتۡلَىٰ عَلَيۡهِمۡ يَخِرُّونَۤ لِلۡأَذۡقَانِۤ سُجَّدٗا ۝١٠٧ وَيَقُولُونَ سُبۡحَٰنَ رَبِّنَآ إِن كَانَ وَعۡدُ رَبِّنَا لَمَفۡعُولٗا ۝١٠٨ وَيَخِرُّونَ لِلۡأَذۡقَانِ يَبۡكُونَ وَيَزِيدُهُمۡ خُشُوعٗا۩ ۝١٠٩

which We have divided (into parts) فَرَقۡنَٰهُ and (it is) a Quran وَقُرۡءَانٗا
at عَلَىٰ men ٱلنَّاسِ unto عَلَى in order that you might recite it لِتَقۡرَأَهُۥ
by stages تَنزِيلٗا and We have revealed it وَنَزَّلۡنَٰهُ intervals مُكۡثٖ
إِنَّ believe تُؤۡمِنُوٓاْ do not لَا or أَوۡ in it بِهِۦٓ believe ءَامِنُواْ say قُلۡ
مِن قَبۡلِهِۦٓ knowledge ٱلۡعِلۡمَ were given أُوتُواْ those who ٱلَّذِينَ verily
they fall يَخِرُّونَ to them عَلَيۡهِمۡ it is recited يُتۡلَىٰ when إِذَا before it
and they وَيَقُولُونَ in prostration سُجَّدٗا on their faces لِلۡأَذۡقَانِ down
the وَعۡدُ was كَانَ truly إِن our Lord رَبِّنَآ Glory is (to) سُبۡحَٰنَ say
and وَيَخِرُّونَ must be fulfilled لَمَفۡعُولٗا (of) our Lord رَبِّنَا Promise
and it وَيَزِيدُهُمۡ weeping يَبۡكُونَ on their faces لِلۡأَذۡقَانِ they fall down
in humility خُشُوعٗا۩ adds them

106. And (it is) a Qur'ân which We have divided, in order that you might recite it to men at intervals. And We have revealed it by stages. **107.** Say (O Muhammad ﷺ to them): "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." **108.** And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled." **109.** And they fall down on their faces weeping and it increases their humility.

قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًۢا ﴿١١١﴾

the ٱلرَّحْمَٰنَ invoke ٱدْعُوا۟ or أَوِ Allah ٱللَّهَ invoke ٱدْعُوا۟ say قُلِ
for فَلَهُ you invoke تَدْعُوا۟ by whatever (name) أَيًّا مَّا Most Gracious
تَجْهَرْ and do not وَلَا the Best ٱلْحُسْنَىٰ Names ٱلْأَسْمَآءُ Him (belong)
make it in a low تُخَافِتْ بِهَا nor وَلَا in your prayer بِصَلَاتِكَ say loudly
وَقُلِ a way سَبِيلًا ﴿١١٠﴾ these ذَٰلِكَ between بَيْنَ and seek وَٱبْتَغِ voice
has not لَمْ Who ٱلَّذِى (is) to Allah لِلَّهِ all the praise ٱلْحَمْدُ and say
شَرِيكٌ for (Him) لَّهُۥ and there is not وَلَمْ يَكُن a son وَلَدًا taken يَتَّخِذْ
for لَّهُۥ nor there is وَلَمْ يَكُن (His) Dominion ٱلْمُلْكِ in فِى a partner
وَكَبِّرْهُ submissiveness (low) ٱلذُّلِّ out of مِّنَ any protector وَلِىٌّ Him
(with all) magnificence تَكْبِيرًۢا ﴿١١١﴾ and magnify Him

110. Say (O Muhammad ﷺ): "Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him, for to Him belong the Best Names. And offer your *Salât* (prayer) neither aloud nor in a low voice, but follow a way between. **111.** And say: "All the praises and thanks be to Allâh, Who has not begotten a son, and Who has no partner in (His) Dominion, nor He is low to have a *Walî*. And magnify Him with all magnificence."

سُورَةُ الْكَهْفِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَٰبَ وَلَمْ يَجْعَل لَّهُۥ عِوَجَا ﴿١﴾ قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾ مَّٰكِثِينَ فِيهِ أَبَدًا ﴿٣﴾ وَيُنذِرَ ٱلَّذِينَ قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ﴿٤﴾ مَّا لَهُم بِهِۦ مِنْ عِلْمٍ وَلَا لِءَابَآئِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَٰهِهِمْ ۚ إِن يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

عَلَىٰ has sent down أَنزَلَ Who ٱلَّذِىٓ (is) to Allah لِلَّهِ all praise ٱلْحَمْدُ
placed يَجْعَل and has not وَلَمْ the Book ٱلْكِتَٰبَ His slave عَبْدِهِ to
(He has made it) Straight قَيِّمًا any crookedness عِوَجَا ۜ (١) for it لَّهُۥ
from مِّن (of) severe شَدِيدًا punishment بَأْسًا to give warning لِّيُنذِرَ
(to) the ٱلْمُؤْمِنِينَ and to give glad tidings وَيُبَشِّرَ Him لَّدُنْهُ
أَنَّ righteous deeds ٱلصَّٰلِحَٰتِ work يَعْمَلُونَ who ٱلَّذِينَ believers
(they مَّٰكِثِينَ a good حَسَنًا (٢) reward أَجْرًا they shall have لَهُمْ that
ٱلَّذِينَ and warn وَيُنذِرَ forever أَبَدًا (٣) therein فِيهِ shall) abide
وَلَدًا (٤) Allah ٱللَّهُ has taken ٱتَّخَذَ say (said) قَالُوا۟ those who
عِلْمٍ (from) مِنْ about it بِهِۦ they have لَهُم not مَّا a son
mighty is كَبُرَتْ had their fathers لِءَابَآئِهِمْ nor وَلَا knowledge
their أَفْوَٰهِهِمْ of مِنْ (that) comes out تَخْرُجُ the word كَلِمَةً
a lie كَذِبًا (٥) but إِلَّا they say/utter يَقُولُونَ nothing إِن mouths

Sûrat 18. *Al-Kahf*

(The Cave)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. All the praises and thanks be to Allâh, Who has sent down to His slave (Muhammad ﷺ) the Book, and has not placed therein any crookedness. **2.** (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds, that they shall have a fair reward. **3.** They shall abide therein for ever. **4.** And to warn those who say, "Allâh has begotten a son." **5.** No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie.

فَلَعَلَّكَ بَٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَٰذَا ٱلْحَدِيثِ أَسَفًا (٦) إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا (٧) وَإِنَّا لَجَٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا (٨) أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا (٩) إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا (١٠)

over عَلَىٰٓ yourself نَّفْسَكَ kill بَٰخِعٌ perhaps you would فَلَعَلَّكَ
in بِهَٰذَا they believe يُؤْمِنُوا۟ not لَّمْ if إِن their footsteps ءَاثَٰرِهِمْ
have جَعَلْنَا verily We إِنَّا in grief أَسَفًا ﴿٦﴾ narration ٱلْحَدِيثِ this
adornment زِينَةً the earth ٱلْأَرْضِ (is) on عَلَى that which مَا made
as to which أَيُّهُمْ in order that We may test them لِنَبْلُوَهُمْ for it لَّهَا
and verily We وَإِنَّا in deeds عَمَلًا ﴿٧﴾ (are) best أَحْسَنُ of them
جُرُزًا ﴿٨﴾ soil صَعِيدًا (is) on it عَلَيْهَا what مَا We shall make لَجَٰعِلُونَ
(the) people أَصْحَٰبَ that أَنَّ you think حَسِبْتَ or (did) أَمْ a bare dry
(they) were كَانُوا۟ and the Inscription وَٱلرَّقِيمِ (of the) Cave ٱلْكَهْفِ
(remember) إِذْ a wonder عَجَبًا ﴿٩﴾ Our Signs ءَايَٰتِنَا among مِنْ
to إِلَى the young men ٱلْفِتْيَةُ (sought refuge) fled أَوَى when
bestow on us ءَاتِنَا Our Lord! رَبَّنَآ so they said فَقَالُوا۟ the cave ٱلْكَهْفِ
and facilitate وَهَيِّئْ Mercy رَحْمَةً Yourself لَّدُنكَ from مِن (grant us)
(in) the right way رَشَدًا ﴿١٠﴾ our affair أَمْرِنَا from مِنْ for us لَنَا

6. Perhaps, you, would kill yourself (O Muhammad ﷺ) in grief, over their footsteps, because they believe not in this narration (the Qur'ân). **7.** Verily, we have made that which is on earth as an adornment for it, in order that We may test them as to which of them are best in deeds. **8.** And verily, We shall make all that is on it (the earth) a bare dry soil. **9.** Do you think that the people of the Cave and the Inscription were a wonder among Our Signs? **10.** (Remember) when the young men fled for refuge to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا ﴿١٢﴾ نَّحْنُ
نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا۟ فَقَالُوا۟
رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا ۖ لَّقَدْ قُلْنَآ إِذًا شَطَطًا ﴿١٤﴾

in فِى their ears ءَاذَانِهِمْ on عَلَىٰٓ therefore We covered فَضَرَبْنَا
then ثُمَّ a number (of) عَدَدًا ﴿١١﴾ years سِنِينَ the cave ٱلْكَهْفِ
ٱلْحِزْبَيْنِ which أَىُّ that We might know لِنَعْلَمَ We raised them up بَعَثْنَٰهُمْ
for what لِمَا (was best at) calculating أَحْصَىٰ (of) the two parties
narrate نَقُصُّ We نَّحْنُ time period أَمَدًا ﴿١٢﴾ they had tarried لَبِثُوٓا۟

truly they إِنَّهُمْ with truth بِٱلْحَقِّ their story نَبَأَهُم unto you عَلَيْكَ
in their Lord بِرَبِّهِمْ who believed ءَامَنُوا۟ young men فِتْيَةٌ (were)
وَرَبَطْنَا عَلَىٰ (in) guidance هُدًى (13) and We increased them وَزِدْنَٰهُمْ
قَامُوا۟ when إِذْ their hearts قُلُوبِهِمْ and We made firm & strong
(is) the Lord رَبُّ Our Lord رَبُّنَا and said فَقَالُوا۟ they stood up
تَدْعُوَا۟ shall never لَن and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ
indeed لَّقَدْ any god إِلَٰهًا other than Him مِن دُونِهِۦٓ we call upon
شَطَطًا (14) then إِذًا (if we did) we should have uttered (said) قُلْنَآ
an enormity (in disbelief)

11. Therefore, We covered up their hearing in the Cave for a number of years. **12.** Then We raised them up, that We might test which of the two parties was best at calculating the time period that they had tarried. **13.** We narrate unto you (O Muhammad ﷺ) their story with truth: Truly, they were young men who believed in their Lord (Allâh), and We increased them in guidance. **14.** And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilâh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

هَٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَٰنٍۭ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا (15) وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا (16)

who have taken for ٱتَّخَذُوا۟ our people قَوْمُنَا these (are) هَٰٓؤُلَآءِ
يَأْتُونَ why not لَّوْلَا gods ءَالِهَةً other than Him مِن دُونِهِۦٓ worship
and فَمَنْ clear بَيِّنٍ authority بِسُلْطَٰنٍۭ for them عَلَيْهِم they bring
عَلَى invents ٱفْتَرَىٰ than he who مِمَّنِ does more wrong أَظْلَمُ who
you ٱعْتَزَلْتُمُوهُمْ and when وَإِذِ a lie كَذِبًا (15) Allah ٱللَّهِ against
they worship يَعْبُدُونَ and that which وَمَا withdraw from them
the ٱلْكَهْفِ (to) in إِلَى then seek refuge فَأْوُۥٓا۟ Allah ٱللَّهَ except إِلَّا
رَّحْمَتِهِۦ from مِّن your Lord رَبُّكُم for you لَكُمْ will open يَنشُرْ Cave
أَمْرِكُم (from) مِّنْ for you لَكُم and will make وَيُهَيِّئْ His Mercy
ease مِّرْفَقًا (16) your affair

15. "These our people have taken for worship *âlihah* (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh. **16.** "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair."

۞ وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِى فَجْوَةٍ مِّنْهُ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾

it طَلَعَت when إِذَا the sun ٱلشَّمْسَ and you might have seen ۞ وَتَرَى
ٱلْيَمِينِ to ذَاتَ their cave كَهْفِهِمْ from عَن it declines تَّزَٰوَرُ rose
it turns away from تَّقْرِضُهُمْ it set غَرَبَت and when وَإِذَا the right
in فِى while they (lay) وَهُمْ the left ٱلشِّمَالِ towards ذَاتَ them
(out) of مِنْ that (is) ذَٰلِكَ of it (the Cave) مِّنْهُ the midst فَجْوَةٍ
ٱللَّهُ guides يَهْدِ he whom مَن (of) Allah ٱللَّهِ the Signs ءَايَٰتِ
and he وَمَن the rightly guided ٱلْمُهْتَدِ he(is) فَهُوَ Allah
for لَهُۥ you will find تَجِدَ never فَلَن He sends astray يُضْلِلْ whom
and you will think them وَتَحْسَبُهُمْ guiding ﴿١٧﴾ مُّرْشِدًا friend وَلِيًّا him
and we وَنُقَلِّبُهُمْ asleep رُقُودٌ while they (are) وَهُمْ awake أَيْقَاظًا
the left ٱلشِّمَالِ and on وَذَاتَ the right ٱلْيَمِينِ on ذَاتَ turn them
his two forelegs ذِرَاعَيْهِ stretching forth بَٰسِطٌ and their dog وَكَلْبُهُم
at them عَلَيْهِمْ you looked ٱطَّلَعْتَ had لَوِ at the entrance بِٱلْوَصِيدِ
فِرَارًا from them مِنْهُمْ you would certainly have turned back لَوَلَّيْتَ
مِنْهُمْ and you would cretainly have been filled وَلَمُلِئْتَ in flight
with awe ﴿١٨﴾ رُعْبًا of them

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayât* of Allâh. He whom Allâh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no *Walî* (guiding friend) to lead him. **18.** And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left

sides, and their dog stretching forth his two forelegs at the entrance. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَٱبْعَثُوٓا۟ أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

لِيَتَسَآءَلُوا We awakened them بَعَثْنَٰهُمْ and likewise (thus) وَكَذَٰلِكَ
قَآئِلٌ said قَالَ among them بَيْنَهُمْ that they might question
have you لَبِثْتُمْ how long كَمْ from them مِّنْهُمْ a speaker
بَعْضَ or أَوْ a day يَوْمًا we have stayed لَبِثْنَا they said قَالُوا stayed
knows أَعْلَمُ Your Lord رَبُّكُمْ they said قَالُوا (of) a day يَوْمٍ a part
so send فَٱبْعَثُوٓا you have stayed لَبِثْتُمْ how long بِمَا best
إِلَى (this) هَٰذِهِۦٓ with your silver coin بِوَرِقِكُمْ one of you أَحَدَكُم
أَزْكَىٰ which is أَيُّهَآ and let him find out فَلْيَنظُرْ the city ٱلْمَدِينَةِ to
and let him bring to you فَلْيَأْتِكُم food طَعَامًا (is) the purest
and let him be kind وَلْيَتَلَطَّفْ of it مِّنْهُ some (provision) بِرِزْقٍ
أَحَدًا ﴿١٩﴾ of you بِكُمْ let know يُشْعِرَنَّ and not وَلَا (careful)
anyone

19. Likewise, We awakened them that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed. So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

إِنَّهُمْ إِن يَظْهَرُوا۟ عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوٓا۟ إِذًا أَبَدًا ﴿٢٠﴾ وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوٓا۟ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَأَنَّ ٱلسَّاعَةَ لَا رَيْبَ فِيهَآ إِذْ يَتَنَٰزَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا۟ ٱبْنُوا۟ عَلَيْهِم بُنْيَٰنًا ۖ رَّبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾

they يَرْجُمُوكُمْ of you عَلَيْكُمْ they learn يَظْهَرُوا if إِن verily they إِنَّهُمْ
فِى they turn you back يُعِيدُوكُمْ or أَوْ will stone you (to death)

you will be تُفْلِحُوٓا۟ and never وَلَن their religion مِلَّتِهِمْ into
أَعْثَرْنَا and thus وَكَذَٰلِكَ ever أَبَدًا ﴿٢٠﴾ in that case إِذًا successful
that they (people) might لِيَعْلَمُوٓا۟ their case عَلَيْهِمْ We made known
وَأَنَّ (is) true حَقٌّ (of) Allah ٱللَّهِ the Promise وَعْدَ that أَنَّ know
about فِيهَآ doubt رَيْبَ (there is) no لَا the Hour ٱلسَّاعَةَ and that
among بَيْنَهُمْ they disputed يَتَنَٰزَعُونَ (remember) when إِذْ it
construct ٱبْنُوا۟ they said فَقَالُوا۟ about their case أَمْرَهُمْ themselves
knows best أَعْلَمُ their Lord رَّبُّهُمْ a building بُنْيَٰنًا over them عَلَيْهِم
(on) عَلَىٰٓ won غَلَبُوا۟ those who ٱلَّذِينَ said قَالَ about them بِهِمْ
over them عَلَيْهِم we verily shall take لَنَتَّخِذَنَّ their point أَمْرِهِمْ
a place of worship (mosque) مَّسْجِدًا ﴿٢١﴾

20. "For, if they come to know of you, they will stone you or turn you back to their religion; and in that case you will never be successful." **21.** And thus We made their case known, that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said: "We verily, shall build a place of worship over them."

سَيَقُولُونَ ثَلَٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًۢا بِٱلْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُل رَّبِّىٓ أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ﴿٢٢﴾

the forth of رَّابِعُهُمْ (they were) three ثَلَٰثَةٌ they say سَيَقُولُونَ
خَمْسَةٌ and they will say وَيَقُولُونَ (being) their dog كَلْبُهُمْ them
being their dog كَلْبُهُمْ the sixth of them سَادِسُهُمْ (they were)five
and they will say وَيَقُولُونَ at the Unseen بِٱلْغَيْبِ guessing رَجْمًۢا
كَلْبُهُمْ and the eighth of them وَثَامِنُهُمْ (they were) seven سَبْعَةٌ
their بِعِدَّتِهِم knows best أَعْلَمُ my Lord رَّبِّىٓ say قُل being their dog
so فَلَا a few قَلِيلٌ but إِلَّا knows them يَعْلَمُهُمْ none مَّا number
(with) proof مِرَآءً except إِلَّا about them فِيهِمْ debate تُمَارِ not
مِّنْهُمْ about them فِيهِم consult تَسْتَفْتِ and do not وَلَا clear ظَٰهِرًا
anyone أَحَدًا ﴿٢٢﴾ of them (Jews & Christians)

22. (Some) say they were three, the dog being the fourth among them; and say they were five, the dog being the sixth, — guessing at the Unseen; say they were seven, and the dog being the eighth. Say (O Muhammad ﷺ): "My Lord knows best their number; none knows them but a few." So debate not except with the clear proof. And consult not any of them about the people of the Cave.

وَلَا تَقُولَنَّ لِشَاْيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾ وَلَبِثُوا۟ فِي كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾ قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ لَهُۥ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَبْصِرْ بِهِۦ وَأَسْمِعْ مَا لَهُم مِّن دُونِهِۦ مِن وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾

فَاعِلٌ verily I إِنِّي of anything لِشَاْيْءٍ say تَقُولَنَّ and not وَلَا
يَشَآءَ that أَن except إِلَّآ tomorrow ﴿٢٣﴾ غَدًا that ذَٰلِكَ shall do
when إِذَا Your Lord رَّبَّكَ and remember وَٱذْكُر Allah ٱللَّهُ wills
يَهْدِيَنِ that أَن it may be عَسَىٰٓ and say وَقُلْ you forget نَسِيتَ
هَٰذَا than مِنْ unto a nearer way لِأَقْرَبَ My Lord رَبِّي guides me
their كَهْفِهِمْ in فِي and they stayed وَلَبِثُوا۟ (of) guidance ﴿٢٤﴾ رَشَدًا this
and add وَٱزْدَادُوا۟ years سِنِينَ hundred مِا۟ئَةٍ three ثَلَٰثَ Cave
how long بِمَا knows best أَعْلَمُ Allah ٱللَّهُ say قُلِ nine ﴿٢٥﴾ تِسْعًا
(is the knowledge of) the غَيْبُ with Him لَهُۥ they stayed لَبِثُوا۟
how أَبْصِرْ and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ Unseen
مَا and how clearly He hears وَأَسْمِعْ (with it) بِهِۦ clearly He sees
helper وَلِيٍّ any مِن other than Him مِّن دُونِهِۦ they have لَهُم not
His Decision حُكْمِهِۦٓ in فِي He makes to share يُشْرِكُ and not وَلَا
anyone ﴿٢٦﴾ أَحَدًا and Rule

23. And never say of anything, "I shall do such and such thing tomorrow." **24.** Except, "If Allâh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this." **25.** And they stayed in their Cave three hundred years, adding nine. **26.** Say: "Allâh knows best how long they stayed. With Him is the Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Walî* other than Him, and He makes none to share in His Decision and His Rule."

وَٱتۡلُ مَآ أُوحِيَ إِلَيۡكَ مِن كِتَابِ رَبِّكَۖ لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ وَلَن تَجِدَ مِن دُونِهِۦ مُلۡتَحَدٗا ﴿٢٧﴾ وَٱصۡبِرۡ نَفۡسَكَ مَعَ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ وَجۡهَهُۥۖ وَلَا تَعۡدُ عَيۡنَاكَ عَنۡهُمۡ تُرِيدُ زِينَةَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَلَا تُطِعۡ مَنۡ أَغۡفَلۡنَا قَلۡبَهُۥ عَن ذِكۡرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمۡرُهُۥ فُرُطٗا ﴿٢٨﴾

مِن to you إِلَيۡكَ has been revealed أُوحِيَ what مَآ and recite وَٱتۡلُ
can مُبَدِّلَ none لَا (of) Your Lord رَبِّكَ the Book كِتَابِ of
مِن find تَجِدَ and you will never وَلَن His Words لِكَلِمَٰتِهِۦ change
and keep patiently وَٱصۡبِرۡ as a refuge ﴿٢٧﴾ مُلۡتَحَدٗا other than Him دُونِهِۦ
their رَبَّهُم call يَدۡعُونَ those who ٱلَّذِينَ with مَعَ yourself نَفۡسَكَ
يُرِيدُونَ and the evening وَٱلۡعَشِيِّ in the morning بِٱلۡغَدَوٰةِ Lord
your عَيۡنَاكَ let overlook تَعۡدُ and not وَلَا His Face وَجۡهَهُۥ seeking
the life ٱلۡحَيَوٰةِ the beauty زِينَةَ desiring تُرِيدُ them عَنۡهُمۡ eyes
أَغۡفَلۡنَا him who مَنۡ obey تُطِعۡ and not وَلَا (of) the worldly ٱلدُّنۡيَا
Our ذِكۡرِنَا of عَن his heart قَلۡبَهُۥ We have made heedless
his own lusts هَوَىٰهُ and one who follows وَٱتَّبَعَ Remembrance
lost ﴿٢٨﴾ فُرُطٗا whose affair أَمۡرُهُۥ and has been وَكَانَ

27. And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur'ân) of your Lord. None can change His Words, and none will you find as a refuge other than Him. **28.** And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost.

وَقُلِ ٱلۡحَقُّ مِن رَّبِّكُمۡۖ فَمَن شَآءَ فَلۡيُؤۡمِن وَمَن شَآءَ فَلۡيَكۡفُرۡۚ إِنَّآ أَعۡتَدۡنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمۡ سُرَادِقُهَاۚ وَإِن يَسۡتَغِيثُواْ يُغَاثُواْ بِمَآءٖ كَٱلۡمُهۡلِ يَشۡوِي ٱلۡوُجُوهَۚ بِئۡسَ ٱلشَّرَابُ وَسَآءَتۡ مُرۡتَفَقًا ﴿٢٩﴾ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجۡرَ مَنۡ أَحۡسَنَ عَمَلًا ﴿٣٠﴾

فَمَن Your Lord رَّبِّكُمۡ (is) from مِن the truth ٱلۡحَقُّ and say وَقُلِ
and وَمَن let him believe فَلۡيُؤۡمِن wills شَآءَ then whosoever
verily We إِنَّآ let him disbelieve فَلۡيَكۡفُرۡ wills شَآءَ whosoever
أَحَاطَ a Fire نَارًا for the wrong-doers لِلظَّٰلِمِينَ have prepared أَعۡتَدۡنَا

يَسْتَغِيثُوا	and if وَإِن	its walls	سُرَادِقُهَا	them	بِهِمْ	will surround	
like كَالْمُهْلِ	water بِمَاءٍ	they will be granted	يُغَاثُوا	they ask for help			
terrible is بِئْسَ	the faces	الْوُجُوهَ	that will scald	يَشْوِي	boiling oil		
the resting place	مُرْتَفَقًا (٢٩)	and terrible is	وَسَاءَتْ	the drink	الشَّرَابُ		
الصَّالِحَاتِ	and do	وَعَمِلُوا	believe	آمَنُوا	those who	الَّذِينَ	verily إِنَّ
the أَجْرَ	shall lose	نُضِيعُ	not لَا	certainly We	إِنَّا	righteous deeds	
deeds	عَمَلًا (٣٠)	does good	أَحْسَنَ	(of) him who	مَنْ	reward	

29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zâlimûn*, a Fire whose walls will be surrounding them. And if they ask for help, they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil *Murtafaq*! **30.** Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۚ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا (٣١) ۞ وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا (٣٢)

Aden	عَدْنٍ	(are) Gardens	جَنَّاتُ	for them	لَهُمْ	those	أُولَٰئِكَ
يُحَلَّوْنَ	rivers	الْأَنْهَارُ	beneath them	مِن تَحْتِهِمُ	flows	تَجْرِي	(everlasting)
of مِن	bracelets	أَسَاوِرَ	of (with) مِنْ	in it فِيهَا	they will be adorned		
خُضْرًا	clothes (garments)	ثِيَابًا	and they wear	وَيَلْبَسُونَ	gold	ذَهَبٍ	
they will مُتَّكِئِينَ	and thick silk	وَإِسْتَبْرَقٍ	fine silk	سُندُسٍ	of مِّن	green	
الثَّوَابُ	how good	نِعْمَ	raised thrones	الْأَرَائِكِ	on عَلَى	in it فِيهَا	recline
(is) the resting	مُرْتَفَقًا (٣١)	and how excellent	وَحَسُنَتْ	(is) the reward			
رَّجُلَيْنِ	the example	مَّثَلًا	to them	لَهُم	and put forward	۞ وَاضْرِبْ	place
جَنَّتَيْنِ	to one of them	لِأَحَدِهِمَا	We had given	جَعَلْنَا	(of) two men		
and We had surrounded	وَحَفَفْنَاهُمَا	grapes	أَعْنَابٍ	of مِنْ	two gardens		
between them	بَيْنَهُمَا	and We made	وَجَعَلْنَا	with date-palms	بِنَخْلٍ	them	
cultivated fields	زَرْعًا (٣٢)						

31. These! For them will be *'Adn* (Eden) Paradise; wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq*! **32.** And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops.

كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْـًٔا ۚ وَفَجَّرْنَا خِلَٰلَهُمَا نَهَرًا ﴿٣٣﴾ وَكَانَ لَهُۥ ثَمَرٌ فَقَالَ لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠
أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾ وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا ﴿٣٥﴾ وَمَآ أَظُنُّ
ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾

its produce أُكُلَهَا brought forth ءَاتَتْ the gardens ٱلْجَنَّتَيْنِ both كِلْتَا
and (We) وَفَجَّرْنَا the least شَيْـًٔا of it مِّنْهُ did wrong تَظْلِم and not وَلَمْ
a river نَهَرًا ﴿٣٣﴾ in the midst of them خِلَٰلَهُمَا caused to gush forth
لِصَٰحِبِهِۦ and he said فَقَالَ fruit ثَمَرٌ for him لَهُۥ and there was وَكَانَ
أَنَا۠ (was) talking to him يُحَاوِرُهُۥٓ while he وَهُوَ to his companion
and stronger وَأَعَزُّ in wealth مَالًا than you مِنكَ more أَكْثَرُ I(am)
his garden جَنَّتَهُۥ and he entered وَدَخَلَ (in respect of) men نَفَرًا ﴿٣٤﴾
مَآ he said قَالَ to himself لِّنَفْسِهِۦ (was) unjust ظَالِمٌ while he وَهُوَ
this (garden) هَٰذِهِۦٓ will perish تَبِيدَ that أَن I think أَظُنُّ not
will قَآئِمَةً the Hour ٱلسَّاعَةَ I think أَظُنُّ and not وَمَآ ever أَبَدًا ﴿٣٥﴾
my رَبِّى to إِلَىٰ I am brought back رُّدِدتُّ and if وَلَئِن ever come
مُنقَلَبًا ﴿٣٦﴾ than this مِّنْهَا better خَيْرًا I surely shall find لَأَجِدَنَّ Lord
as an end

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them. **34.** And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." **35.** And he went into his garden while in a state, unjust to himself. He said: "I think not that this will ever perish. **36.** "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, I surely, shall find better than this when I return to Him."

قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا ﴿٣٧﴾ لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى وَلَآ أُشْرِكُ بِرَبِّىٓ أَحَدًا ﴿٣٨﴾ وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾

يُحَاوِرُهُۥٓ while he وَهُوَ his companion صَاحِبُهُۥ to him لَهُۥ said قَالَ
in Him Who بِٱلَّذِى do you disbelieve? أَكَفَرْتَ was talking to him
نُّطْفَةٍ out of مِن then ثُمَّ dust تُرَابٍ out of مِن created you خَلَقَكَ
لَّٰكِنَّا into a man ﴿٣٧﴾ رَجُلًا fashioned you سَوَّىٰكَ then ثُمَّ semen/sperm
I shall أُشْرِكُ and not وَلَآ My Lord رَبِّى (is) Allah ٱللَّهُ He هُوَ but
had it not been وَلَوْلَآ anyone ﴿٣٨﴾ أَحَدًا with my Lord بِرَبِّىٓ associate
you قُلْتَ your garden جَنَّتَكَ you entered دَخَلْتَ when إِذْ (good)
(there لَا Allah ٱللَّهُ wills شَآءَ that which مَا would have said
you see me تَرَنِ if إِن with Allah بِٱللَّهِ but إِلَّا power قُوَّةَ is) no
and ﴿٣٩﴾ وَوَلَدًا in wealth مَالًا than you مِنكَ less أَقَلَّ I (am) أَنَا۠
children

37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust, then out of *Nutfah*, then fashioned you into a man? **38.** "But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord. **39.** "It was better for you to say, when you entered your garden: 'That which Allâh wills! There is no power but with Allâh!' If you see me less than you in wealth, and children,

فَعَسَىٰ رَبِّىٓ أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُۥ طَلَبًا ﴿٤١﴾ وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّىٓ أَحَدًا ﴿٤٢﴾

will give me يُؤْتِيَنِ (that) أَن my Lord رَبِّىٓ it may be that فَعَسَىٰ
عَلَيْهَا and will send وَيُرْسِلَ your garden جَنَّتِكَ than مِّن better خَيْرًا
then it will فَتُصْبِحَ the sky ٱلسَّمَآءِ from مِّنَ a torment حُسْبَانًا on it
its مَآؤُهَا will become يُصْبِحَ or أَوْ slippery ﴿٤٠﴾ زَلَقًا earth صَعِيدًا be
you will be تَسْتَطِيعَ so that never فَلَن deep-sunken غَوْرًا water
and were surrounded (encircled) وَأُحِيطَ to seek ﴿٤١﴾ طَلَبًا it لَهُۥ able

his hands كَفَّيْهِ twisting يُقَلِّبُ and he began فَأَصْبَحَ his fruits بِثَمَرِهِۦ
while it (was) وَهِىَ on it فِيهَا he had spent أَنفَقَ what مَآ over عَلَىٰ
and he وَيَقُولُ its trellises عُرُوشِهَا on عَلَىٰ destroyed (empty) خَاوِيَةٌ
to my Lord بِرَبِّىٓ I had ascribed أُشْرِكْ not لَمْ would that يَٰلَيْتَنِى said
anyone أَحَدًا ﴿٤٢﴾

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbân* from the sky, then it will be a slippery earth. **41.** "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it." **42.** So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"

وَلَمْ تَكُن لَّهُۥ فِئَةٌ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾ هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾
وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ وَكَانَ
ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾

a group (of men) فِئَةٌ for him لَّهُۥ was تَكُن and not وَلَمْ
he كَانَ nor وَمَا Allah ٱللَّهِ other than مِن دُونِ to help him يَنصُرُونَهُۥ
لِلَّهِ power/authority ٱلْوَلَٰيَةُ there هُنَالِكَ victorious مُنتَصِرًا ﴿٤٣﴾ was
(is) the Best خَيْرٌ He هُوَ the True God ٱلْحَقِّ (will be) for Allah
وَٱضْرِبْ for the final end عُقْبًا ﴿٤٤﴾ and the Best وَخَيْرٌ for reward ثَوَابًا
ٱلدُّنْيَا the life ٱلْحَيَوٰةِ the example مَّثَلَ for them لَهُم and put forward
مِنَ which We send down أَنزَلْنَٰهُ like water كَمَآءٍ (of) the worldly
the نَبَاتُ with it بِهِۦ and mingles فَٱخْتَلَطَ the sky ٱلسَّمَآءِ from
dry هَشِيمًا and becomes فَأَصْبَحَ (of) the earth ٱلْأَرْضِ vegetation
Allah ٱللَّهُ and is وَكَانَ the winds ٱلرِّيَٰحُ which scatter تَذْرُوهُ stalks
Omnipotent مُّقْتَدِرًا ﴿٤٥﴾ thing شَىْءٍ every كُلِّ over عَلَىٰ

43. And he had no group of men to help him against Allâh, nor could he defend himself. **44.** There (on the Day of Resurrection), *Al-Walâyah* will be for Allâh (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. **45.** And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth

mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything.

ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾ وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى
ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ ۚ بَلْ
زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾

ٱلْحَيَوٰةِ (are) the adornment زِينَةُ and children وَٱلْبَنُونَ wealth ٱلْمَالُ
the ٱلصَّٰلِحَٰتُ but that lasting وَٱلْبَٰقِيَٰتُ (of) the worldly ٱلدُّنْيَا the life
ثَوَابًا Your Lord رَبِّكَ with عِندَ (are) better خَيْرٌ righteous deeds
and وَيَوْمَ (in respect of) hope ﴿٤٦﴾ أَمَلًا and better وَخَيْرٌ for rewards
the ٱلْجِبَالَ We shall cause to move نُسَيِّرُ (remember) the Day
as a levelled بَارِزَةً the earth ٱلْأَرْضَ and you will see وَتَرَى mountains
leave نُغَادِرْ and not فَلَمْ and We shall gather them وَحَشَرْنَٰهُمْ plain
عَلَىٰ and they will be set وَعُرِضُوا۟ any one ﴿٤٧﴾ أَحَدًا of them مِنْهُمْ out
you جِئْتُمُونَا now indeed لَّقَدْ in rows صَفًّا your Lord رَبِّكَ before
مَرَّةٍۭ the first أَوَّلَ We created you خَلَقْنَٰكُمْ as كَمَا have come to Us
We had نَّجْعَلَ that never أَلَّن you claimed زَعَمْتُمْ nay, but بَلْ time
a meeting ﴿٤٨﴾ مَّوْعِدًا for you لَكُم appointed

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope. **47.** And the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind. **48.** And they will be set before your Lord in rows,: "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no Meeting for you."

وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا
كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟
إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ۗ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ
لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾

فَتَرَى the Book (one's Record) ٱلْكِتَٰبُ and will be placed وَوُضِعَ
fearful مُشْفِقِينَ the criminals (sinners) ٱلْمُجْرِمِينَ and you will see
woe to يَٰوَيْلَتَنَا and they will say وَيَقُولُونَ (is) in it فِيهِ of what مِمَّا
neither لَا Book ٱلْكِتَٰبِ this هَٰذَا what is the matter with مَالِ us
a big (thing) كَبِيرَةً nor وَلَا a small (thing) صَغِيرَةً it leaves يُغَادِرُ
and they will وَوَجَدُوا has recorded it with numbers أَحْصَىٰهَا but إِلَّآ
present (placed before them) حَاضِرًا they did عَمِلُوا what مَا find
أَحَدًا ﴿٤٩﴾ your Lord رَبُّكَ treats with injustice يَظْلِمُ and not وَلَا
to the لِلْمَلَٰٓئِكَةِ We said قُلْنَا and (remember) when وَإِذْ anyone
so they prostrated فَسَجَدُوٓا to Adam لِءَادَمَ prostrate ٱسْجُدُوا angels
the jinn ٱلْجِنِّ (one) of مِنَ he was كَانَ Satan إِبْلِيسَ except إِلَّآ
(of) His Lord رَبِّهِۦٓ the Command أَمْرِ he disobeyed فَفَسَقَ عَنْ
and his progeny وَذُرِّيَّتَهُۥٓ will you then take him أَفَتَتَّخِذُونَهُۥ
than Me دُونِى rather مِن as helpers/protectors أَوْلِيَآءَ (offspring)
what an بِئْسَ (are) enemies عَدُوٌّۢ to you لَكُمْ while they وَهُمْ
(is) the exchange بَدَلًا ﴿٥٠﴾ for the wrong-doers لِلظَّٰلِمِينَ evil

49. And the Book (one's Record) will be placed, and you will see the *Mujrimûn*, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice. **50.** And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except *Iblîs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zâlimûn*.

۞ مَّآ أَشْهَدتُّهُمْ خَلْقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ ٱلْمُضِلِّينَ عَضُدًا ﴿٥١﴾ وَيَوْمَ يَقُولُ نَادُوا شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾ وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾

ٱلسَّمَٰوَٰتِ the creatoin خَلْقَ I made them to witness أَشْهَدتُّهُمْ not مَّآ ۞
creation خَلْقَ and not وَلَا and the earth وَٱلْأَرْضِ (of) the heavens

to take مُتَّخِذَ	I was كُنتُ	nor وَمَا	(of) their ownselves أَنفُسِهِمْ
and (remember) the وَيَوْمَ	as helpers عَضُدًا ﴿٥١﴾	the misleaders ٱلْمُضِلِّينَ	
those (so called) شُرَكَآءِىَ	call نَادُوا	He will say يَقُولُ	Day (when)
then فَدَعَوْهُمْ	You claimed زَعَمْتُمْ	whom ٱلَّذِينَ	partners of Mine
لَهُمْ	they will answer يَسْتَجِيبُوا	but not فَلَمْ	they will cry unto them
between them بَيْنَهُم	and We shall put (make) وَجَعَلْنَا	(to) them	
the criminals (sinners) ٱلْمُجْرِمُونَ	and will see وَرَءَا	a barrier مَّوْبِقًا ﴿٥٢﴾	
have to مُّوَاقِعُوهَا	that they أَنَّهُم	and apprehend فَظَنُّوٓا	the Fire ٱلنَّارَ
مَصْرِفًا ﴿٥٣﴾ from it عَنْهَا	they will find يَجِدُوا	and not وَلَمْ	fall therein
			a way of escape

51. I (Allâh) made them not to witness the creation of the heavens and the earth and not their own creation, nor was I (Allâh) to take the misleaders as helpers. **52.** And the Day He will say:"Call those partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put *Maubiq*. (a barrier) between them. **53.** And the *Mujrimûn*, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا إِذْ جَآءَهُمُ ٱلْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّآ أَن تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ قُبُلًا ﴿٥٥﴾ وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُوا بِٱلْبَٰطِلِ لِيُدْحِضُوا بِهِ ٱلْحَقَّ وَٱتَّخَذُوٓا ءَايَٰتِى وَمَآ أُنذِرُوا هُزُوًا ﴿٥٦﴾

ٱلْقُرْءَانِ this هَٰذَا	in فِى	We explained صَرَّفْنَا	and indeed وَلَقَدْ
example مَثَلٍ	every (kind) كُلِّ	of مِن	for mankind لِلنَّاسِ Quran
﴿٥٤﴾ جَدَلًا	things شَىْءٍ	of most أَكْثَرَ	man ٱلْإِنسَٰنُ and is وَكَانَ
people/men ٱلنَّاسَ	prevents مَنَعَ	and nothing وَمَا	quarrelsome
has جَآءَهُمُ	when إِذْ	they believe (from believing) يُؤْمِنُوٓا	that أَن
and ask forgiveness وَيَسْتَغْفِرُوا	the guidance ٱلْهُدَىٰ	come to them	
(should) come upon تَأْتِيَهُمْ	that أَن	except إِلَّآ	(of) their Lord رَبَّهُمْ
came يَأْتِيَهُمُ	or أَوْ	of the ancients ٱلْأَوَّلِينَ	the way سُنَّةُ them
and not وَمَا	face to face قُبُلًا ﴿٥٥﴾	the torment ٱلْعَذَابُ	upon them

as مُبَشِّرِينَ except إِلَّا the Messengers ٱلْمُرْسَلِينَ We send نُرْسِلُ
and dispute وَيُجَٰدِلُ and warners وَمُنذِرِينَ bearers of glad tidings
with false (argument) بِٱلْبَٰطِلِ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ
and وَٱتَّخَذُوٓا۟ the truth ٱلْحَقَّ thereby بِهِ in order to refute لِيُدْحِضُوا۟
they أُنذِرُوا۟ and that which وَمَآ My Signs, Verses ءَايَٰتِى they take
as a jest (٥٦) هُزُوًا are warned

54. And indeed We have put forth every kind of example in this Qur'ân, for mankind. But, man is ever more quarrelsome than anything. **55.** And nothing prevents men from believing, (now) when the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face? **56.** And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My *Ayât*, and that with which they are warned, as a jest and mockery!

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ
ءَاذَانِهِمْ وَقْرًا ۖ وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَلَن يَهْتَدُوٓا۟ إِذًا أَبَدًا (٥٧) وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا
كَسَبُوا۟ لَعَجَّلَ لَهُمُ ٱلْعَذَابَ ۚ بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا۟ مِن دُونِهِۦ مَوْئِلًا (٥٨) وَتِلْكَ ٱلْقُرَىٰٓ أَهْلَكْنَٰهُمْ لَمَّا
ظَلَمُوا۟ وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا (٥٩)

is ذُكِّرَ than he who مِمَّن does more wrong أَظْلَمُ and who وَمَنْ
but turns فَأَعْرَضَ (of) his Lord رَبِّهِۦ of the Signs بِـَٔايَٰتِ reminded
قَدَّمَتْ what (deeds) مَا and forgets وَنَسِىَ from them عَنْهَا away
عَلَىٰ have set جَعَلْنَا truly We إِنَّا his hands يَدَاهُ have sent forth
they should يَفْقَهُوهُ lest أَن veils أَكِنَّةً their hearts قُلُوبِهِمْ over
and وَإِن deafness وَقْرًا their ears ءَاذَانِهِمْ and in وَفِىٓ understand (it)
يَهْتَدُوٓا۟ never فَلَن the guidance ٱلْهُدَىٰ to إِلَى you call them تَدْعُهُمْ if
and your Lord وَرَبُّكَ ever (٥٧) أَبَدًا then إِذًا they will be guided
لَوْ (of) Mercy ٱلرَّحْمَةِ Owner ذُو (is) the Most-Forgiving ٱلْغَفُورُ
كَسَبُوا۟ for what بِمَا He called them to account يُؤَاخِذُهُم if
for them لَهُمُ He would have hastened لَعَجَّلَ they have earned

(their) مَّوْعِدٌ they have لَّهُم but بَل the punishment ٱلْعَذَابَ
beyond مِن دُونِهِۦ they will find يَجِدُوا۟ never لَّن appointed time
أَهْلَكْنَٰهُمْ towns ٱلْقُرَىٰٓ and those وَتِلْكَ an escape ﴿٥٨﴾ مَوْئِلًا which
they did ظَلَمُوا۟ when لَمَّا We destroyed them (their inhabitants)
for their destruction لِمَهْلِكِهِم and We appointed وَجَعَلْنَا wrong
a fixed time ﴿٥٩﴾ مَّوْعِدًا

57. And who does more wrong than he who is reminded of the *Ayât* of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this, and in their ears, deafness. And if you (O Muhammad ﷺ) call them to guidance, even then they will never be guided. **58.** And your Lord is Most Forgiving, Owner of mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape. **59.** And these towns We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِىَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا ﴿٦٣﴾

to his لِفَتَىٰهُ Moses مُوسَىٰ said قَالَ and (remember) when وَإِذْ
أَبْلُغَ until حَتَّىٰٓ I will give up or leave أَبْرَحُ not لَآ boy-servant
أَمْضِىَ or أَوْ (of) the two seas ٱلْبَحْرَيْنِ the junction مَجْمَعَ I reach
they بَلَغَا but when فَلَمَّا years (in travelling) ﴿٦٠﴾ حُقُبًا I spend
they forgot نَسِيَا between them بَيْنِهِمَا the junction مَجْمَعَ reached
ٱلْبَحْرِ through فِى its way سَبِيلَهُۥ and it took فَٱتَّخَذَ their fish حُوتَهُمَا
they had جَاوَزَا then when فَلَمَّا as in a tunnel ﴿٦١﴾ سَرَبًا the sea
to his boy-servant لِفَتَىٰهُ he (Moses) said قَالَ passed further on
لَقِينَا truly have لَقَدْ our lunch (morning meal) غَدَآءَنَا bring us ءَاتِنَا
fatigue ﴿٦٢﴾ نَصَبًا this هَٰذَا our journey سَفَرِنَا of/in مِن we suffered
we betook أَوَيْنَآ when إِذْ did you see ? أَرَءَيْتَ he said قَالَ
ٱلْحُوتَ forgot نَسِيتُ indeed I فَإِنِّى the rock ٱلصَّخْرَةِ to إِلَى ourselves

الشَّيْطَٰنُ	but	إِلَّا	made me forget it	أَنسَىٰنِيهُ	and none	وَمَآ	the fish	
its way	سَبِيلَهُۥ	and it took	وَٱتَّخَذَ	remember it	أَذْكُرَهُۥ	to	أَنْ	Satan
in a strange way	عَجَبًا ﴿٦٣﴾	the sea	ٱلْبَحْرِ	into	فِى	(course)		

60. And (remember) when Mûsâ (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling." **61.** But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. **62.** So when they had passed further on, Moses said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." **63.** He said:"Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange (way)!"

قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾ قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٦٧﴾

نَبْغِ	we have been	كُنَّا	(is) what	مَا	that	ذَٰلِكَ	he said	قَالَ
قَصَصًا ﴿٦٤﴾	their footsteps	ءَاثَارِهِمَا	so they went back on	فَٱرْتَدَّا عَلَىٰٓ	seeking			
عِبَادِنَآ	of	مِّنْ	a slave	عَبْدًا	then they found	فَوَجَدَا	retracing	
مِّنْ	mercy	رَحْمَةً	on whom We had bestowed	ءَاتَيْنَٰهُ	Our slaves			
عِلْمًا ﴿٦٥﴾	from Us	مِن لَّدُنَّا	and We had taught him	وَعَلَّمْنَٰهُ	Us	عِندِنَا	from	
I	أَتَّبِعُكَ	may	هَلْ	Moses	مُوسَىٰ	to him	لَهُۥ	said قَالَ knowledge
مِمَّا	you teach me	تُعَلِّمَنِ	that	أَن	provided	عَلَىٰٓ	follow you	
رُشْدًا ﴿٦٦﴾	that which you have been taught	عُلِّمْتَ	something of					
لَن	verily you will	إِنَّكَ	he (Khidr) said	قَالَ	knowledge/guidance			
(to have) patience	صَبْرًا ﴿٦٧﴾	with me	مَعِىَ	will be able	تَسْتَطِيعَ	never		

64. (Moses) said: "That is what we have been seeking." So they went back retracing their footsteps. **65.** Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. **66.** Moses said to him (Khidr): "May I follow you so that you teach me something of that knowledge guidance and true path which you have been taught (by Allâh)?" **67.** He (Khidr) said: "Verily, you will not be able to have patience with me!

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا ﴿٧١﴾

(a thing) مَا about عَلَىٰ you have patience تَصْبِرُ and how can وَكَيْفَ
awareness خُبْرًا ﴿٦٨﴾ with it بِهِۦ you compass تُحِطْ not لَمْ which
ٱللَّهُ wills شَآءَ if إِن you shall find me سَتَجِدُنِىٓ (Moses) said قَالَ
your لَكَ I will disobey أَعْصِى and not وَلَآ patient صَابِرًا Allah
you follow ٱتَّبَعْتَنِى then if فَإِنِ he (Khidr) said قَالَ command أَمْرًا ﴿٦٩﴾
until حَتَّىٰٓ anything شَىْءٍ about عَن ask me تَسْـَٔلْنِى not فَلَا me
so فَٱنطَلَقَا a mention ذِكْرًا ﴿٧٠﴾ of it مِنْهُ to you لَكَ I present أُحْدِثَ
in فِى they embarked رَكِبَا when إِذَا till حَتَّىٰٓ they both proceeded
he (Khidr) scuttled it (made a hole therein) خَرَقَهَا the ship ٱلسَّفِينَةِ
in order to لِتُغْرِقَ have you scuttled it أَخَرَقْتَهَا (Moses) said قَالَ
شَيْـًٔا you have brought جِئْتَ truly لَقَدْ its people أَهْلَهَا drown
bad/evil إِمْرًا ﴿٧١﴾ a thing

68. "And how can you have patience about a thing which you know not?" **69.** (Moses) said: "If Allâh wills, you will find me patient, and I will not disobey you in aught." **70.** He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." **71.** So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Moses said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imr.*"

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا ﴿٧٣﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمًا فَقَتَلَهُۥ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٤﴾

لَن that you إِنَّكَ I tell (you) أَقُلْ did not أَلَمْ he (Khidr) said قَالَ
(to have) patience صَبْرًا ﴿٧٢﴾ with me مَعِىَ would be able تَسْتَطِيعَ never
for what بِمَا call me to account تُؤَاخِذْنِى not لَا (Moses) said قَالَ
my أَمْرِى of مِنْ behard on me تُرْهِقْنِى and not وَلَا I forgot نَسِيتُ
حَتَّىٰٓ then they both proceeded فَٱنطَلَقَا with difficulty عُسْرًا ﴿٧٣﴾ affair
then he (Khidr) فَقَتَلَهُۥ a boy غُلَٰمًا they met لَقِيَا when إِذَا till

person نَفْسًا have you killed أَقَتَلْتَ (Moses) said قَالَ killed him
verily لَّقَدْ anyone نَفْسٍ without (killing) بِغَيْرِ an innocent زَكِيَّةً
evil (٧٤) نُّكْرًا a thing شَيْـًٔا you have brought جِئْتَ

72. He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?" **73.** (Moses) said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." **74.** Then they both proceeded, till they met a boy, and he (Khidr) killed him. Moses said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukr*!"

۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾ قَالَ إِن سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا ﴿٧٦﴾ فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ ۖ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

that you إِنَّكَ to you لَّكَ say أَقُل did I not أَلَمْ (Khidr) said قَالَ ۞ صَبْرًا ﴿٧٥﴾ with me مَعِيَ would be able (to have) تَسْتَطِيعَ never لَن شَيْءٍ about عَن I ask you سَأَلْتُكَ if إِن (Moses) said قَالَ patience keep me in your تُصَاحِبْنِي then not فَلَا after this بَعْدَهَا anything عُذْرًا ﴿٧٦﴾ me لَّدُنِّي from مِن you received بَلَغْتَ verily قَدْ company أَتَيَا when إِذَا till حَتَّىٰ then they both proceeded فَانطَلَقَا an excuse they asked اسْتَطْعَمَا (of) a town قَرْيَةٍ to the people أَهْلَ they came يُضَيِّفُوهُمَا to أَن but they refused فَأَبَوْا its people أَهْلَهَا for food a جِدَارًا in it (therein) فِيهَا then they found فَوَجَدَا entertain them فَأَقَامَهُ collapse يَنقَضَّ to أَن that wanted/that was about يُرِيدُ wall you شِئْتَ if لَوْ (Moses) said قَالَ so he set it up straight أَجْرًا ﴿٧٧﴾ for it عَلَيْهِ surely you could have taken لَاتَّخَذْتَ had wished wages

75. (Khidr) said: "Did I not tell you that you can have no patience with me?" **76.** [Mûsâ (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." **77.** Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. said: "If you had wished, surely, you could have taken wages for it!"

قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾

between me بَيْنِي the parting فِرَاقُ this is هَٰذَا (Khidr) said قَالَ مَا the interpretation بِتَأْوِيلِ I will tell you سَأُنَبِّئُكَ and you وَبَيْنِكَ over which عَّلَيْهِ you could (have) تَسْتَطِع not لَّمْ (of) what

it belonged فَكَانَتْ the ship ٱلسَّفِينَةُ as for أَمَّا patience صَبْرًا ﴿٧٨﴾
فَأَرَدتُّ the sea ٱلْبَحْرِ in فِى working يَعْمَلُونَ to poor people لِمَسَٰكِينَ
as there وَكَانَ damage it أَعِيبَهَا to أَنْ so I wished
سَفِينَةٍ every كُلَّ who seized يَأْخُذُ a king مَّلِكٌ after them وَرَآءَهُم was
were فَكَانَ the boy ٱلْغُلَٰمُ and as for وَأَمَّا by force غَصْبًا ﴿٧٩﴾ ship
lest أَن and we feared فَخَشِينَآ believers مُؤْمِنَيْنِ his parents أَبَوَاهُ
and وَكُفْرًا ﴿٨٠﴾ by rebellion طُغْيَٰنًا he should oppress them يُرْهِقَهُمَا
disbelief

78. (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience. **79.** "As for the ship, it belonged to *Masâkîn* (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. **80.** "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾ وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾

رَبُّهُمَا should exchange for them يُبْدِلَهُمَا that أَن so we intended فَأَرَدْنَآ
in righteousness زَكَوٰةً than him مِّنْهُ (one) better خَيْرًا their Lord
the wall ٱلْجِدَارُ and as for وَأَمَّا to mercy رُحْمًا ﴿٨١﴾ and nearer وَأَقْرَبَ
ٱلْمَدِينَةِ in فِى two orphans يَتِيمَيْنِ for two boys لِغُلَٰمَيْنِ it was فَكَانَ
for لَّهُمَا a treasure كَنزٌ under it تَحْتَهُۥ and was وَكَانَ the town
فَأَرَادَ a righteous man صَٰلِحًا their father أَبُوهُمَا and was وَكَانَ them
they should attain يَبْلُغَآ that أَن your Lord رَبُّكَ so intended
their كَنزَهُمَا and take out وَيَسْتَخْرِجَا their age of full strength أَشُدَّهُمَا
and not وَمَا your Lord رَّبِّكَ from مِّن as a mercy رَحْمَةً treasure
(is) the تَأْوِيلُ that ذَٰلِكَ my own accord أَمْرِى of عَنْ I did that فَعَلْتُهُۥ
عَّلَيْهِ you could (hold) تَسْطِع not لَمْ (of) what مَا intrepretation
patience صَبْرًا ﴿٨٢﴾ over it

81. "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy. **82.** "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾ فَأَتْبَعَ سَبَبًا ﴿٨٥﴾ حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ﴿٨٧﴾

and they ask you وَيَسْـَٔلُونَكَ about عَن Dhul-Qarnain ذِى ٱلْقَرْنَيْنِ say قُلْ
I shall recite سَأَتْلُوا۟ to you عَلَيْكُم of him مِّنْهُ mention ذِكْرًا ﴿٨٣﴾
verily إِنَّا We established مَكَّنَّا him لَهُۥ in فِى the earth ٱلْأَرْضِ
and gave him وَءَاتَيْنَٰهُ of مِن every كُلِّ thing شَىْءٍ means سَبَبًا ﴿٨٤﴾ فَأَتْبَعَ
so he followed a way سَبَبًا ﴿٨٥﴾ until حَتَّىٰٓ when إِذَا he reached بَلَغَ
the setting place مَغْرِبَ (of) the sun ٱلشَّمْسِ he found it وَجَدَهَا تَغْرُبُ
setting in فِى a spring عَيْنٍ (of) black muddy water حَمِئَةٍ وَوَجَدَ
and he found near it عِندَهَا a people قَوْمًا We said قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ
O Dhul-Qarnain either إِمَّآ (that) أَن you punish (them) تُعَذِّبَ وَإِمَّآ
or (that) أَن you treat تَتَّخِذَ them فِيهِمْ with kindness حُسْنًا ﴿٨٦﴾ قَالَ
he said as for أَمَّا him who مَن does wrong ظَلَمَ shall فَسَوْفَ نُعَذِّبُهُۥ
we punish him then ثُمَّ he will be brought back يُرَدُّ unto إِلَىٰ رَبِّهِۦ
his Lord Who will punish him فَيُعَذِّبُهُۥ (with) a torment عَذَابًا نُّكْرًا ﴿٨٧﴾
terrible

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story." **84.** Verily, We established him in the earth, and We gave him the means of everything. **85.** So he followed a way. **86.** Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy water. And he found near it a people. We (Allâh) said: "O Dhul-Qarnain! Either you punish them, or treat them with kindness." **87.** He said: "As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment.

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾ حَتَّىٰٓ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

صَٰلِحًا and works وَعَمِلَ believes ءَامَنَ him who مَنْ but as for وَأَمَّا
the best ٱلْحُسْنَىٰ reward جَزَآءً he shall have فَلَهُۥ righteous (deeds)
words (our أَمْرِنَا (from) مِنْ unto him لَهُۥ and we shall speak وَسَنَقُولُ
﴿٨٩﴾ سَبَبًا he followed أَتْبَعَ then ثُمَّ mild (easy) ﴿٨٨﴾ يُسْرًا matter)
the rising مَطْلِعَ he reached بَلَغَ when إِذَا until حَتَّىٰٓ (another) way
قَوْمٍ on عَلَىٰ rising تَطْلُعُ he found it وَجَدَهَا (of) the sun ٱلشَّمْسِ place
مِّن دُونِهَا for whom لَّهُم We had provided نَجْعَل not لَّمْ a people
وَقَدْ أَحَطْنَا as (it was) كَذَٰلِكَ any shelter ﴿٩٠﴾ سِتْرًا against it (the sun)
﴿٩١﴾ خُبْرًا (was) with him لَدَيْهِ whatever بِمَا and We knew
information

88. "But as for him who believes and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)." **89.** Then he followed another way, **90.** Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun. **91.** So! And We knew all about him.

ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

إِذَا until حَتَّىٰٓ (another) way ﴿٩٢﴾ سَبَبًا he followed أَتْبَعَ then ثُمَّ
he وَجَدَ two mountains ٱلسَّدَّيْنِ between بَيْنَ he reached بَلَغَ when
يَكَادُونَ not لَّا a people قَوْمًا before (near) them مِن دُونِهِمَا found
يَٰذَا they said قَالُوا۟ a word ﴿٩٣﴾ قَوْلًا understood يَفْقَهُونَ who almost
and Magog وَمَأْجُوجَ Gog يَأْجُوجَ verily إِنَّ O Dhul-Qarnain ٱلْقَرْنَيْنِ
we نَجْعَلُ shall فَهَلْ the land ٱلْأَرْضِ in فِى are doing mischief مُفْسِدُونَ
on the condition عَلَىٰٓ a tribute خَرْجًا to you لَكَ pay (make)
and (between) them وَبَيْنَهُمْ between us بَيْنَنَا you make تَجْعَلَ that أَن
(in فِيهِ has granted me مَكَّنِّى what مَا he said قَالَ a barrier ﴿٩٤﴾ سَدًّا

so help فَأَعِينُونِي (is) better (than your tribute) خَيْرٌ my Lord رَبِّي it) بَيْنَكُمْ I will make (erect) أَجْعَلْ with strength (man-power) بِقُوَّةٍ me a barrier رَدْمًا ﴿٩٥﴾ and (between) them وَبَيْنَهُمْ between you

92. Then he followed (another) way, **93.** Until, when he reached between two mountains, he found, before them (those two mountains), a people who scarcely understood a word. **94.** They said: "O Dhul-Qarnain! Verily, Ya'jûj and Ma'jûj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" **95.** He said: "That in which my Lord had established me is better. So help me with strength, I will erect between you and them a barrier.

ءَاتُونِي زُبَرَ ٱلْحَدِيدِ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾ قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّى فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ وَكَانَ وَعْدُ رَبِّى حَقًّا ﴿٩٨﴾

إِذَا until حَتَّىٰٓ (of) iron ٱلْحَدِيدِ pieces (blocks) زُبَرَ give me ءَاتُونِي the two ٱلصَّدَفَيْنِ between بَيْنَ he levelled (the gap) سَاوَىٰ when he made it جَعَلَهُۥ when إِذَا until حَتَّىٰٓ blow ٱنفُخُوا۟ he said قَالَ cliffs عَلَيْهِ to pour أُفْرِغْ bring me ءَاتُونِىٓ he said قَالَ fire نَارًا (iron) أَن they could ٱسْطَٰعُوٓا۟ so not فَمَا molten copper قِطْرًا ﴿٩٦﴾ over it نَقْبًا ﴿٩٧﴾ through it لَهُۥ they could ٱسْتَطَٰعُوا۟ nor وَمَا scale it يَظْهَرُوهُ (that) my Lord رَّبِّى from مِّن (is) a mercy رَحْمَةٌ this هَٰذَا he said قَالَ dig He جَعَلَهُۥ (of) my Lord رَبِّى Promise وَعْدُ comes جَآءَ but when فَإِذَا (of) رَبِّى Promise وَعْدُ and is وَكَانَ flat (levelled) دَكَّآءَ shall make it (is) true حَقًّا ﴿٩٨﴾ my Lord

96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them." **97.** So they [Ya'jûj and Ma'jûj (Gog and Magog people)] could not scale it or dig through it. **98.** (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

that Day يَوْمَئِذٍ some of them بَعْضَهُمْ and We shall leave وَتَرَكْنَا
and will وَنُفِخَ فِي others بَعْضٍ on فِي to surge like waves يَمُوجُ
and We shall collect them فَجَمَعْنَاهُمْ the Trumpet الصُّورِ be blown into
on يَوْمَئِذٍ Hell جَهَنَّمَ and We shall present وَعَرَضْنَا all together جَمْعًا ﴿٩٩﴾
الَّذِينَ plain to view عَرْضًا ﴿١٠٠﴾ to the disbelievers لِّلْكَافِرِينَ that Day
غِطَاءٍ under فِي whose eyes أَعْيُنُهُمْ had been كَانَتْ (to) those
and وَكَانُوا My Reminder (the Quran) ذِكْرِي from عَن a covering
do أَفَحَسِبَ to hear (it) سَمْعًا ﴿١٠١﴾ could (bear) يَسْتَطِيعُونَ not لَا who
they يَتَّخِذُوا that أَن disbelieved كَفَرُوا those who الَّذِينَ then think
as protectors أَوْلِيَاءَ besides Me مِن دُونِي My slaves عِبَادِي can take
for the لِلْكَافِرِينَ Hell جَهَنَّمَ We have prepared أَعْتَدْنَا verily إِنَّا
as an entertainment نُزُلًا ﴿١٠٢﴾ disbelievers

99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. **100.** And on that Day We shall present Hell to the disbelievers, plain to view — **101.** (To) those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it). **102.** Do then those who disbelieved think that they can take My slaves son of Maryam (Mary) as *Auliyâ'* besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers.

قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴿١٠٥﴾

of the greatest بِالْأَخْسَرِينَ We inform you نُنَبِّئُكُم shall هَلْ say قُلْ
have been ضَلَّ those الَّذِينَ in respect of deeds أَعْمَالًا ﴿١٠٣﴾ losers
وَهُمْ worldly الدُّنْيَا the life الْحَيَاةِ in فِي whose efforts سَعْيُهُمْ wasted
were acquiring يُحْسِنُونَ that they أَنَّهُمْ thought يَحْسَبُونَ while they

كَفَرُوا those who ٱلَّذِينَ they (are) أُو۟لَٰٓئِكَ by their deeds صُنْعًا ﴿١٠٤﴾ good
وَلِقَآئِهِۦ (of) their Lord رَبِّهِمْ in the Signs/Verses بِـَٔايَٰتِ disbelieve
their works أَعْمَٰلُهُمْ so are vain فَحَبِطَتْ and the Meeting with Him
ٱلْقِيَٰمَةِ (on) the Day يَوْمَ for them لَهُمْ We shall assign نُقِيمُ so not فَلَا
any weight وَزْنًا ﴿١٠٥﴾ (of) Resurrection

103. Say (O Muhammad ﷺ): "Shall We tell you the greatest losers in respect of (their) deeds? **104.** "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. **105.** "They are those who deny the *Ayât* of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

ذَٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا۟ وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَرُسُلِى هُزُوًا ﴿١٠٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَانَتْ لَهُمْ جَنَّٰتُ ٱلْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

because بِمَا Hell جَهَنَّمُ (shall be) their recompense جَزَآؤُهُمْ that ذَٰلِكَ
My Signs/Verses ءَايَٰتِى and took وَٱتَّخَذُوٓا۟ they disbelieved كَفَرُوا۟
verily إِنَّ by way of mockery هُزُوًا ﴿١٠٦﴾ and My Messengers وَرُسُلِى
righteous ٱلصَّٰلِحَٰتِ and did وَعَمِلُوا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ
(of) ٱلْفِرْدَوْسِ Gardens جَنَّٰتُ for them لَهُمْ will be كَانَتْ deeds
they shall dwell (forever) خَٰلِدِينَ for entertainment نُزُلًا ﴿١٠٧﴾ Paradise
حِوَلًا ﴿١٠٨﴾ therefrom عَنْهَا they will desire يَبْغُونَ not لَا therein فِيهَا
(for) removal

106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayât* and My Messengers by way of jest and mockery. **107.** "Verily, those who believe and do righteous deeds, shall have the Gardens of *Al-Firdaus* for their entertainment. **108.** "Wherein they shall dwell (forever). No desire will they have for removal therefrom."

قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًا ﴿١١٠﴾

for the لِّكَلِمَٰتِ ink مِدَادًا the sea ٱلْبَحْرُ were كَانَ if لَّوْ say قُل
the sea ٱلْبَحْرُ would be exhausted لَنَفِدَ (of) my Lord رَبِّى Words

رَبِّي the Words كَلِمَٰتُ would be exhausted تَنفَدَ (that) أَن before قَبْلَ
مَدَدًا ﴿١٠٩﴾ like it بِمِثْلِهِۦ We brought جِئْنَا even if وَلَوْ (of) my Lord
like مِّثْلُكُمْ (am) a man بَشَرٌ I أَنَا only إِنَّمَآ say قُلْ for (its) aid
your God إِلَٰهُكُمْ that أَنَّمَآ to me إِلَيَّ it has been revealed يُوحَىٰٓ you
hopes for يَرْجُوا۟ (was) كَانَ so whoever فَمَن One وَٰحِدٌ (is) God إِلَٰهٌ
deed عَمَلًا let him do فَلْيَعْمَلْ his Lord رَبِّهِۦ the Meeting (with) لِقَآءَ
in بِعِبَادَةِ associate as a partner يُشْرِكْ and not وَلَا righteous صَٰلِحًا
anyone أَحَدًۢا ﴿١١٠﴾ (of) his Lord رَبِّهِۦٓ the worship

109. Say (O Muhammad ﷺ to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."

110. Say (O Muhammad ﷺ): "I am only a man like you. It has been revealed to me that your *Ilâh* is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

سُورَةُ مَرْيَمَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

كٓهيعٓصٓ ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ﴿٢﴾ إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا وَلَمْ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ مِن وَرَآءِى وَكَانَتِ ٱمْرَأَتِى عَاقِرًا فَهَبْ لِى مِن لَّدُنكَ وَلِيًّا ﴿٥﴾

(of) the رَحْمَتِ a mention ذِكْرُ Kaf-Ha-Ya-Ain-Sad كٓهيعٓصٓ ﴿١﴾
زَكَرِيَّآ ﴿٢﴾ (to) His slave عَبْدَهُۥ (of) your Lord رَبِّكَ Mercy
to his Lord (Allah) رَبَّهُۥ he called out نَادَىٰ when إِذْ Zakariyya
إِنِّى O my Lord رَبِّ he said قَالَ in secret خَفِيًّا ﴿٣﴾ a call نِدَآءً
وَٱشْتَعَلَ of me مِنِّى bones ٱلْعَظْمُ have grown feeble وَهَنَ indeed I
أَكُنۢ and not وَلَمْ grey (hair) شَيْبًا head ٱلرَّأْسُ and has turned
O my Lord رَبِّ in my invocation to You بِدُعَآئِكَ I have been
my relatives ٱلْمَوَٰلِىَ I fear خِفْتُ and verily I وَإِنِّى unblessed شَقِيًّا ﴿٤﴾
barren عَاقِرًا my wife ٱمْرَأَتِى and is وَكَانَتِ after me مِن وَرَآءِى
an heir وَلِيًّا ﴿٥﴾ Yourself لَّدُنكَ from مِن me لِى so give فَهَبْ

Sûrat Maryam
(Mary) XIX

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Kâf-Hâ-Yâ-'Aîn-Sâd.* **2.** (This is) a mention of the mercy of your Lord to His slave Zakariyyâ (Zachariah). **3.** When he called out his Lord (Allâh) a call in secret. **4.** He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord! **5.** "And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.

يَرِثُنِي وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِى عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا ﴿٩﴾

the ءَالِ from مِنْ and inherit وَيَرِثُ He shall inherit me يَرِثُنِي
رَبِّ and make him وَاجْعَلْهُ (of) Jacob (Ya'qub) يَعْقُوبَ family
إِنَّا O Zakariyya يَٰزَكَرِيَّآ satisfied, pleased ﴿٦﴾ رَضِيًّا (my) Lord
ٱسْمُهُۥ of a son بِغُلَٰمٍ give you the glad tidings نُبَشِّرُكَ verily We
We have نَجْعَل not لَمْ Yahya (John) يَحْيَىٰ his name (will be)
he said قَالَ (that) name ﴿٧﴾ سَمِيًّا before مِن قَبْلُ (for) him لَّهُۥ given
وَكَانَتِ a son غُلَٰمٌ I have لِى can يَكُونُ how أَنَّىٰ my Lord رَبِّ
I بَلَغْتُ and indeed وَقَدْ barren عَاقِرًا my wife ٱمْرَأَتِى while is
قَالَ extreme ﴿٨﴾ عِتِيًّا old age ٱلْكِبَرِ (from) مِنَ have reached
عَلَىَّ it is هُوَ your Lord رَبُّكَ says (said) قَالَ so كَذَٰلِكَ He said
I have created you خَلَقْتُكَ and certainly وَقَدْ easy هَيِّنٌ for Me
anything ﴿٩﴾ شَيْـًٔا you were تَكُ when not وَلَمْ before مِن قَبْلُ

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob). And make him, my Lord, one with whom You are Well-Pleased!" **7.** (Allâh said) "O Zakariyyâ (Zachariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyâ (John). We have given that name to none before (him)." **8.** He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age." **9.** He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"

قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَـٰثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا ﴿١١﴾ يَـٰيَحْيَىٰ خُذِ ٱلْكِتَـٰبَ بِقُوَّةٍ ۖ وَءَاتَيْنَـٰهُ ٱلْحُكْمَ صَبِيًّا ﴿١٢﴾

قَالَ he (Zakariyya) said رَبِّ my Lord ٱجْعَل appoint (make) لِّيٓ for me ءَايَةً a sign قَالَ He said ءَايَتُكَ your sign (is) أَلَّا that not تُكَلِّمَ you shall speak ٱلنَّاسَ unto mankind ثَلَـٰثَ for three لَيَالٍ nights سَوِيًّا ﴿١٠﴾ together فَخَرَجَ so he came out عَلَىٰ (on) to قَوْمِهِۦ his people مِنَ from ٱلْمِحْرَابِ the praying place or private room فَأَوْحَىٰٓ then he told by signs إِلَيْهِمْ them أَن to سَبِّحُوا۟ glorify (Allah) بُكْرَةً in the morning وَعَشِيًّا ﴿١١﴾ and in the afternoon (night) يَـٰيَحْيَىٰ O Yahya (John) خُذِ hold ٱلْكِتَـٰبَ the Scripture بِقُوَّةٍ with strength وَءَاتَيْنَـٰهُ and We gave him ٱلْحُكْمَ wisdom صَبِيًّا ﴿١٢﴾ while a child

10. [Zakariyyâ (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect." **11.** Then he came out to his people from *Al-Mihrâb* and he told them by signs to glorify Allâh's Praises in the morning and in the afternoon. **12.** (It was said to his son): "O Yahyâ (John)! Hold fast the Scripture." And We gave him wisdom while yet a child.

وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّۢا بِوَٰلِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَـٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾ وَٱذْكُرْ فِى ٱلْكِتَـٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

وَحَنَانًا and compassion مِّن from لَّدُنَّا Us وَزَكَوٰةً and (made him) pure from sins وَكَانَ and he was تَقِيًّا ﴿١٣﴾ righteous وَبَرًّۢا and dutiful بِوَٰلِدَيْهِ to his parents وَلَمْ and neither يَكُن he was جَبَّارًا arrogant عَصِيًّا ﴿١٤﴾ nor disobedient وَسَلَـٰمٌ and peace be عَلَيْهِ on him يَوْمَ the day وُلِدَ he was born وَيَوْمَ and the day يَمُوتُ he dies وَيَوْمَ and the day يُبْعَثُ he will be raised up حَيًّا ﴿١٥﴾ to life (again) وَٱذْكُرْ and mention فِى in ٱلْكِتَـٰبِ the Book (the Quran) مَرْيَمَ (the story of) Mary إِذِ when ٱنتَبَذَتْ she withdrew in seclusion مِنْ

فَاتَّخَذَتْ	facing east شَرْقِيًّا ﴿١٦﴾	to a place مَكَانًا	her family أَهْلِهَا	from	
so We فَأَرْسَلْنَا	a screen حِجَابًا	from them مِن دُونِهِمْ	then she	took	
and he appeared فَتَمَثَّلَ	Our	Spirit Jibreel رُوحَنَا	to her إِلَيْهَا	sent	
in all respects (sound) سَوِيًّا ﴿١٧﴾	as a man بَشَرًا	before her لَهَا			

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins and he was righteous, **14.** And dutiful towards his parents, and he was neither arrogant nor disobedient. **15.** And *Salâm* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)! **16.** And mention in the Book Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. **17.** She placed a screen from them; then We sent to her Our *Ruh*, and he appeared before her in the form of a man in all respects.

قَالَتْ إِنِّيٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

with the Most بِٱلرَّحْمَٰنِ	seek refuge أَعُوذُ	verily I إِنِّيٓ	she said قَالَتْ	
قَالَ fear تَقِيًّا ﴿١٨﴾	you كُنتَ	if إِن	from you مِنكَ	Gracious (Allah)
from رَبِّكِ	a messenger (angel) رَسُولُ	I am أَنَا۠	only إِنَّمَآ	he said
زَكِيًّا ﴿١٩﴾	a son غُلَٰمًا	to you لَكِ	that I give لِأَهَبَ	your Lord
a son غُلَٰمٌ	I have لِي	can يَكُونُ	how أَنَّىٰ	she said قَالَتْ righteous
I am أَكُ	nor وَلَمْ	man بَشَرٌ	has touched me يَمْسَسْنِي	when not وَلَمْ
رَبُّكِ said قَالَ	so (it will be) كَذَٰلِكِ	he said قَالَ	unchaste بَغِيًّا ﴿٢٠﴾	
and that وَلِنَجْعَلَهُۥٓ	(is) easy هَيِّنٌ	for Me عَلَيَّ	that هُوَ	your Lord
and وَرَحْمَةً	to mankind لِّلنَّاسِ	as a sign ءَايَةً	We shall appoint him	
مَّقْضِيًّا ﴿٢١﴾	a matter أَمْرًا	and it is وَكَانَ	from Us مِّنَّا	a mercy
				decreed (by Allah)

18. She said: "Verily, I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh." **19.** (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son." **20.** She said: "How can I have a son, when no man has touched me, nor am I unchaste?" **21.** He said: "So, your Lord said: 'That is easy for Me. And (We wish) to appoint him as a sign to mankind and a mercy from Us, and it is a matter (already) decreed.' "

۞ فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ﴿٢٣﴾ فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾

بِهِۦ and she withdrew فَٱنتَبَذَتْ so she conceived him فَحَمَلَتْهُ ۞
and drove her فَأَجَآءَهَا far ﴿٢٢﴾ قَصِيًّا (to) a place مَكَانًا with him
(of) a date-palm ٱلنَّخْلَةِ trunk جِذْعِ to إِلَىٰ the labour pains ٱلْمَخَاضُ
هَٰذَا before قَبْلَ I had died مِتُّ would that يَٰلَيْتَنِى she said قَالَتْ
out of sight ﴿٢٣﴾ مَّنسِيًّا forgotten نَسْيًا and I had been وَكُنتُ this
أَلَّا below her تَحْتِهَآ from مِن so he (Jibreel) called unto her فَنَادَىٰهَا
your رَبُّكِ has provided جَعَلَ indeed قَدْ grieve you تَحْزَنِى not
and shake وَهُزِّىٓ a water stream ﴿٢٤﴾ سَرِيًّا under you تَحْتَكِ Lord
it تُسَٰقِطْ (of) date-palm ٱلنَّخْلَةِ the trunk بِجِذْعِ towards you إِلَيْكِ
ripe ﴿٢٥﴾ جَنِيًّا fresh date رُطَبًا upon you عَلَيْكِ will let fall

22. So she conceived him, and she withdrew with him to a far place. **23.** And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" **24.** Then cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you. **25.** "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you."

فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا ۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ﴿٢٦﴾ فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾ يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾

(your) eyes عَيْنًا and cool وَقَرِّى and drink وَٱشْرَبِى so you eat فَكُلِى
anyone أَحَدًا human being ٱلْبَشَرِ from مِنَ you see تَرَيِنَّ if فَإِمَّا
(for) unto the Most لِلرَّحْمَٰنِ have vowed نَذَرْتُ I إِنِّى say you فَقُولِىٓ
today ٱلْيَوْمَ I shall speak أُكَلِّمَ so never فَلَنْ a fast صَوْمًا Gracious
him بِهِۦ then she brought فَأَتَتْ (to) any human being ﴿٢٦﴾ إِنسِيًّا
يَٰمَرْيَمُ they said قَالُوا۟ carrying him تَحْمِلُهُۥ (to) her people قَوْمَهَا
a thing شَيْـًٔا you have brought جِئْتِ indeed لَقَدْ O Maryam

was	كَانَ	not	مَا	(of) Aaron	هَٰرُونَ	O sister	يَٰٓأُخْتَ	mighty	فَرِيًّا ﴿٢٧﴾
أُمُّكِ	was	كَانَتْ	nor	وَمَا	(of) evil	سَوْءٍ	a man	ٱمْرَأَ	your father أَبُوكِ
						an unchaste woman	بَغِيًّا ﴿٢٨﴾	your mother	

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this day.'" **27.** Then she brought him to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariyy* (a mighty thing). **28.** "O sister of Hârûn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّۢا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَٱلسَّلَٰمُ عَلَىَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

how	كَيْفَ	they said	قَالُوا۟	to him	إِلَيْهِ	then she pointed	فَأَشَارَتْ	
the cradle	ٱلْمَهْدِ	in	فِى	is	كَانَ	one who	مَن	we can talk to نُكَلِّمُ
ٱللَّهِ	a slave	عَبْدُ	verily I am	إِنِّى	He (Iesa) said	قَالَ	a child	صَبِيًّا ﴿٢٩﴾
and	وَجَعَلَنِى	the Scripture	ٱلْكِتَٰبَ	He gave me	ءَاتَىٰنِىَ	(of) Allah		
مُبَارَكًا	and He has made me	وَجَعَلَنِى	a Prophet	نَبِيًّا ﴿٣٠﴾	made me			
and enjoined on me	وَأَوْصَٰنِى	I be	كُنتُ	wheresoever	أَيْنَ مَا	blessed		
حَيًّا ﴿٣١﴾	as long as I am	مَا دُمْتُ	and Zakat	وَٱلزَّكَوٰةِ	the prayer	بِٱلصَّلَوٰةِ		
يَجْعَلْنِى	and not	وَلَمْ	to my mother	بِوَٰلِدَتِى	and dutiful	وَبَرًّۢا	alive	
عَلَىَّ	and peace be	وَٱلسَّلَٰمُ	unblest	شَقِيًّا ﴿٣٢﴾	arrogant	جَبَّارًا	made me	
I	أَمُوتُ	and the day	وَيَوْمَ	I was born	وُلِدتُّ	the day	يَوْمَ	upon me
alive	حَيًّا ﴿٣٣﴾	I shall be raised	أُبْعَثُ	and the day	وَيَوْمَ	die		

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" **30.** "He said: "Verily, I am a slave of Allâh, He has given me the Scripture and made me a Prophet;" **31.** "And He has made me blessed wheresoever I be, and has enjoined on me *Salât*, and *Zakât*, as long as I live." **32.** "And dutiful to my mother, and made me not arrogant, unblest. **33.** "And *Salâm* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۚ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَٰنَهُۥٓ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٣٥﴾ وَإِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٣٦﴾ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

قَوْلَ (of) Maryam مَرْيَمَ son ٱبْنُ (is) Iesa عِيسَى such ذَٰلِكَ
يَمْتَرُونَ ﴿٣٤﴾ in it فِيهِ that which ٱلَّذِى (of) truth ٱلْحَقِّ a statement
He يَتَّخِذَ that أَن for Allah لِلَّهِ it is كَانَ not مَا they dispute
when إِذَا Glorified is He سُبْحَٰنَهُۥٓ son وَلَدٍ any مِن should take
لَهُۥ He says يَقُولُ only فَإِنَّمَا an affair (a thing) أَمْرًا He decrees قَضَىٰٓ
رَبِّى Allah ٱللَّهَ and verily وَإِنَّ and it becomes فَيَكُونُ ﴿٣٥﴾ be كُن to it
هَٰذَا so worship Him فَٱعْبُدُوهُ and your Lord وَرَبُّكُمْ (is) my Lord
ٱلْأَحْزَابُ then differed فَٱخْتَلَفَ Straight مُّسْتَقِيمٌ ﴿٣٦﴾ (is) Path صِرَٰطٌ this
to لِّلَّذِينَ so woe فَوَيْلٌ among themselves بَيْنِهِمْ from مِنۢ the sects
يَوْمٍ meeting (witness) مَّشْهَدِ from مِن who disbelieve كَفَرُوا۟ those
great عَظِيمٍ ﴿٣٧﴾ (of) a Day

34. Such is ʻÎsâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute). **35.** It befits not (the Majesty of) Allâh that He should beget a son. Glorified (and Exalted) be He. When He decrees a thing, He only says to it: "Be!" — and it is. **36.** said: "And verily, Allâh is my Lord and your Lord. So worship Him (Alone). That is the Straight Path.." **37.** Then the sects differed, so woe unto the disbelievers from the Meeting of a great Day.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ۖ لَٰكِنِ ٱلظَّٰلِمُونَ ٱلْيَوْمَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٨﴾ وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْ قُضِىَ ٱلْأَمْرُ وَهُمْ فِى غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾ إِنَّا نَحْنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِبْرَٰهِيمَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ﴿٤١﴾

the day يَوْمَ and see وَأَبْصِرْ they بِهِمْ how clearly will hear أَسْمِعْ
the ٱلظَّٰلِمُونَ but لَٰكِنِ they will come to Us يَأْتُونَنَا (when)
مُّبِينٍ ﴿٣٨﴾ error/astray ضَلَٰلٍ (are) in فِى today ٱلْيَوْمَ wrong-doers
إِذْ (of) grief ٱلْحَسْرَةِ (of) Day يَوْمَ and warn them of وَأَنذِرْهُمْ plain
فِى while they وَهُمْ the case ٱلْأَمْرُ has been decided قُضِىَ when
believe يُؤْمِنُونَ ﴿٣٩﴾ not لَا and they وَهُمْ unawareness غَفْلَةٍ (are) in
and وَمَنْ the earth ٱلْأَرْضَ will inherit نَرِثُ We نَحْنُ verily إِنَّا

they shall يُرْجَعُونَ ﴿٤٠﴾ and to Us وَإِلَيْنَا (is) on it عَلَيْهَا whatsoever
إِبْرَٰهِيمَ the Book ٱلْكِتَٰبِ in فِى and mention وَٱذْكُرْ be returned
Prophet نَّبِيًّا ﴿٤١﴾ a truthful صِدِّيقًا was كَانَ verily he إِنَّهُۥ Abraham

38. How clearly will they see and hear, the Day when they will appear before Us! But the *Zalimûn* today are in plain error. **39.** And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not. **40.** Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned, **41.** And mention in the Book Ibrâhîm (Abraham). Verily, he was a man of truth, a Prophet.

إِذْ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا ﴿٤٢﴾ يَٰٓأَبَتِ إِنِّى قَدْ جَآءَنِى مِنَ ٱلْعِلْمِ مَا لَمْ يَأْتِكَ فَٱتَّبِعْنِىٓ أَهْدِكَ صِرَٰطًا سَوِيًّا ﴿٤٣﴾ يَٰٓأَبَتِ لَا تَعْبُدِ ٱلشَّيْطَٰنَ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ﴿٤٤﴾ يَٰٓأَبَتِ إِنِّىٓ أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَٰنِ وَلِيًّا ﴿٤٥﴾

why لِمَ O my father يَٰٓأَبَتِ to his father لِأَبِيهِ he said قَالَ when إِذْ
يُبْصِرُ nor وَلَا hears يَسْمَعُ not لَا that which مَا you worship تَعْبُدُ
anything شَيْـًٔا ﴿٤٢﴾ (from) you عَنكَ can avail يُغْنِى and not وَلَا sees
of مِنَ come to me جَآءَنِى surely قَدْ verily I إِنِّى O my father يَٰٓأَبَتِ
come to you يَأْتِكَ not لَمْ that which مَا the knowledge ٱلْعِلْمِ
(to) Path صِرَٰطًا I will guide you أَهْدِكَ so follow me فَٱتَّبِعْنِىٓ
you worship تَعْبُدِ not لَا O my father يَٰٓأَبَتِ the Straight سَوِيًّا ﴿٤٣﴾
(to) لِلرَّحْمَٰنِ has been كَانَ Satan ٱلشَّيْطَٰنَ verily إِنَّ Satan ٱلشَّيْطَٰنَ
إِنِّىٓ O my father يَٰٓأَبَتِ rebel عَصِيًّا ﴿٤٤﴾ against the Most Gracious
a عَذَابٌ should touch you يَمَسَّكَ lest أَن fear أَخَافُ verily I
so that you فَتَكُونَ the Most Gracious ٱلرَّحْمَٰنِ from مِّنَ torment
a companion وَلِيًّا ﴿٤٥﴾ of Satan لِلشَّيْطَٰنِ become

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? **43.** "O my father! Verily, there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path. **44.** "O my father! Worship not *Shaitân* (Satan). Verily, *Shaitân* (Satan) has been a rebel against the Most Gracious (Allâh). **45.** "O my father! Verily, I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of *Shaitân* (Satan)."

قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى يَٰٓإِبْرَٰهِيمُ ۖ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ ۖ وَٱهْجُرْنِى مَلِيًّا ﴿٤٦﴾ قَالَ سَلَٰمٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّىٓ ۖ إِنَّهُۥ كَانَ بِى حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ ٱللَّهِ وَأَدْعُوا۟ رَبِّى عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّى شَقِيًّا ﴿٤٨﴾

my gods ءَالِهَتِى (from) عَنْ you أَنتَ do reject أَرَاغِبٌ he said قَالَ
indeed لَأَرْجُمَنَّكَ you stop this تَنتَهِ not لَّمْ if لَئِن O Abraham يَٰٓإِبْرَٰهِيمُ
for a long مَلِيًّا ﴿٤٦﴾ so get away from me وَٱهْجُرْنِى I will stone you
I سَأَسْتَغْفِرُ on you عَلَيْكَ peace be سَلَٰمٌ (Abraham) said قَالَ time
verily إِنَّهُۥ (of) my Lord رَبِّىٓ for you لَكَ will ask forgiveness
and وَأَعْتَزِلُكُمْ Ever Most Gracious حَفِيًّا ﴿٤٧﴾ unto me بِى is كَانَ He
you تَدْعُونَ and what وَمَا I shall turn away from you
رَبِّى and I shall call on وَأَدْعُوا۟ Allah ٱللَّهِ besides مِن دُونِ invoke
(in my بِدُعَآءِ shall be أَكُونَ I not أَلَّآ maybe عَسَىٰٓ my Lord
unblest شَقِيًّا ﴿٤٨﴾ my Lord رَبِّى invocation) in calling

46. He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)." **47.** Ibrâhîm (Abraham) said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Ever Most Gracious. **48.** "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

فَلَمَّا ٱعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ وَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾ وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ مُوسَىٰٓ ۚ إِنَّهُۥ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾ وَنَٰدَيْنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَٰهُ نَجِيًّا ﴿٥٢﴾

and what وَمَا he turned away from them ٱعْتَزَلَهُمْ so when فَلَمَّا
and We وَهَبْنَا Allah ٱللَّهِ besides مِن دُونِ they worship يَعْبُدُونَ
and وَكُلًّا and Jacob وَيَعْقُوبَ Isaac إِسْحَٰقَ (to) him لَهُۥٓ granted
and وَوَهَبْنَا a Prophet نَبِيًّا ﴿٤٩﴾ We made جَعَلْنَا each one (of them)
and وَجَعَلْنَا Our Mercy رَّحْمَتِنَا of (from) مِّن (to) them لَهُم We gave
عَلِيًّا ﴿٥٠﴾ (of) truth صِدْقٍ tongues لِسَانَ (for) them لَهُمْ We made
the Book (the Quran) ٱلْكِتَٰبِ in فِى and mention وَٱذْكُرْ honour

and he was وَكَانَ	chosen مُخْلَصًا	was كَانَ	verily he إِنَّهُۥ	Moses مُوسَىٰٓ
مِن	and We called him وَنَٰدَيْنَٰهُ	a Prophet نَّبِيًّا ﴿٥١﴾	a Messenger رَسُولًا	
and وَقَرَّبْنَٰهُ	the right ٱلْأَيْمَنِ	(of) the Mount ٱلطُّورِ	side جَانِبِ	from
	for whispering (for a talk) نَجِيًّا ﴿٥٢﴾	We made him draw near		

49. So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet. **50.** And We gave them of Our Mercy, and We granted them honour on the tongues. **51.** And mention in the Book (this Qur'ân) Mûsâ (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet. **52.** And We called him from the right side of the Mount, and made him draw near to Us for a talk with him.

وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا ﴿٥٣﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِسْمَٰعِيلَ ۚ إِنَّهُۥ كَانَ صَادِقَ ٱلْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرْضِيًّا ﴿٥٥﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِدْرِيسَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ﴿٥٦﴾

رَّحْمَتِنَآ	(from) out of مِن	(for) on him لَهُۥ	and We bestowed وَوَهَبْنَا	
وَٱذْكُرْ	a Prophet نَبِيًّا ﴿٥٣﴾	Aaron هَٰرُونَ	his brother أَخَاهُ	Our Mercy
إِنَّهُۥ	Ishmael إِسْمَٰعِيلَ	the Book (the Qur'an) ٱلْكِتَٰبِ	in فِى	and mention
and he was وَكَانَ	(in) promise ٱلْوَعْدِ	true صَادِقَ	was كَانَ	verily he
to يَأْمُرُ	and he used وَكَانَ	a Prophet نَّبِيًّا ﴿٥٤﴾	a Messenger رَسُولًا	
and Zakat وَٱلزَّكَوٰةِ	the prayer بِٱلصَّلَوٰةِ	(on) his family أَهْلَهُۥ	command	
and وَٱذْكُرْ	pleasing مَرْضِيًّا ﴿٥٥﴾	his Lord رَبِّهِۦ	with عِندَ	and was وَكَانَ
was كَانَ	verily he إِنَّهُۥ	Idris إِدْرِيسَ	the Book ٱلْكِتَٰبِ	in فِى mention
		a Prophet نَّبِيًّا ﴿٥٦﴾	truthful صِدِّيقًا	

53. And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy. **54.** And mention in the Book Ismâ'îl (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. **55.** And he used to enjoin on his family and his people *As-Salât* and the *Zakât*, and his Lord was pleased with him. **56.** And mention in the Book Idrîs. Verily, he was a man of truth, (and) a Prophet.

وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّۦنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَٰهِيمَ وَإِسْرَٰٓءِيلَ وَمِمَّنْ هَدَيْنَا وَٱجْتَبَيْنَآ ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُ ٱلرَّحْمَٰنِ خَرُّوا۟ سُجَّدًا وَبُكِيًّا ۩ ﴿٥٨﴾

أُو۟لَٰٓئِكَ high عَلِيًّا (٥٧) (to) a place مَكَانًا and We raised him وَرَفَعْنَٰهُ
مِّنَ unto them عَلَيْهِم Allah ٱللَّهُ bestowed أَنْعَمَ who ٱلَّذِينَ those
(of) ءَادَمَ offspring ذُرِّيَّةِ from مِن the Prophets ٱلنَّبِيِّـۧنَ from among
We carried (in the ship) حَمَلْنَا and (of) those whom وَمِمَّنْ Adam
(of) Abraham إِبْرَٰهِيمَ offspring ذُرِّيَّةِ and of وَمِن Noah نُوحٍ with مَعَ
We هَدَيْنَا and from among those whom وَمِمَّنْ and Israel وَإِسْرَٰٓءِيلَ
unto عَلَيْهِمْ were recited تُتْلَىٰ when إِذَا and chose وَٱجْتَبَيْنَآ guided
they خَرُّوا۟ (of) the Most Gracious (Allah) ٱلرَّحْمَٰنِ Verses ءَايَٰتُ them
and weeping وَبُكِيًّا ۩ (٥٨) prostrating سُجَّدًا fell down

57. And We raised him to a high station. **58.** Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited unto them, they fell down prostrate and weeping.

۞ فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ أَضَاعُوا۟ ٱلصَّلَوٰةَ وَٱتَّبَعُوا۟ ٱلشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا (٥٩) إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا
فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ شَيْـًٔا (٦٠) جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدَ ٱلرَّحْمَٰنُ عِبَادَهُۥ بِٱلْغَيْبِ ۚ إِنَّهُۥ كَانَ وَعْدُهُۥ مَأْتِيًّا (٦١)

أَضَاعُوا۟ a posterity خَلْفٌ (after) them مِنۢ بَعْدِهِمْ then succeeded ۞ فَخَلَفَ
lusts ٱلشَّهَوَٰتِ and followed وَٱتَّبَعُوا۟ the prayer ٱلصَّلَوٰةَ who gave up
transgression غَيًّا (٥٩) they will meet يَلْقَوْنَ so فَسَوْفَ
and believed وَءَامَنَ repented تَابَ those who مَن except إِلَّا (error)
will enter يَدْخُلُونَ such فَأُو۟لَٰٓئِكَ righteousness صَٰلِحًا and worked وَعَمِلَ
in شَيْـًٔا (٦٠) they will be wronged يُظْلَمُونَ and not وَلَا Paradise ٱلْجَنَّةَ
وَعَدَ which ٱلَّتِى (of) Eden عَدْنٍ gardens جَنَّٰتِ aught (at all)
in بِٱلْغَيْبِ (to) His slaves عِبَادَهُۥ the Most Gracious ٱلرَّحْمَٰنُ promised
to be مَأْتِيًّا (٦١) His Promise وَعْدُهُۥ is كَانَ verily He إِنَّهُۥ the Unseen
fulfilled

59. Then, there has succeeded them a posterity who have given up *As-Salât* (the prayers) and have followed lusts. So they will be thrown in Hell. **60.** Except those who repent and believe, and work righteousness. Such will enter Paradise and

they will not be wronged in aught. **61.** (They will enter) *'Adn* (Eden) Paradise, which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily, His Promise must come to pass.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَٰمًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾ تِلْكَ ٱلْجَنَّةُ ٱلَّتِى نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا ﴿٦٣﴾ وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُۥ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا فَٱعْبُدْهُ وَٱصْطَبِرْ لِعِبَٰدَتِهِۦ ۚ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ﴿٦٥﴾

but إِلَّا vain talk لَغْوًا therein فِيهَا they shall hear يَسْمَعُونَ not لَا
their رِزْقُهُمْ and they will have وَلَهُمْ salutation/peace سَلَٰمًا
and ﴿٦٢﴾ وَعَشِيًّا morning بُكْرَةً therein فِيهَا sustenance
نُورِثُ which ٱلَّتِى Paradise ٱلْجَنَّةُ such is تِلْكَ afternoon/evening
to مَن Our slaves عِبَادِنَا to مِنْ We shall give as an inheritance
we نَتَنَزَّلُ and not وَمَا pious ﴿٦٣﴾ تَقِيًّا have been كَانَ those who
(of) your رَبِّكَ by the Command بِأَمْرِ except إِلَّا (angels) descend
وَمَا before us بَيْنَ أَيْدِينَا what (is) مَا to Him (belongs) لَهُۥ Lord
between بَيْنَ and what (is) وَمَا behind us خَلْفَنَا and what (is)
forgetful ﴿٦٤﴾ نَسِيًّا your Lord رَبُّكَ is كَانَ and not وَمَا those ذَٰلِكَ
and وَمَا and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ Lord رَّبُّ
and be وَٱصْطَبِرْ so worship Him فَٱعْبُدْهُ between them بَيْنَهُمَا what (is)
for Him لَهُۥ you know تَعْلَمُ do هَلْ in His worship لِعِبَٰدَتِهِۦ patient
any similar or co-equal ﴿٦٥﴾ سَمِيًّا

62. They shall not hear therein (in Paradise) any *Laghw*, but only *Salâm*. And they will have therein their sustenance, morning and afternoon. **63.** Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqûn*. **64.** And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful — **65.** Lord of the heavens and the earth, and all that is between them, so worship Him and be constant and patient in His worship. Do you know of any who is similar to Him?

وَيَقُولُ ٱلْإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن قَبْلُ وَلَمْ يَكُ شَيْـًٔا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَٰطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى

الرَّحْمَٰنِ عِتِيًّا ﴿٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾

shall لَسَوْفَ I am dead مَا مِتُّ when أَإِذَا man الْإِنسَانُ and says وَيَقُولُ
remember يَذْكُرُ does not أَوَلَا alive ﴿٦٦﴾ حَيًّا I be raised up أُخْرَجُ
while وَلَمْ before مِن قَبْلُ We created him خَلَقْنَاهُ that أَنَّا man الْإِنسَانُ
لَنَحْشُرَنَّهُمْ so by your Lord فَوَرَبِّكَ anything ﴿٦٧﴾ شَيْئًا he was يَكُ not
ثُمَّ and the devils وَالشَّيَاطِينَ surely We shall gather them together
Hell جَهَنَّمَ round حَوْلَ indeed We shall bring them لَنُحْضِرَنَّهُمْ then
مِن indeed We shall drag out لَنَنزِعَنَّ then ثُمَّ on knees ﴿٦٨﴾ جِثِيًّا
(was) أَشَدُّ as to which of them أَيُّهُمْ sect شِيعَةٍ every كُلِّ from
﴿٦٩﴾ عِتِيًّا the Most Gracious (Allah) الرَّحْمَٰنِ against عَلَى worst
بِالَّذِينَ know best أَعْلَمُ verily We لَنَحْنُ then ثُمَّ obstinate/rebellion
﴿٧٠﴾ صِلِيًّا therein بِهَا (are) most worthy أَوْلَىٰ (they) هُمْ those who
(of) being burnt

66. And man says: "When I am dead, shall I then be raised up alive?" **67.** Does not man remember that We created him before, while he was nothing? **68.** So by your Lord, surely, We shall gather them together, and (also) the *Shayâtîn*, then We shall bring them round Hell on their knees. **69.** Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh). **70.** Then, verily, We know best those who are most worthy of being burnt therein.

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾ وَإِذَا تُتْلَىٰ
عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ
هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا ﴿٧٤﴾

will pass وَارِدُهَا but إِلَّا (one) of you مِّنكُمْ and (there is) not وَإِن
حَتْمًا your Lord رَبِّكَ with (on) عَلَىٰ (this) is كَانَ over it
الَّذِينَ We shall save نُنَجِّي then ثُمَّ a decree ﴿٧١﴾ مَّقْضِيًّا accomplished
the الظَّالِمِينَ and We shall leave وَّنَذَرُ feared اتَّقَوا those who
are تُتْلَىٰ and when وَإِذَا kneeling ﴿٧٢﴾ جِثِيًّا therein فِيهَا wrong-doers
(said) قَالَ clear بَيِّنَاتٍ Our Verses آيَاتُنَا (on) to them عَلَيْهِمْ recited

ءَامَنُوٓا۟ to those who لِلَّذِينَ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ say
مَّقَامًا (is) best خَيْرٌ (of) the two groups ٱلْفَرِيقَيْنِ which أَىُّ believed
أَهْلَكْنَا and how many وَكَمْ place نَدِيًّا (٧٣) and better وَأَحْسَنُ in position
هُمْ a generation قَرْنٍ (from) مِّن before them قَبْلَهُم We destroyed
and outward وَرِءْيًا (٧٤) in goods أَثَٰثًا (were) better أَحْسَنُ who
appearance

71. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. **72.** Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the *Zâlimûn* therein (humbled) to their knees (in Hell). **73.** And when Our Clear Verses are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best in (point of) position and as regards station." **74.** And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

قُلْ مَن كَانَ فِى ٱلضَّلَٰلَةِ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا ۚ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ إِمَّا ٱلْعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا (٧٥) وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى ۗ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا (٧٦)

فَلْيَمْدُدْ the error ٱلضَّلَٰلَةِ in فِى is كَانَ whoever مَن say you قُلْ
the Most ٱلرَّحْمَٰنُ to him لَهُ then surely will extend
مَا they see رَأَوْا۟ when إِذَا until حَتَّىٰٓ an extension مَدًّا Gracious
the ٱلْعَذَابَ either إِمَّا they were promised يُوعَدُونَ that which
مَنْ then they will know فَسَيَعْلَمُونَ the Hour ٱلسَّاعَةَ or وَإِمَّا torment
and weaker وَأَضْعَفُ in position مَّكَانًا worst شَرٌّ (he) is هُوَ who
those who ٱلَّذِينَ Allah ٱللَّهُ and increases وَيَزِيدُ in forces جُندًا (٧٥)
and the everlasting وَٱلْبَٰقِيَٰتُ in guidance هُدًى were guided ٱهْتَدَوْا۟
your رَبِّكَ with عِندَ (are) better خَيْرٌ the righteous deeds ٱلصَّٰلِحَٰتُ
for resort مَّرَدًّا (٧٦) and better وَخَيْرٌ for reward ثَوَابًا Lord

75. Say (O Muhammad ﷺ) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. **76.** And Allâh increases in guidance those who walk

aright. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَـٰنِ عَهْدًا ﴿٧٨﴾ كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

in بِـَٔايَـٰتِنَا disbelieved كَفَرَ him who ٱلَّذِى have you seen أَفَرَءَيْتَ
مَالًا indeed I will be given لَأُوتَيَنَّ and said وَقَالَ Our Signs
the Unseen ٱلْغَيْبَ has he known أَطَّلَعَ and children وَوَلَدًا ﴿٧٧﴾ wealth
the Most Gracious ٱلرَّحْمَـٰنِ with/from عِندَ has he taken ٱتَّخَذَ or أَمِ
مَا We shall record سَنَكْتُبُ nay كَلَّا a covenant عَهْدًا ﴿٧٨﴾ (Allah)
مِنَ for him لَهُۥ and We shall increase وَنَمُدُّ he says يَقُولُ what
and We shall وَنَرِثُهُۥ (increase) مَدًّا ﴿٧٩﴾ the torment ٱلْعَذَابِ (from)
and he وَيَأْتِينَا he says (talks) يَقُولُ all that مَا inherit from him
alone فَرْدًا ﴿٨٠﴾ shall come to Us

77. Have you seen him who disbelieved in Our *Ayât* and said: "I shall certainly be given wealth and children." **78.** Has he known the Unseen or has he taken a covenant from the Most Gracious? **79.** Nay, We shall record what he says, and We shall increase his torment; **80.** And We shall inherit from him (at his death) all that he talks of, and he shall come to Us alone.

وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَـٰطِينَ عَلَى ٱلْكَـٰفِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾ يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَـٰنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾

gods ءَالِهَةً Allah ٱللَّهِ besides مِن دُونِ and they have taken وَٱتَّخَذُوا۟
nay كَلَّا honour عِزًّا ﴿٨١﴾ for them لَهُمْ that they might be لِّيَكُونُوا۟
وَيَكُونُونَ their worship of them بِعِبَادَتِهِمْ but they will deny سَيَكْفُرُونَ
أَلَمْ opponents ضِدًّا ﴿٨٢﴾ against them عَلَيْهِمْ and they will be
the devils ٱلشَّيَـٰطِينَ have sent أَرْسَلْنَا that We أَنَّآ you see تَرَ do not
to push them/incite تَؤُزُّهُمْ the disbelievers ٱلْكَـٰفِرِينَ (on) against عَلَى
عَلَيْهِمْ you make haste تَعْجَلْ so not فَلَا to do evil أَزًّا ﴿٨٣﴾ them
عَدًّا ﴿٨٤﴾ to them لَهُمْ We count out نَعُدُّ only إِنَّمَا against them

the ٱلْمُتَّقِينَ	We shall gather نَحْشُرُ	the Day يَوْمَ	a number/counting
like a وَفْدًا ﴿٨٥﴾	the Most Gracious ٱلرَّحْمَٰنِ	unto إِلَى	pious persons
to إِلَىٰ	the criminals ٱلْمُجْرِمِينَ	and We shall drive وَنَسُوقُ	delegation
	in a thirsty state وِرْدًا ﴿٨٦﴾	Hell جَهَنَّمَ	

81. And they have taken *âlihah* (gods) besides Allâh, that they might give them honour, power and glory. **82.** Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them. **83.** See you not that We have sent the *Shayâtîn* (devils) against the disbelievers to push them to do evil. **84.** So make no haste against them; We only count out to them a (limited) number. **85.** The Day We shall gather the *Muttaqûn* unto the Most Gracious (Allâh), like a delegation. **86.** And We shall drive the *Mujrimûn*, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state.

لَّا يَمْلِكُونَ ٱلشَّفَٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٨٧﴾ وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا۟ لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾

مَن	but إِلَّا	intercession ٱلشَّفَٰعَةَ	they shall own يَمْلِكُونَ	not لَّا
the Most ٱلرَّحْمَٰنِ	with/from عِندَ	have taken ٱتَّخَذَ	those who	
has ٱتَّخَذَ	and they (said) say وَقَالُوا۟	a covenant عَهْدًا ﴿٨٧﴾	Gracious	
جِئْتُمْ	indeed لَّقَدْ	a son وَلَدًا ﴿٨٨﴾	the Most Gracious ٱلرَّحْمَٰنُ	taken
almost تَكَادُ	terrible إِدًّا ﴿٨٩﴾	a thing شَيْـًٔا	you have brought forth	
and is وَتَنشَقُّ	whereby مِنْهُ	are torn يَتَفَطَّرْنَ	the heavens ٱلسَّمَٰوَٰتُ	
the mountains ٱلْجِبَالُ	and fall وَتَخِرُّ	the earth ٱلْأَرْضُ	split asunder	
to the Most لِلرَّحْمَٰنِ	they ascribe دَعَوْا۟	that أَن	in ruins هَدًّا ﴿٩٠﴾	
for لِلرَّحْمَٰنِ	it is suitable يَنۢبَغِى	but not وَمَا	a son وَلَدًا ﴿٩١﴾	Gracious
إِن	a son وَلَدًا ﴿٩٢﴾	He should take يَتَّخِذَ	that أَن	the Most Gracious
the heavens ٱلسَّمَٰوَٰتِ	in فِى	who are مَن	all كُلُّ	(is) not
the Most ٱلرَّحْمَٰنِ	comes (unto) ءَاتِى	but إِلَّآ	and the earth وَٱلْأَرْضِ	
		as a slave عَبْدًا ﴿٩٣﴾	Gracious (Allah)	

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh). **88.** And they say: "The Most Gracious (Allâh) has begotten a son, and the pagan Arabs say that He has

begotten daughters." **89.** Indeed you have brought forth (said) a terrible evil thing. **90.** Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, **91.** That they ascribe a son to the Most Gracious (Allâh). **92.** But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son. **93.** There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.

لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَـٰمَةِ فَرْدًا ﴿٩٥﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ سَيَجْعَلُ لَهُمُ ٱلرَّحْمَـٰنُ وُدًّا ﴿٩٦﴾ فَإِنَّمَا يَسَّرْنَـٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ﴿٩٧﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًۢا ﴿٩٨﴾

and counted وَعَدَّهُمْ He has comprehended them أَحْصَىٰهُمْ indeed لَّقَدْ
ءَاتِيهِ and everyone of them وَكُلُّهُمْ a full counting عَدًّا ﴿٩٤﴾ them
فَرْدًا ﴿٩٥﴾ (of) Resurrection ٱلْقِيَـٰمَةِ on the Day يَوْمَ will come to Him
and وَعَمِلُوا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ alone
for لَهُمُ will bestow سَيَجْعَلُ righteous deeds ٱلصَّـٰلِحَـٰتِ worked
We يَسَّرْنَـٰهُ only فَإِنَّمَا love وُدًّا ﴿٩٦﴾ the Most Gracious ٱلرَّحْمَـٰنُ them
لِتُبَشِّرَ on your tongue بِلِسَانِكَ have made easy this (the Quran)
(to) the pious ٱلْمُتَّقِينَ with it بِهِ that you may give glad tidings
most لُّدًّا ﴿٩٧﴾ people قَوْمًا with it بِهِۦ and you warn وَتُنذِرَ persons
قَبْلَهُم We have destroyed أَهْلَكْنَا and how many وَكَمْ quarrelsome
you find تُحِسُّ can هَلْ a generation قَرْنٍ (from) مِّن before them
of لَهُمْ you hear تَسْمَعُ or أَوْ one أَحَدٍ (from) any مِّنْ of them مِنْهُم
a whisper رِكْزًۢا ﴿٩٨﴾ them

94. Verily, He knows each one of them, and has counted them a full counting. **95.** And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). **96.** Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them (in the hearts of the believers). **97.** So We have made this (the Qur'ân) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqûn*, and warn with it the *Ludd* (most quarrelsome) people. **98.** And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

سُورَةُ طه

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طه ﴿١﴾ مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ ﴿٢﴾ إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ ﴿٣﴾ تَنزِيلًا مِّمَّنْ خَلَقَ ٱلْأَرْضَ وَٱلسَّمَٰوَٰتِ ٱلْعُلَى ﴿٤﴾
ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿٥﴾ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ ٱلثَّرَىٰ ﴿٦﴾ وَإِن تَجْهَرْ
بِٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ﴿٧﴾

unto you عَلَيْكَ We have sent down أَنزَلْنَا not مَآ Ta-Ha طه ﴿١﴾
but إِلَّا (to cause) that you distress لِتَشْقَىٰٓ ﴿٢﴾ the Quran ٱلْقُرْءَانَ
تَنزِيلًا fear يَخْشَىٰ ﴿٣﴾ to those who لِّمَن as a reminder تَذْكِرَةً
the earth ٱلْأَرْضَ has created خَلَقَ from Him Who مِّمَّنْ a revelation
عَلَى the Most Gracious ٱلرَّحْمَٰنُ high ٱلْعُلَى ﴿٤﴾ and the heavens وَٱلسَّمَٰوَٰتِ
all مَا to Him (belongs) لَهُۥ rose ٱسْتَوَىٰ ﴿٥﴾ the Throne ٱلْعَرْشِ over
(is) in فِى and all that وَمَا the heavens ٱلسَّمَٰوَٰتِ (is) in فِى that
and وَمَا (is) between them بَيْنَهُمَا and all that وَمَا the earth ٱلْأَرْضِ
you تَجْهَرْ and if وَإِن the soil ٱلثَّرَىٰ ﴿٦﴾ (is) under تَحْتَ all that
يَعْلَمُ then verily He فَإِنَّهُۥ statement (invocation) بِٱلْقَوْلِ speak aloud
and what is hidden وَأَخْفَى ﴿٧﴾ the secrets ٱلسِّرَّ knows

Sûrat 20. Tâ-Hâ

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Tâ-Hâ.* **2.** We have not sent down the Qur'ân unto you (O Muhammad ﷺ) to cause you distress, **3.** But only as a Reminder to those who fear (Allâh). **4.** A Revelation from Him (Allâh) Who has created the earth and high heavens. **5.** The Most Gracious (Allâh) rose over (*Istawâ*) the (Mighty) Throne. **6.** To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. **7.** And if you (O Muhammad ﷺ) speak aloud, then verily, He knows the secret and that which is yet more hidden.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ﴿٨﴾ وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿٩﴾ إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ
ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى ﴿١٠﴾ فَلَمَّآ أَتَىٰهَا نُودِىَ يَٰمُوسَىٰٓ ﴿١١﴾ إِنِّىٓ أَنَا۠ رَبُّكَ فَٱخْلَعْ
نَعْلَيْكَ ۖ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٢﴾

to Him لَهُ He هُوَ but إِلَّا god إِلَٰهَ (there is) no لَآ Allah ٱللَّهُ
come أَتَىٰكَ and has وَهَلْ Best ﴿٨﴾ ٱلْحُسْنَىٰ (are) the Names ٱلْأَسْمَآءُ
نَارًا he saw رَءَا when إِذْ (of) Moses ﴿٩﴾ مُوسَىٰٓ story حَدِيثُ to you
verily I إِنِّىٓ you wait ٱمْكُثُوٓا۟ to his family لِأَهْلِهِ he said فَقَالَ a fire
bring you ءَاتِيكُم perhaps I can لَّعَلِّىٓ a fire نَارًا have seen ءَانَسْتُ
at عَلَى I find أَجِدُ or أَوْ some burning brand بِقَبَسٍ therefrom مِّنْهَا
نُودِىَ he came to it أَتَىٰهَا when فَلَمَّآ guidance ﴿١٠﴾ هُدًى the fire ٱلنَّارِ
I (am) أَنَا۠ verily إِنِّىٓ O Moses ﴿١١﴾ يَـٰمُوسَىٰٓ he was called (by name)
verily you إِنَّكَ your shoes نَعْلَيْكَ so take off فَٱخْلَعْ your Lord رَبُّكَ
Tuwa ﴿١٢﴾ طُوًى the sacred ٱلْمُقَدَّسِ in the valley بِٱلْوَادِ are

8. Allâh! *Lâ ilâh illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names. **9.** And has there come to you the story of Mûsâ (Moses)? **10.** When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire." **11.** And when he came to it (the fire), he was called by name: "O Mûsâ (Moses)! **12.** "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, *Tuwa*.

وَأَنَا ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰٓ ﴿١٣﴾ إِنَّنِىٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ ﴿١٤﴾ إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ ﴿١٥﴾ فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرْدَىٰ ﴿١٦﴾ وَمَا تِلْكَ بِيَمِينِكَ يَـٰمُوسَىٰ ﴿١٧﴾

to that لِمَا so listen فَٱسْتَمِعْ chosen you ٱخْتَرْتُكَ and I have وَأَنَا
ٱللَّهُ I (am) أَنَا verily I إِنَّنِىٓ is revealed (to you) ﴿١٣﴾ يُوحَىٰٓ which
so worship فَٱعْبُدْنِى I أَنَا۠ but إِلَّآ god إِلَٰهَ (there is) no لَآ Allah
for My ﴿١٤﴾ لِذِكْرِىٓ the prayer ٱلصَّلَوٰةَ and perform وَأَقِمِ Me
أَكَادُ is coming ءَاتِيَةٌ the Hour ٱلسَّاعَةَ verily إِنَّ Remembrance
نَفْسٍۭ every كُلُّ that may be rewarded لِتُجْزَىٰ I hide it أُخْفِيهَا almost
thereafter not فَلَا it strives ﴿١٥﴾ تَسْعَىٰ for that which بِمَا soul
يُؤْمِنُ not لَّا one who مَن from it عَنْهَا let divert you يَصُدَّنَّكَ
his own lusts هَوَىٰهُ and follows وَٱتَّبَعَ in it بِهَا believes
in بِيَمِينِكَ that تِلْكَ and what is وَمَا lest you perish ﴿١٦﴾ فَتَرْدَىٰ
O Moses ﴿١٧﴾ يَـٰمُوسَىٰ your right hand

13. "And I have chosen you. So listen to that which will be revealed (to you). **14.** "Verily, I am Allâh! *Lâ ilâha illa Ana*, so worship Me, and perform *As-Salât* for My remembrance. **15.** "Verily, the Hour is coming — and I am almost hiding it — that every person may be rewarded for that which he strives. **16.** "Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish. **17.** "And what is that in your right hand, O Mûsâ (Moses)?"

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ﴿١٨﴾ قَالَ أَلْقِهَا يَٰمُوسَىٰ ﴿١٩﴾ فَأَلْقَىٰهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا ٱلْأُولَىٰ ﴿٢١﴾ وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ءَايَةً أُخْرَىٰ ﴿٢٢﴾

I lean عَلَيْهَا | أَتَوَكَّؤُا (is) my stick | عَصَايَ this | هِيَ he said | قَالَ
(on) عَلَىٰ | with it بِهَا | and beat down branches وَأَهُشُّ | on it
(are) uses مَآرِبُ | in it فِيهَا | and for me وَلِيَ | my sheep غَنَمِي | for
﴿١٩﴾ يَٰمُوسَىٰ cast it down أَلْقِهَا | He (Allah) said قَالَ | other ﴿١٨﴾ أُخْرَىٰ
حَيَّةٌ it was هِيَ | and behold فَإِذَا | so he cast it down فَأَلْقَىٰهَا | O Moses
grasp خُذْهَا | He (Allah) said قَالَ | moving quickly ﴿٢٠﴾ تَسْعَىٰ | a snake
to its سِيرَتَهَا | We shall return it سَنُعِيدُهَا | fear تَخَفْ | and not وَلَا | it
to إِلَىٰ | your hand يَدَكَ | and press وَٱضْمُمْ | former ﴿٢١﴾ ٱلْأُولَىٰ | state
غَيْرِ | مِنْ | white بَيْضَآءَ | it will come forth تَخْرُجْ | your side جَنَاحِكَ
another ﴿٢٢﴾ أُخْرَىٰ | as sign ءَايَةً | disease سُوٓءٍ | without any

18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." **19.** (Allâh) said: "Cast it down, O Mûsâ (Moses)!" **20.** He cast it down, and behold! It was a snake, moving quickly. **21.** Allâh said: "Grasp it and fear not; We shall return it to its former state, **22.** "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign, —

لِنُرِيَكَ مِنْ ءَايَٰتِنَا ٱلْكُبْرَى ﴿٢٣﴾ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾ قَالَ رَبِّ ٱشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِيٓ أَمْرِي ﴿٢٦﴾ وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾ وَٱجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾ هَٰرُونَ أَخِي ﴿٣٠﴾ ٱشْدُدْ بِهِۦٓ أَزْرِي ﴿٣١﴾ وَأَشْرِكْهُ فِيٓ أَمْرِي ﴿٣٢﴾ كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

﴿٢٣﴾ ٱلْكُبْرَى Our Signs ءَايَٰتِنَا | (some) of مِنْ | that We show you لِنُرِيَكَ
﴿٢٤﴾ طَغَىٰ verily he إِنَّهُ | Pharaoh فِرْعَوْنَ | to إِلَىٰ | you go ٱذْهَبْ | Greatest

open ٱشْرَحْ O my Lord رَبِّ he (Moses) said قَالَ has transgressed
my أَمْرِى ﴿٢٦﴾ for me لِىٓ and ease وَيَسِّرْ my chest صَدْرِى ﴿٢٥﴾ for me لِى
يَفْقَهُوا۟ my tongue لِّسَانِى ﴿٢٧﴾ from مِّن knot عُقْدَةً and loose وَٱحْلُلْ task
and (make) وَٱجْعَل my speech قَوْلِى ﴿٢٨﴾ that they may understand
هَٰرُونَ my family أَهْلِى ﴿٢٩﴾ from مِّنْ a helper وَزِيرًا for me لِّى appoint
my أَزْرِى ﴿٣١﴾ with him بِهِۦٓ increase ٱشْدُدْ my brother أَخِى ﴿٣٠﴾ Aaron
نُسَبِّحَكَ that كَىْ my task أَمْرِى ﴿٣٢﴾ in فِىٓ and share him وَأَشْرِكْهُ strength
much كَثِيرًا ﴿٣٣﴾ we may glorify You

23. "That We may show you (some) of Our Greater Signs. **24.** "Go to Fir'aun (Pharaoh)! Verily, he has transgressed." **25.** said: "O my Lord! Open for me my chest. **26.** "And ease my task for me; **27.** "And loose the knot (the defect) from my tongue, **28.** "That they understand my speech. **29.** "And appoint for me a helper from my family, **30.** "Hârûn (Aaron), my brother. **31.** "Increase my strength with him, **32.** "And let him share my task, **33.** "That we may glorify You much,

وَنُذَكِّرَكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ ﴿٣٦﴾ وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰٓ ﴿٣٧﴾ إِذْ أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ﴿٣٨﴾ أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ فَٱقْذِفِيهِ فِى ٱلْيَمِّ فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ ﴿٣٩﴾

كُنتَ verily You إِنَّكَ much كَثِيرًا ﴿٣٤﴾ and we remember You وَنَذْكُرَكَ
قَدْ He (Allah) said قَالَ Well-Seer بَصِيرًا ﴿٣٥﴾ of us بِنَا (You) are
O Moses يَٰمُوسَىٰ ﴿٣٦﴾ your request سُؤْلَكَ you are granted أُوتِيتَ indeed
مَرَّةً on you عَلَيْكَ We conferred a favour مَنَنَّا and indeed وَلَقَدْ
أُمِّكَ (to) إِلَىٰٓ We inspired أَوْحَيْنَآ when إِذْ another أُخْرَىٰٓ ﴿٣٧﴾ time
you ٱقْذِفِيهِ that أَنِ is inspired يُوحَىٰٓ ﴿٣٨﴾ that which مَا your mother
ٱلْيَمِّ into فِى and you float it فَٱقْذِفِيهِ a box ٱلتَّابُوتِ into فِى put him
on the bank بِٱلسَّاحِلِ the river ٱلْيَمُّ then shall cast it up فَلْيُلْقِهِ river
and enemy وَعَدُوٌّ of Mine لِّى an enemy عَدُوٌّ shall take him يَأْخُذْهُ
مِّنِّى (with) love مَحَبَّةً on you عَلَيْكَ and I endued وَأَلْقَيْتُ of his لَّهُۥ
(on) under عَلَىٰ and that you may be brought up وَلِتُصْنَعَ from Me
My Eye عَيْنِىٓ ﴿٣٩﴾

34. "And remember You much, **35.** "Verily, You are Ever a Well-Seer of us." **36.** (Allâh) said: "You are granted your request, O Mûsâ (Moses)! **37.** "And indeed We conferred a favour on you another time (before). **38.** "When We inspired your mother with that which We inspired. **39.** "Saying: 'Put him into the *Tabût* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.

إِذْ تَمْشِيٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ ۖ فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ ﴿٤٠﴾ وَٱصْطَنَعْتُكَ لِنَفْسِى ﴿٤١﴾ ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَٰتِى وَلَا تَنِيَا فِى ذِكْرِى ﴿٤٢﴾

shall هَلْ then said فَتَقُولُ your sister أُخْتُكَ went تَمْشِيٓ when إِذْ
who will nurse him يَكْفُلُهُۥ one مَن (on) عَلَىٰ I show you أَدُلُّكُمْ
تَقَرَّ that كَىْ your mother أُمِّكَ to إِلَىٰٓ so We restored you فَرَجَعْنَٰكَ
and وَقَتَلْتَ grieve تَحْزَنَ and not وَلَا her eye عَيْنُهَا might be cooled
ٱلْغَمِّ from مِنَ but We saved you فَنَجَّيْنَٰكَ a man نَفْسًا you did kill
then you فَلَبِثْتَ with a trial فُتُونًا and We tried you وَفَتَنَّٰكَ distress
(of) Madyan مَدْيَنَ people أَهْلِ (in) with فِىٓ years سِنِينَ stayed
﴿٤٠﴾ يَٰمُوسَىٰ fixed term قَدَرٍ according to عَلَىٰ you came جِئْتَ then ثُمَّ
for Myself ﴿٤١﴾ لِنَفْسِى and I have chosen you وَٱصْطَنَعْتُكَ O Moses
وَلَا with My Signs بِـَٔايَٰتِى and your brother وَأَخُوكَ you أَنتَ go ٱذْهَبْ
My ﴿٤٢﴾ ذِكْرِى in فِى you both become weak تَنِيَا and not
Remembrance

40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)! **41.** "And I have chosen you for Myself. **42.** "Go you and your brother with My *Ayât*, and do not, you both, slacken and become weak in My remembrance.

اذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَآ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ فَأْتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَٰكَ بِـَٔايَةٍ مِّن رَّبِّكَ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ ﴿٤٧﴾

has طَغَىٰ ﴿٤٣﴾ verily he إِنَّهُۥ Pharaoh فِرْعَوْنَ to إِلَىٰ go both اذْهَبَآ soft لَّيِّنًا word قَوْلًا to him لَهُۥ and speak both فَقُولَا transgressed fear يَخْشَىٰ ﴿٤٤﴾ or أَوْ he may accept admonition يَتَذَكَّرُ perhaps he لَّعَلَّهُۥ يَفْرُطَ lest أَن fear نَخَافُ verily we إِنَّنَا our Lord رَبَّنَآ they said قَالَا he يَطْغَىٰ ﴿٤٥﴾ lest أَن or أَوْ on us عَلَيْنَآ he should hasten to punish إِنَّنِى you fear تَخَافَآ not لَا He (Allah) said قَالَ should transgress and see وَأَرَىٰ ﴿٤٦﴾ I hear أَسْمَعُ with you both مَعَكُمَآ verily I (am) رَسُولَا verily we إِنَّا and say فَقُولَآ so go you both to him فَأْتِيَاهُ with us مَعَنَا so send فَأَرْسِلْ (of) your Lord رَبِّكَ (are) Messengers you punish تُعَذِّبْهُمْ and not وَلَا (of) Israel إِسْرَٰٓءِيلَ Children بَنِىٓ مِّن with a Sign بِـَٔايَةٍ we came to you جِئْنَٰكَ indeed قَدْ them him مَنِ upon عَلَىٰ and peace (will be) وَٱلسَّلَٰمُ your Lord رَّبِّكَ from the guidance ٱلْهُدَىٰٓ ﴿٤٧﴾ followed ٱتَّبَعَ who

43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). **44.** "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." **45.** They said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress." **46.** He (Allâh) said: "Fear not, verily, I am with you both, hearing and seeing. **47.** "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

إِنَّا قَدْ أُوحِىَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾ قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا ٱلَّذِىٓ أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَا بَالُ ٱلْقُرُونِ ٱلْأُولَىٰ ﴿٥١﴾ قَالَ عِلْمُهَا عِندَ رَبِّى فِى كِتَٰبٍ لَّا يَضِلُّ رَبِّى وَلَا يَنسَى ﴿٥٢﴾

that أَنَّ to us إِلَيْنَآ it has been revealed أُوحِىَ indeed قَدْ truly إِنَّا denied كَذَّبَ him who مَن (is) upon عَلَىٰ the torment ٱلْعَذَابَ then who فَمَن He (Pharaoh) said قَالَ and turned away وَتَوَلَّىٰ ﴿٤٨﴾

he (Moses) said قَالَ O Moses يَٰمُوسَىٰ ﴿٤٩﴾ (is) Lord of you two رَّبُّكُمَا
thing شَىْءٍ each كُلَّ gave أَعْطَىٰ (is) He Who ٱلَّذِىٓ our Lord رَبُّنَا
He قَالَ guided it aright هَدَىٰ ﴿٥٠﴾ then ثُمَّ its form and nature خَلْقَهُۥ
(of) the ٱلْقُرُونِ (is) the state بَالُ then what فَمَا (Pharaoh) said
that عِلْمُهَا he (Moses) said قَالَ of the old ٱلْأُولَىٰ ﴿٥١﴾ generations
a Record كِتَٰبٍ in فِى my Lord رَبِّى (is) with عِندَ knowledge
He يَنسَى ﴿٥٢﴾ nor وَلَا my Lord رَبِّى errs يَضِلُّ neither لَّا Book
forgets

48. 'Truly, it has been revealed to us that the torment will be for him who denies, and turns away'." **49.** Fir'aun (Pharaoh) said: "Who then, O Mûsâ (Moses), is the Lord of you two?" **50** said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." **51.** said: "What about the generations of old?" **52.** [Mûsâ (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."

ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦٓ أَزْوَٰجًا مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾ كُلُوا۟ وَٱرْعَوْا۟ أَنْعَٰمَكُمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿٥٤﴾ ۞ مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾ وَلَقَدْ أَرَيْنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾

as a مَهْدًا the earth ٱلْأَرْضَ for you لَكُمُ made جَعَلَ He Who ٱلَّذِى
roads/ways سُبُلًا therein فِيهَا for you لَكُمْ and opened وَسَلَكَ bed
فَأَخْرَجْنَا water (rain) مَآءً the sky ٱلسَّمَآءِ from مِنَ and sent down وَأَنزَلَ
نَّبَاتٍ of مِّن kinds أَزْوَٰجًا with it بِهِۦٓ and We brought forth
أَنْعَٰمَكُمْ and pasture وَٱرْعَوْا۟ you eat كُلُوا۟ various شَتَّىٰ ﴿٥٣﴾ vegetation
(are) indeed signs لَءَايَٰتٍ this ذَٰلِكَ in فِى verily إِنَّ your cattle
of it/thereof مِنْهَا ۞ (of) understanding ٱلنُّهَىٰ ﴿٥٤﴾ for the men لِّأُو۟لِى
We shall return you نُعِيدُكُمْ and into it وَفِيهَا We created you خَلَقْنَٰكُمْ
أُخْرَىٰ ﴿٥٥﴾ once تَارَةً We shall bring out you نُخْرِجُكُمْ and from it وَمِنْهَا
كُلَّهَا Our Signs ءَايَٰتِنَا We showed him أَرَيْنَٰهُ and indeed وَلَقَدْ again
and refused وَأَبَىٰ ﴿٥٦﴾ but he denied فَكَذَّبَ all of them

53. Who has made earth for you like a bed; and has opened roads for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. **54.** Eat and pasture your cattle (therein); verily, in this are *Ayât* for men of understanding. **55.** Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again. **56.** And indeed We showed him all Our *Ayât*, but he denied and refused.

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَٰمُوسَىٰ ﴿٥٧﴾ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا سُوًى ﴿٥٨﴾ قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى ﴿٥٩﴾ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُۥ ثُمَّ أَتَىٰ ﴿٦٠﴾

to drive لِتُخْرِجَنَا have you come to us أَجِئْتَنَا He (Pharaoh) said قَالَ
﴿٥٧﴾ يَٰمُوسَىٰ with your magic بِسِحْرِكَ our land أَرْضِنَا of مِنْ us out
(with) بِسِحْرٍ then verily we can produce to you فَلَنَأْتِيَنَّكَ O Moses
between us بَيْنَنَا so (make) appoint فَٱجْعَلْ like this مِّثْلِهِۦ magic
we fail نُخْلِفُهُۥ neither لَّا a meeting مَوْعِدًا and between you وَبَيْنَكَ
equal (open) ﴿٥٨﴾ سُوًى in a place مَكَانًا you أَنتَ nor وَلَآ we نَحْنُ it
ٱلزِّينَةِ (is) day يَوْمُ your appointment مَوْعِدُكُمْ he (Moses) said قَالَ
the ٱلنَّاسُ will be assembled يُحْشَرَ and that وَأَن (of) the festival
فَجَمَعَ Pharaoh فِرْعَوْنُ so withdrew فَتَوَلَّىٰ forenoon ﴿٥٩﴾ ضُحًى people
he came back ﴿٦٠﴾ أَتَىٰ then ثُمَّ his plot كَيْدَهُۥ then he gathered

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsâ (Moses)? **58.** "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance." **59.** [Mûsâ (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." **60.** So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

قَالَ لَهُم مُّوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا۟ عَلَى ٱللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ ۖ وَقَدْ خَابَ مَنِ ٱفْتَرَىٰ ﴿٦١﴾ فَتَنَٰزَعُوٓا۟ أَمْرَهُم بَيْنَهُمْ وَأَسَرُّوا۟ ٱلنَّجْوَىٰ ﴿٦٢﴾ قَالُوٓا۟ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ ﴿٦٣﴾

not لَا woe unto you وَيْلَكُمْ Moses مُّوسَىٰ to them لَهُم said قَالَ
فَيُسْحِتَكُم a lie كَذِبًا Allah ٱللَّهِ (on) against عَلَى you invent تَفْتَرُوا۟

خَابَ and surely وَقَدْ by a torment بِعَذَابٍ then He will destroy you then they فَتَنَٰزَعُوٓا۟ invented a lie افْتَرَىٰ ﴿٦١﴾ who مَنِ he failed among them بَيْنَهُمْ their matter أَمْرَهُم debated with one another وَأَسَرُّوا۟ private talk of counsel النَّجْوَىٰ ﴿٦٢﴾ and they kept secret قَالُوٓا۟ two magicians لَسَٰحِرَٰنِ these هَٰذَٰنِ verily إِنْ they said يُرِيدَانِ your أَرْضِكُم from مِّنْ they drive you out يُخْرِجَاكُم that أَن intend with بِطَرِيقَتِكُمُ and go away وَيَذْهَبَا with their magic بِسِحْرِهِمَا land superior الْمُثْلَىٰ ﴿٦٣﴾ your way

61. Mûsâ (Moses) said to them: "Woe unto you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably." **62.** Then they debated one with another what they must do, and they kept their talk secret. **63.** They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your superior way.

فَأَجْمِعُوا۟ كَيْدَكُمْ ثُمَّ ٱئْتُوا۟ صَفًّا ۚ وَقَدْ أَفْلَحَ ٱلْيَوْمَ مَنِ ٱسْتَعْلَىٰ ﴿٦٤﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا۟ ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾ فَأَوْجَسَ فِى نَفْسِهِۦ خِيفَةً مُّوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ﴿٦٨﴾

come (assemble) ائْتُوا۟ then ثُمَّ your plot كَيْدَكُمْ so devise فَأَجْمِعُوا۟ today الْيَوْمَ will be successful أَفْلَحَ and indeed وَقَدْ in a row صَفًّا إِمَّآ O Moses يَٰمُوسَىٰٓ they said قَالُوا۟ overcomes اسْتَعْلَىٰ ﴿٦٤﴾ he who مَنِ the أَوَّلَ we be نَّكُونَ that أَن or وَإِمَّآ you throw تُلْقِىَ that أَن either أَلْقُوا۟ nay بَلْ he (Moses) said قَالَ will throw أَلْقَىٰ ﴿٦٥﴾ who مَنْ first and their وَعِصِيُّهُمْ their ropes حِبَالُهُمْ then behold فَإِذَا throw you that أَنَّهَا their magic سِحْرِهِمْ by مِن to him إِلَيْهِ appear يُخَيَّلُ sticks in فِى so he conceived or felt فَأَوْجَسَ are moving fast تَسْعَىٰ ﴿٦٦﴾ they لَا We (Allah) said قُلْنَا Moses مُّوسَىٰ ﴿٦٧﴾ a fear خِيفَةً himself نَفْسِهِۦ الْأَعْلَىٰ ﴿٦٨﴾ you (are) أَنتَ surely you إِنَّكَ you fear تَخَفْ not superior

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful." **65.** They said:"O Mûsâ (Moses)! Either you throw first or we be the first to throw?" **66.** [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. **67.** So Mûsâ (Moses) conceived fear in himself. **68.** We (Allâh) said: "Fear not! Surely, you will have the upper hand.

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ إِنَّمَا صَنَعُوا۟ كَيْدُ سَٰحِرٍ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾ فَأُلْقِىَ ٱلسَّحَرَةُ سُجَّدًا قَالُوٓا۟ ءَامَنَّا بِرَبِّ هَٰرُونَ وَمُوسَىٰ ﴿٧٠﴾ قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾

your right يَمِينِكَ (is) in فِي that which مَا and throw you وَأَلْقِ
they have صَنَعُوٓا that which مَا it will swallow up تَلْقَفْ hand
(of) سَاحِرٍ trick كَيْدُ they have made صَنَعُوا only إِنَّمَا made
the ٱلسَّاحِرُ will be successful يُفْلِحُ and never وَلَا a magician
he may ﴿٦٩﴾ أَتَىٰ to whatever (amount of skill) حَيْثُ magician
in سُجَّدًا the magicians ٱلسَّحَرَةُ so fell down فَأُلْقِىَ possess
in the Lord بِرَبِّ we believed ءَامَنَّا they said قَالُوٓا prostration
ءَامَنتُمْ he (Pharaoh) said قَالَ and Moses ﴿٧٠﴾ وَمُوسَىٰ (of) Aaron هَٰرُونَ
I give premission ءَاذَنَ that أَنْ before قَبْلَ in him لَهُۥ you believe
عَلَّمَكُمُ who ٱلَّذِى (is) your chief لَكَبِيرُكُمُ verily he إِنَّهُۥ to you لَكُمْ
أَيْدِيَكُمْ so surely I will cut off فَلَأُقَطِّعَنَّ the magic ٱلسِّحْرَ taught you
opposite خِلَٰفٍ (from) on مِّنْ and your feet وَأَرْجُلَكُم your hands
the جُذُوعِ (in) on فِى and surely I will crucify you وَلَأُصَلِّبَنَّكُمْ sides
أَيُّنَآ and surely you will know وَلَتَعْلَمُنَّ (of) date-palms ٱلنَّخْلِ trunks
and ﴿٧١﴾ وَأَبْقَىٰ in torment عَذَابًا (is) more severe أَشَدُّ which of us
more lasting

69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain." **70.** So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsâ (Moses)." **71.** [Fir'aun (Pharaoh)] said: "Believe you in him before I give you permission? Verily, he is your chief who has taught you magic. So I will surely, cut off your hands and feet on opposite sides, and I will surely, crucify you on the trunks of date palms, and you shall surely, know which of us can give the severe and more lasting torment."

قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ﴿٧٢﴾ إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ ﴿٧٣﴾ إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾

what مَا on/over عَلَىٰ We prefer you نُّؤْثِرَكَ never لَن they said قَالُوا۟
and وَٱلَّذِى the clear signs ٱلْبَيِّنَٰتِ from مِنَ has come to us جَآءَنَا
whatever مَآ so decree you فَٱقْضِ created us فَطَرَنَا Him Who
you can decree (regarding) تَقْضِى only إِنَّمَا decree قَاضٍ you أَنتَ
have ءَامَنَّا verily We إِنَّآ worldly ٱلدُّنْيَآ ﴿٧٢﴾ life ٱلْحَيَوٰةَ this هَٰذِهِ
خَطَٰيَٰنَا us لَنَا that He may forgive لِيَغْفِرَ in our Lord بِرَبِّنَا believed
on it عَلَيْهِ you did compel us أَكْرَهْتَنَا and what وَمَآ our faults/sins
وَأَبْقَىٰٓ ﴿٧٣﴾ (is) Best خَيْرٌ and Allah وَٱللَّهُ the magic ٱلسِّحْرِ from مِنَ
رَبَّهُۥ comes يَأْتِ whoever مَن verily (he) إِنَّهُۥ and Most Lasting
جَهَنَّمَ for him لَهُۥ then surely فَإِنَّ as a criminal مُجْرِمًا (to) his Lord
يَحْيَىٰ ﴿٧٤﴾ nor وَلَا therein فِيهَا he will die يَمُوتُ neither لَا (is) Hell
he will live

72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. **73.** "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better as regards reward in comparison to your reward, and more lasting." **74.** Verily, whoever comes to his Lord as a *Mujrim*, then surely, for him is Hell, wherein he will neither die nor live.

وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ ﴿٧٥﴾ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ مَن تَزَكَّىٰ ﴿٧٦﴾ وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى فَٱضْرِبْ لَهُمْ طَرِيقًا فِى ٱلْبَحْرِ يَبَسًا لَّا تَخَٰفُ دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾

قَدْ as a believer مُؤْمِنًا comes to him يَأْتِهِۦ and whoever وَمَن
they are فَأُو۟لَٰٓئِكَ righteous deeds ٱلصَّٰلِحَٰتِ he has done عَمِلَ indeed
Gardens جَنَّٰتُ high ٱلْعُلَىٰ ﴿٧٥﴾ (are) ranks ٱلدَّرَجَٰتُ for them لَهُمُ those
خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى (of) Eden عَدْنٍ
(is) جَزَآءُ and that وَذَٰلِكَ therein فِيهَا they will abide forever

and indeed وَلَقَدْ purifies himself تَزَكَّىٰ ﴿٧٦﴾ (of) him who مَن reward
you travel by أَسْرِ that أَنْ Moses مُوسَىٰ to إِلَىٰ We revealed أَوْحَيْنَآ
طَرِيقًا for them لَهُمْ then strike فَٱضْرِبْ with My slaves بِعِبَادِى night
دَرَكًا fearing تَخَٰفُ neither لَّا dry يَبَسًا the sea ٱلْبَحْرِ in فِى a path
being afraid (of drowning in the sea) تَخْشَىٰ ﴿٧٧﴾ nor وَلَا to be overtaken

75. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh), and has done righteous good deeds, for such are the high ranks, — **76.** *'Adn* (Eden) Paradise, under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves. **77.** And indeed We revealed to Mûsâ (Moses): "Travel by night with *'Ibâdi* and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid."

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ﴿٧٩﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ قَدْ أَنجَيْنَٰكُم مِّنْ عَدُوِّكُمْ وَوَٰعَدْنَٰكُمْ جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ﴿٨٠﴾ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَلَا تَطْغَوْا۟ فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى ۖ وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَىٰ ﴿٨١﴾

with his hosts بِجُنُودِهِۦ Pharaoh فِرْعَوْنُ then pursued them فَأَتْبَعَهُمْ
that what مَا the sea ٱلْيَمِّ from مِّنَ but covered them فَغَشِيَهُم
قَوْمَهُۥ Pharaoh فِرْعَوْنُ and led astray وَأَضَلَّ covered them up غَشِيَهُمْ ﴿٧٨﴾
يَٰبَنِىٓ guided (them) هَدَىٰ ﴿٧٩﴾ and not وَمَا his people (nation)
We delivered you أَنجَيْنَٰكُم indeed قَدْ (of) Israel إِسْرَٰٓءِيلَ O Children
and We made a covenant with وَوَٰعَدْنَٰكُمْ your enemy عَدُوِّكُمْ from مِّنْ
وَنَزَّلْنَا the right ٱلْأَيْمَنَ (of) the Mount ٱلطُّورِ (on the) side جَانِبَ you
and وَٱلسَّلْوَىٰ ﴿٨٠﴾ Manna ٱلْمَنَّ (on) to you عَلَيْكُمُ and We sent down
which مَا good lawful things طَيِّبَٰتِ from مِن you eat كُلُوا۟ quails
you commit تَطْغَوْا۟ and not وَلَا We have provided you رَزَقْنَٰكُمْ
on you عَلَيْكُمْ lest should descend فَيَحِلَّ therein فِيهِ oppression
غَضَبِى on whom عَلَيْهِ descends يَحْلِلْ and he وَمَن My Anger غَضَبِى
he is perished هَوَىٰ ﴿٨١﴾ indeed فَقَدْ My Anger

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea water completely overwhelmed them and covered them up. **79.** And Fir'aun (Pharaoh) led his people astray, and he did not guide them. **80.** O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna* and quail, **81.** (Saying) eat of the *Tayyibât* wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾ ۞ وَمَآ أَعْجَلَكَ عَن قَوْمِكَ يَٰمُوسَىٰ ﴿٨٣﴾ قَالَ هُمْ أُو۟لَآءِ عَلَىٰٓ أَثَرِى وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِىُّ ﴿٨٥﴾

to him لِّمَن (am) indeed Most Forgiving لَغَفَّارٌ and verily I وَإِنِّي
صَٰلِحًا and does وَعَمِلَ and believes وَءَامَنَ repents تَابَ who
and وَمَآ ۞ he remains guided ٱهْتَدَىٰ ﴿٨٢﴾ then ثُمَّ righteous deeds
your people قَوْمِكَ from عَن made you hasten أَعْجَلَكَ what
(are) close أُو۟لَآءِ they هُمْ he (Moses) said قَالَ O Moses يَٰمُوسَىٰ ﴿٨٣﴾
رَبِّ to you إِلَيْكَ and I hastened وَعَجِلْتُ my footsteps أَثَرِى on عَلَىٰٓ
He (Allah) said قَالَ that You might be pleased لِتَرْضَىٰ ﴿٨٤﴾ My Lord
your قَوْمَكَ We have tried فَتَنَّا indeed قَدْ then verily We فَإِنَّا
ٱلسَّامِرِىُّ ﴿٨٥﴾ and led them astray وَأَضَلَّهُمُ after you مِنۢ بَعْدِكَ people
Samiri

82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death). **83.** "And what made you hasten from your people, O Mûsâ (Moses)?" **84.** He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased." **85.** (Allâh) said: "Verily, We have tried your people in your absence, and As-Sâmirî has led them astray."

فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا ۚ قَالَ يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِى ﴿٨٦﴾ قَالُوا۟ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَآ أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ فَقَذَفْنَٰهَا فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِىُّ ﴿٨٧﴾

غَضْبَٰنَ his people قَوْمِهِۦ to إِلَىٰ Moses مُوسَىٰ then returned فَرَجَعَ
أَلَمْ O my people يَٰقَوْمِ he said قَالَ sorrowful أَسِفًا being angry
حَسَنًا a promise وَعْدًا your Lord رَبُّكُمْ promise you يَعِدْكُمْ did not
ٱلْعَهْدُ on you عَلَيْكُمُ did then seem long (prolonged) أَفَطَالَ fair
(should) descend يَحِلَّ that أَن did you desire أَرَدتُّمْ or أَمْ promise
so فَأَخْلَفْتُم your Lord رَّبِّكُمْ from مِّن wrath غَضَبٌ on you عَلَيْكُمْ
not مَآ they said قَالُوا۟ (your) promise to me مَّوْعِدِى ﴿٨٦﴾ you broke
of our own will بِمَلْكِنَا promise to you مَوْعِدَكَ We broke أَخْلَفْنَا
of مِّن weight/load أَوْزَارًا we were made to carry حُمِّلْنَآ but وَلَٰكِنَّا
فَكَذَٰلِكَ then We cast them فَقَذَفْنَٰهَا (of) people ٱلْقَوْمِ ornaments زِينَةِ
Samiri ٱلسَّامِرِىُّ ﴿٨٧﴾ put forth أَلْقَى as

86. Then Mûsâ (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me?" **87.** They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them (into the fire), and that was what As-Sâmirî suggested."

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ فَقَالُوا۟ هَٰذَآ إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِىَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ مِن قَبْلُ يَٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى ﴿٩٠﴾

body جَسَدًا (of) a calf عِجْلًا for them لَهُمْ then he took out فَأَخْرَجَ
هَٰذَآ then they said فَقَالُوا۟ a low (sound) خُوَارٌ it had لَّهُۥ
(of) Moses مُوسَىٰ and the god وَإِلَٰهُ (is) your god إِلَٰهُكُمْ this
أَلَّا they see يَرَوْنَ did then not أَفَلَا but he has forgotten فَنَسِىَ ﴿٨٨﴾
nor وَلَا a word قَوْلًا to them إِلَيْهِمْ it could return يَرْجِعُ that not
﴿٨٩﴾ نَفْعًا nor وَلَا to harm ضَرًّا (for) them لَهُمْ it had power يَمْلِكُ
مِن قَبْلُ Aaron هَٰرُونُ to them لَهُمْ said قَالَ and indeed وَلَقَدْ profit
بِهِۦ you are being tried فُتِنتُم only إِنَّمَا O my people يَٰقَوْمِ before
(is) the Most ٱلرَّحْمَٰنُ your Lord رَبَّكُمُ and verily وَإِنَّ with it

أَمْرِي ﴿٩٠﴾ and obey	وَأَطِيعُوٓا۟ you so follow me	فَٱتَّبِعُونِى Gracious (Allah)	
my order			

88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your *ilâh* (god), and the *ilâh* (god) of Mûsâ (Moses), but he has forgotten (his god).'" **89.** Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? **90.** And Hârûn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order."

قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ عَـٰكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾ قَالَ يَـٰهَـٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓا۟ ﴿٩٢﴾ أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِى ﴿٩٣﴾ قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ ۖ إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ وَلَمْ تَرْقُبْ قَوْلِى ﴿٩٤﴾ قَالَ فَمَا خَطْبُكَ يَـٰسَـٰمِرِىُّ ﴿٩٥﴾

عَـٰكِفِينَ on it	عَلَيْهِ we will stop	نَّبْرَحَ never	لَن they said	قَالُوا۟
قَالَ Moses	مُوسَىٰ ﴿٩١﴾ to us	إِلَيْنَا returns	يَرْجِعَ until	حَتَّىٰ worshipping
إِذْ stopped you	مَنَعَكَ what	مَا O Aaron	يَـٰهَـٰرُونُ he (Moses) said	
that not	أَلَّا going astray	ضَلُّوٓا۟ ﴿٩٢﴾ you saw them	رَأَيْتَهُمْ when	
أَمْرِى ﴿٩٣﴾ have you then disbobeyed	أَفَعَصَيْتَ you follow me	تَتَّبِعَنِ		
not	لَا O son of my mother	يَبْنَؤُمَّ he Aaron said	قَالَ my order	
إِنِّى by my head	بِرَأْسِىٓ nor	وَلَا by my beard	بِلِحْيَتِى you seize	تَأْخُذْ
you	فَرَّقْتَ you should say	تَقُولَ lest	أَن feared	خَشِيتُ verily I
إِسْرَٰٓءِيلَ children	بَنِىٓ between	بَيْنَ have caused a division		
my word	قَوْلِى ﴿٩٤﴾ you respect	تَرْقُبْ and not	وَلَمْ of Israel	
(is) your matter	خَطْبُكَ then what	فَمَا he (Moses) said	قَالَ	
O Samiri	يَـٰسَـٰمِرِىُّ ﴿٩٥﴾			

91. They said: "We will not stop worshipping it (i.e. the calf), until Mûsâ (Moses) returns to us." **92.** said: "O Hârûn (Aaron)! What prevented you when you saw them going astray; **93.** "That you followed me not? Have you then disobeyed my order?" **94.** Hesaid: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!' " **95.** said: "And what is the matter with you. O Sâmirî?"

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى ﴿٩٦﴾ قَالَ فَٱذْهَبْ فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ نَسْفًا ﴿٩٧﴾

they يَبْصُرُوا not لَمْ what بِمَا I saw بَصُرْتُ he (Samiri) said قَالَ
a handful (of قَبْضَةً so I seized or took فَقَبَضْتُ (with it) بِهِۦ saw
(of) the messenger (angel) ٱلرَّسُولِ hoof print أَثَرِ from مِّنْ dust)
to لِى suggested سَوَّلَتْ and thus وَكَذَٰلِكَ then threw it فَنَبَذْتُهَا
then go فَٱذْهَبْ he(Moses) said قَالَ my innerself نَفْسِى ﴿٩٦﴾ me
أَن the life ٱلْحَيَوٰةِ (is) in فِى for you لَكَ then verily فَإِنَّ away
لَكَ and verily وَإِنَّ touch مِسَاسَ not لَا you will say تَقُولَ that
وَٱنظُرْ that you will fail it تُخْلَفَهُۥ not لَّن a promise مَوْعِدًا you have
you have ظَلْتَ that which ٱلَّذِى your god إِلَٰهِكَ at إِلَىٰٓ and look
ثُمَّ certainly we will burn it لَّنُحَرِّقَنَّهُۥ devoted عَاكِفًا to it عَلَيْهِ been
the sea ٱلْيَمِّ in فِى certainly we will scatter it لَنَنسِفَنَّهُۥ then
in particles نَسْفًا ﴿٩٧﴾

96. (Sâmirî) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger and threw it. Thus my inner-self suggested to me."
97. Mûsâ (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily, (for a future torment), you have a promise that will not fail. And look at your *ilâh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ﴿٩٨﴾ كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا ﴿٩٩﴾ مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا ﴿١٠٠﴾ خَٰلِدِينَ فِيهِ ۖ وَسَآءَ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ حِمْلًا ﴿١٠١﴾

(there لَآ Who ٱلَّذِى (is) Allah ٱللَّهُ your God إِلَٰهُكُمُ only إِنَّمَآ
every كُلَّ He comprehends وَسِعَ He هُوَ but إِلَّا god إِلَٰهَ is) no
عَلَيْكَ We relate نَقُصُّ thus كَذَٰلِكَ in knowledge عِلْمًا ﴿٩٨﴾ thing شَىْءٍ
قَدْ سَبَقَ (of) what مَا information أَنۢبَآءِ (from) some مِنْ to you

مِن We have given you ءَاتَيْنَٰكَ and indeed وَقَدْ happened before
أَعْرَضَ whoever مَّنْ a Reminder (the Quran) ﴿٩٩﴾ ذِكْرًا Us لَّدُنَّا from
يَوْمَ will bear يَحْمِلُ then verily he فَإِنَّهُۥ from it عَنْهُ turned away
they will خَٰلِدِينَ a burden ﴿١٠٠﴾ وِزْرًا (of) Resurrection ٱلْقِيَٰمَةِ (on) Day
(on) Day يَوْمَ for them لَهُمْ and evil will be وَسَآءَ in that فِيهِ abide
load ﴿١٠١﴾ حِمْلًا (of) Resurrection ٱلْقِيَٰمَةِ

98. Your *Ilâh* (God) is only Allâh, (the One) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). He has full knowledge of all things. **99.** Thus We relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân). **100.** Whoever turns away from it, verily, they will bear a heavy burden (of sins) on the Day of Resurrection, **101.** They will abide in that (state in the Fire of Hell) — and evil indeed will it be that load for them on the Day of Resurrection;

يَوْمَ يُنفَخُ فِي ٱلصُّورِ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾ يَتَخَٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾ وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ﴿١٠٥﴾

وَنَحْشُرُ the Trumpet ٱلصُّورِ will be blown in يُنفَخُ فِي the Day (when) يَوْمَ
﴿١٠٢﴾ زُرْقًا that day يَوْمَئِذٍ the criminals ٱلْمُجْرِمِينَ and We shall gather
they will speak in يَتَخَٰفَتُونَ blue or blind-eyed
إِلَّا you stayed لَّبِثْتُمْ not إِن among themselves بَيْنَهُمْ whispers
what بِمَا know very well أَعْلَمُ We نَّحْنُ ten (days) ﴿١٠٣﴾ عَشْرًا except
best of them أَمْثَلُهُمْ will say يَقُولُ when إِذْ they will say يَقُولُونَ
إِلَّا you stayed لَّبِثْتُمْ not إِن in knowledge and wisdom طَرِيقَةً
about/regarding عَنِ and they ask you وَيَسْـَٔلُونَكَ a day ﴿١٠٤﴾ يَوْمًا except
رَبِّى will blast them يَنسِفُهَا then you say فَقُلْ the mountains ٱلْجِبَالِ
as particles of dust ﴿١٠٥﴾ نَسْفًا My Lord

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimûn* blue or blind-eyed with thirst. **103.** They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." **104.** We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!" **105.** And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust.

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ ۖ وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَرَضِىَ لَهُۥ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِۦ عِلْمًا ﴿١١٠﴾

لَّا smooth صَفْصَفًا ﴿١٠٦﴾ as a level قَاعًا then He shall leave it فَيَذَرُهَا
nor وَلَآ any crookedness عِوَجًا therein فِيهَا you will see تَرَىٰ not
they (people) shall follow يَتَّبِعُونَ on that Day يَوْمَئِذٍ curve أَمْتًا ﴿١٠٧﴾
for him لَهُۥ crookedness عِوَجَ (there is) no لَا caller ٱلدَّاعِىَ
for the Most لِلرَّحْمَٰنِ voices ٱلْأَصْوَاتُ and will be humbled وَخَشَعَتِ
a whisper هَمْسًا ﴿١٠٨﴾ but إِلَّا you shall hear تَسْمَعُ so nothing فَلَا Gracious
except إِلَّا intercession ٱلشَّفَٰعَةُ shall avail تَنفَعُ not لَّا on that Day يَوْمَئِذٍ
the Most ٱلرَّحْمَٰنُ to him لَهُ gave permission أَذِنَ the one مَنْ
a word قَوْلًا ﴿١٠٩﴾ for him لَهُۥ and He approved وَرَضِىَ Gracious (Allah)
(is) before them بَيْنَ أَيْدِيهِمْ what مَا He (Allah) knows يَعْلَمُ
وَلَا (is) behind them خَلْفَهُمْ and what وَمَا (between their hands)
knowledge عِلْمًا ﴿١١٠﴾ its بِهِۦ they will compass يُحِيطُونَ and not

106. "Then He shall leave them as a level smooth plain. **107.** "You will see therein nothing crooked or curved." **108.** On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps. **109.** On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him. **110.** He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.

۞ وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَٰلِكَ أَنزَلْنَٰهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

before the لِلْحَىِّ faces ٱلْوُجُوهُ and shall be humbled وَعَنَتِ ۞
خَابَ while indeed وَقَدْ the Self-Subsisting ٱلْقَيُّومِ Ever-Living
a burden of ظُلْمًا ﴿١١١﴾ carried حَمَلَ he who مَنْ will be disappointed

ٱلصَّٰلِحَٰتِ (from) مِنَ works يَعْمَلْ and who وَمَن wrong-doing
then not فَلَا (is) a believer مُؤْمِنٌ and he وَهُوَ righteous deeds
هَضْمًا ﴿١١٢﴾ nor وَلَا wrong/injustice ظُلْمًا he will fear يَخَافُ
as قُرْءَانًا We have sent it down أَنزَلْنَٰهُ and thus وَكَذَٰلِكَ curtailment
فِيهِ and have explained in detail وَصَرَّفْنَا in Arabic عَرَبِيًّا a Quran
that لَعَلَّهُمْ the threats or warnings ٱلْوَعِيدِ (from) of مِنَ therein
in them لَهُمْ may generate يُحْدِثُ or أَوْ fear Allah يَتَّقُونَ they may
admonition/lesson ذِكْرًا ﴿١١٣﴾

111. And (all) faces shall be humbled before (Allâh), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing, will be indeed a complete failure (on that Day). **112.** And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment. **113.** And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may fear Allâh, or that it may cause them to have a lesson from it.

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۗ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ ۖ وَقُل رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾ وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ﴿١١٥﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ ﴿١١٦﴾

True ٱلْحَقُّ the King ٱلْمَلِكُ Allah ٱللَّهُ then High above is فَتَعَٰلَى
مِن قَبْلِ with the Quran بِٱلْقُرْءَانِ be in haste تَعْجَلْ and not وَلَا
its وَحْيُهُۥ to you إِلَيْكَ is completed يُقْضَىٰٓ that أَن before
increase me زِدْنِى my Lord رَّبِّ and you say وَقُل revelation
We made a covenant عَهِدْنَآ and indeed وَلَقَدْ in knowledge عِلْمًا ﴿١١٤﴾
وَلَمْ then he forgot فَنَسِىَ before مِن قَبْلُ Adam ءَادَمَ (to) with إِلَىٰٓ
firm will-power عَزْمًا ﴿١١٥﴾ (for) in him لَهُۥ We found نَجِدْ and not
ٱسْجُدُوا۟ to the angels لِلْمَلَٰٓئِكَةِ We said قُلْنَا and when وَإِذْ
إِلَّآ they prostrated فَسَجَدُوٓا۟ to Adam لِءَادَمَ prostrate yourselves
who refused أَبَىٰ ﴿١١٦﴾ Satan/Iblis إِبْلِيسَ except

114. Then High above all be Allâh, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge." **115.** And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will power. **116.** And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblîs* (Satan); he refused.

فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ﴿١١٧﴾ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾ فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴿١٢٠﴾

(is) an عَدُوٌّ this هَٰذَا verily إِنَّ O Adam يَٰٓـَٔادَمُ then We said فَقُلْنَا
let يُخْرِجَنَّكُمَا so not فَلَا and to your wife وَلِزَوْجِكَ to you لَّكَ enemy
so that you ﴿١١٧﴾ فَتَشْقَىٰٓ Paradise ٱلْجَنَّةِ from مِنَ him expel you both
أَلَّا for you (is a promise from Us) لَكَ verily إِنَّ be distressed
﴿١١٨﴾ تَعْرَىٰ nor وَلَا therein فِيهَا you will be hungry تَجُوعَ that never
you shall تَظْمَؤُا۟ not لَا and that you وَأَنَّكَ you will be naked
you shall suffer ﴿١١٩﴾ تَضْحَىٰ nor وَلَا therein فِيهَا suffer from thirst
Satan ٱلشَّيْطَٰنُ to him إِلَيْهِ then whispered فَوَسْوَسَ from the sun
(on) to عَلَىٰ I lead you أَدُلُّكَ shall هَلْ O Adam يَٰٓـَٔادَمُ he said قَالَ
not لَّا and (to) a kingdom وَمُلْكٍ (of) Eternity ٱلْخُلْدِ Tree شَجَرَةِ
that will waste away ﴿١٢٠﴾ يَبْلَىٰ

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed. **118.** Verily, you have that you will never be hungry therein nor naked. **119.** And you (will) suffer not from thirst therein nor from the sun's heat. **120.** Then *Shaitân* (Satan) whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾ ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾ قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾

so appeared فَبَدَتْ from that مِنْهَا then they both ate فَأَكَلَا لَهُمَا
and they began وَطَفِقَا their private parts سَوْءَٰتُهُمَا to them يَخْصِفَانِ
(of) ٱلْجَنَّةِ leaves وَرَقِ (from) with مِن on themselves عَلَيْهِمَا stick
﴿١٢١﴾ فَغَوَىٰ his Lord رَبَّهُۥ Adam ءَادَمُ and disobeyed وَعَصَىٰٓ the Garden
فَتَابَ his Lord رَبُّهُۥ chose him ٱجْتَبَٰهُ then ثُمَّ so he went astray
and gave ﴿١٢٢﴾ وَهَدَىٰ to him عَلَيْهِ then he turned with forgiveness
مِنْهَا get down you both ٱهْبِطَا He (Allah) said قَالَ him guidance
to some others لِبَعْضٍ some of you بَعْضُكُمْ together جَمِيعًا herefrom
مِّنِّى comes to you يَأْتِيَنَّكُم then if فَإِمَّا (are) an enemy عَدُوٌّ
هُدَاىَ followed ٱتَّبَعَ then whoever فَمَنِ guidance هُدًى from Me
nor وَلَا he shall go astray يَضِلُّ neither فَلَا My Guidance
he shall fall into distress ﴿١٢٣﴾ يَشْقَىٰ

121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. **122.** Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. **123.** He (Allâh) said:"Get you down, both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾ وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦ ۚ وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ ﴿١٢٧﴾

My ذِكْرِى from عَن turns away أَعْرَضَ and whosoever وَمَنْ
ضَنكًا (is) a life مَعِيشَةً for him لَهُۥ then verily فَإِنَّ Remembrance
(on) Day يَوْمَ and We shall raise him up وَنَحْشُرُهُۥ (of) hardship
O my رَبِّ he will say قَالَ blind ﴿١٢٤﴾ أَعْمَىٰ (of) Resurrection ٱلْقِيَٰمَةِ
and وَقَدْ blind أَعْمَىٰ You raised me up حَشَرْتَنِىٓ why لِمَ Lord
كَذَٰلِكَ He (Allah) will say قَالَ sight ﴿١٢٥﴾ بَصِيرًا I had كُنتُ indeed
but you فَنَسِيتَهَا Our Signs ءَايَٰتُنَا came unto you أَتَتْكَ like this
you will be ﴿١٢٦﴾ تُنسَىٰ this Day ٱلْيَوْمَ and so وَكَذَٰلِكَ forgot them

أَسْرَفَ him who	مَنْ We requite	نَجْزِي and thus	وَكَذَٰلِكَ neglected				
رَبِّهِۦ in the Signs	بِـَٔايَـٰتِ believes	يُؤْمِنۢ and not	وَلَمْ transgresses				
(of) the Hereafter	ٱلْـَٔاخِرَةِ and surely torment	وَلَعَذَابُ (of) his Lord					
and more lasting	وَأَبْقَىٰٓ (is) more severe	أَشَدُّ					

124. "But whosoever turns away from My Reminder verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." **125.** He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." **126.** (Allâh) will say: "Like this: Our *Ayât* came unto you, but you disregarded them, and so this Day, you will be neglected." **127.** And thus do We requite him who transgresses beyond bounds, and believes not in the *Ayât* of his Lord; and the torment of the Hereafter is far more severe and more lasting.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَـٰكِنِهِمْ ۗ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿١٢٨﴾ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾ فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ ءَانَآئِ ٱلَّيْلِ فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

We أَهْلَكْنَا how many كَمْ them لَهُمْ He guided يَهْدِ has not أَفَلَمْ
generations ٱلْقُرُونِ (from) مِّنَ before them قَبْلَهُم have destroyed
in فِى verily إِنَّ their dwellings مَسَـٰكِنِهِمْ in فِى they walk يَمْشُونَ
(of) ٱلنُّهَىٰ ﴿١٢٨﴾ for men لِّأُو۟لِى (are) signs لَـَٔايَـٰتٍ this ذَٰلِكَ
has gone forth سَبَقَتْ a Word كَلِمَةٌ and had not وَلَوْلَا understanding
it (the judgement) would have لَكَانَ your Lord رَّبِّكَ from مِن
فَٱصْبِرْ determined مُّسَمًّى ﴿١٢٩﴾ and a term وَأَجَلٌ inevitable لِزَامًا been
وَسَبِّحْ they say يَقُولُونَ what مَا (on) with عَلَىٰ so bear you patiently
طُلُوعِ before قَبْلَ (of) your Lord رَبِّكَ the praises بِحَمْدِ and glorify
and وَمِنْ its setting غُرُوبِهَا and before وَقَبْلَ the sun ٱلشَّمْسِ rising
so you glorify فَسَبِّحْ (of) the night ٱلَّيْلِ hours ءَانَآئِ (from) during
that you may لَعَلَّكَ (of) the day ٱلنَّهَارِ and at the ends وَأَطْرَافَ
become pleased تَرْضَىٰ ﴿١٣٠﴾

128. Is it not a guidance for them how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding. **129.** And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have

come (in this world). **130.** So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allâh shall give you.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾ وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا ۖ لَا نَسْـَٔلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾ وَقَالُوا۟ لَوْلَا يَأْتِينَا بِـَٔايَةٍ مِّن رَّبِّهِۦٓ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٣٣﴾

what مَا (to) for إِلَىٰ your eyes عَيْنَيْكَ you strain تَمُدَّنَّ and not وَلَا
to various أَزْوَٰجًا (with it) بِهِۦٓ We have given for enjoyment مَتَّعْنَا
(of) the life ٱلْحَيَوٰةِ the splendour زَهْرَةَ of them مِّنْهُمْ groups/pairs
(thereby) therein فِيهِ that We may test them لِنَفْتِنَهُمْ worldly ٱلدُّنْيَا
and ﴿١٣١﴾ وَأَبْقَىٰ (is) best خَيْرٌ (of) your Lord رَبِّكَ and provision وَرِزْقُ
the بِٱلصَّلَوٰةِ (on) your family أَهْلَكَ and command وَأْمُرْ more lasting
We ask of نَسْـَٔلُكَ not لَا in (on) it عَلَيْهَا and be patient وَٱصْطَبِرْ prayer
and وَٱلْعَٰقِبَةُ provide for you نَرْزُقُكَ We نَّحْنُ a provision رِزْقًا you
وَقَالُوا۟ (is) for the pious or piety ﴿١٣٢﴾ لِلتَّقْوَىٰ the good end (Paradise)
مِّن a sign بِـَٔايَةٍ he brings us يَأْتِينَا why not لَوْلَا and they say
بَيِّنَةُ come to them تَأْتِهِم has (there) not أَوَلَمْ his Lord رَّبِّهِۦٓ from
﴿١٣٣﴾ ٱلْأُولَىٰ the Scriptures ٱلصُّحُفِ (is) in فِى (of) that which مَا proof
former

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendour of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting. **132.** And enjoin *As-Salât* on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end (i.e. Paradise) is for the *Muttaqûn*. **133.** They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers?

وَلَوْ أَنَّآ أَهْلَكْنَٰهُم بِعَذَابٍ مِّن قَبْلِهِۦ لَقَالُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾ قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا۟ ۖ فَسَتَعْلَمُونَ مَنْ أَصْحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ وَمَنِ ٱهْتَدَىٰ ﴿١٣٥﴾

with بِعَذَابٍ had destroyed them أَهْلَكْنَـٰهُم We أَنَّآ and if وَلَوْ
surely they would have said لَقَالُوا۟ before this مِّن قَبْلِهِۦ a torment
رَسُولًا to us إِلَيْنَا You sent أَرْسَلْتَ why not لَوْلَآ our Lord رَبَّنَا
Your Signs ءَايَـٰتِكَ that we might have followed فَنَتَّبِعَ a Messenger
and we وَنَخْزَىٰ ﴿١٣٤﴾ we were disgraced نَّذِلَّ that أَن before مِن قَبْلِ
فَتَرَبَّصُوا۟ is waiting مُّتَرَبِّصٌ each one كُلٌّ say قُلْ were humiliated
أَصْحَـٰبُ who مَنْ then you shall know فَسَتَعْلَمُونَ so wait you too
وَمَنِ Even (Straight) ٱلسَّوِىِّ (of) the Path ٱلصِّرَٰطِ (are) the owners
has walked aright ٱهْتَدَىٰ ﴿١٣٥﴾ and who

134. And if We had destroyed them with a torment before this, they would surely, have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayât*, before we were humiliated and disgraced." **135.** Say (O Muhammad ﷺ): "Each one ﷺ is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path, and who are they that have let themselves be guided.

سُورَةُ الأَنبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ ۗ وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ تُبْصِرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

وَهُمْ their reckoning حِسَابُهُمْ for mankind لِلنَّاسِ draws near اقْتَرَبَ
not مَا turn away ﴿١﴾ مُّعْرِضُونَ heedlessness غَفْلَةٍ in فِي while they
from مِّن an admonition ذِكْرٍ (from) مِّن comes unto them يَأْتِيهِم
they اسْتَمَعُوهُ but إِلَّا as a recent revelation مُّحْدَثٍ their Lord رَّبِّهِم
being in a light لَاهِيَةً play ﴿٢﴾ يَلْعَبُونَ while they وَهُمْ listen to it
and they conceal or keep وَأَسَرُّوا their hearts قُلُوبُهُمْ mood occupied
do wrong ظَلَمُوا those who الَّذِينَ the private counsels النَّجْوَى secret
like مِّثْلُكُمْ a human being بَشَرٌ but إِلَّا this هَٰذَا what (is) هَلْ
while you وَأَنتُمْ (to) magic السِّحْرَ will you go to أَفَتَأْتُونَ you
the الْقَوْلَ knows يَعْلَمُ my Lord رَبِّي he said قَالَ see (it) ﴿٣﴾ تُبْصِرُونَ
and He وَهُوَ and the earth وَالْأَرْضِ the heavens السَّمَاءِ in فِي word
the All-Knower ﴿٤﴾ الْعَلِيمُ (is) the All-Hearer السَّمِيعُ

Sûrat 21. *Al-Anbiyâ'*
(The Prophets) XXI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Draws near for mankind their reckoning, while they turn away in heedlessness. **2.** Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play. **3.** With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad ﷺ) more than a human being like you? Will you submit to magic while you see it?" **4.** He (Muhammad ﷺ) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."

بَلْ قَالُوٓاْ أَضْغَٰثُ أَحْلَٰمٍۭ بَلِ ٱفْتَرَىٰهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِـَٔايَةٍ كَمَآ أُرْسِلَ ٱلْأَوَّلُونَ ﴿٥﴾ مَآ ءَامَنَتْ قَبْلَهُم
مِّن قَرْيَةٍ أَهْلَكْنَٰهَآ أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾ وَمَآ أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن
كُنتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُواْ خَٰلِدِينَ ﴿٨﴾

أَحْلَٰمٍ mysterious false أَضْغَٰثُ they (said) say قَالُوٓاْ nay بَلْ
شَاعِرٌ he هُوَ nay بَلْ he has invented it ٱفْتَرَىٰهُ nay بَلِ dreams
أُرْسِلَ as كَمَآ a sign بِـَٔايَةٍ let him then bring us فَلْيَأْتِنَا (is) a poet
قَبْلَهُم believed ءَامَنَتْ not مَآ the ancients ٱلْأَوَّلُونَ ﴿٥﴾ were sent
which We have أَهْلَكْنَٰهَآ town قَرْيَةٍ (one) of مِّن before them
and not وَمَآ believe يُؤْمِنُونَ ﴿٦﴾ will they then أَفَهُمْ destroyed
We نُّوحِىٓ men رِجَالًا but إِلَّا before you قَبْلَكَ We sent أَرْسَلْنَا
ٱلذِّكْرِ the people أَهْلَ so you ask فَسْـَٔلُوٓاْ to them إِلَيْهِمْ revealed
know تَعْلَمُونَ ﴿٧﴾ not لَا you (did) كُنتُمْ if إِن (of) the Reminder
يَأْكُلُونَ not لَّا bodies جَسَدًا We made them جَعَلْنَٰهُمْ and not وَمَا
خَٰلِدِينَ ﴿٨﴾ they were كَانُواْ nor وَمَا the food ٱلطَّعَامَ that eat
immortals

5. Nay, they say:"These (revelations of the Qur'ân which are inspired to Muhammad ﷺ) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an *Ayâh* like the ones (Prophets) that were sent before (with signs)!" **6.** Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs); will they then believe? **7.** And We sent not before you (O Muhammad ﷺ) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurât (Torah), the Injeel (Gospel)] if you do not know. **8.** And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.

ثُمَّ صَدَقْنَٰهُمُ ٱلْوَعْدَ فَأَنجَيْنَٰهُمْ وَمَن نَّشَآءُ وَأَهْلَكْنَا ٱلْمُسْرِفِينَ ﴿٩﴾ لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَٰبًا فِيهِ ذِكْرُكُمْ أَفَلَا
تَعْقِلُونَ ﴿١٠﴾ وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْمًا ءَاخَرِينَ ﴿١١﴾ فَلَمَّآ أَحَسُّواْ بَأْسَنَآ إِذَا
هُم مِّنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُواْ وَٱرْجِعُوٓاْ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ وَمَسَٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُونَ ﴿١٣﴾

then ثُمَّ	We fulfilled to them صَدَقْنَٰهُمُ	the promise ٱلْوَعْدَ	فَأَنجَيْنَٰهُمْ		
so We saved them	and those whom وَمَن	We willed نَّشَآءُ	وَأَهْلَكْنَا		
and We destroyed	the extravagants ٱلْمُسْرِفِينَ ﴿٩﴾	indeed لَقَدْ	We أَنزَلْنَآ		
have sent down	to you إِلَيْكُمْ	a Book كِتَٰبًا	in which (is) فِيهِ		
ذِكْرُكُمْ your Reminder	will then not أَفَلَا	you understand تَعْقِلُونَ ﴿١٠﴾			
وَكَمْ and how many	We have destroyed قَصَمْنَا	(from) مِن	قَرْيَةٍ		
a town	that was كَانَتْ	doing wrong ظَالِمَةً	and raised up وَأَنشَأْنَا		
بَعْدَهَا after them	people قَوْمًا	another ءَاخَرِينَ ﴿١١﴾	then when فَلَمَّآ		
أَحَسُّوا۟ they perceived	Our Torment بَأْسَنَآ	behold إِذَا	they هُم	مِّنْهَا	
from it	flee يَرْكُضُونَ ﴿١٢﴾	not لَا	you flee تَرْكُضُوا۟	but return وَٱرْجِعُوٓا۟	إِلَىٰ
to	what مَآ	you live a luxurious life أُتْرِفْتُمْ	in it فِيهِ	and وَمَسَٰكِنِكُمْ	
to your homes	in order that لَعَلَّكُمْ	you may be تُسْـَٔلُونَ ﴿١٣﴾	questioned		

9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed *Al-Musrifûn*. **10.** Indeed, We have sent down for you (O mankind) a Book (the Qur'ân) in which there is *Dhikrukum*. Will you not then understand? **11.** How many a town (community) given to wrongdoing, have We destroyed, and raised up after them another people! **12.** Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it. **13.** Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿١٤﴾ فَمَا زَالَت تِّلْكَ دَعْوَىٰهُمْ حَتَّىٰ جَعَلْنَٰهُمْ حَصِيدًا خَٰمِدِينَ ﴿١٥﴾ وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿١٦﴾ لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْوًا لَّٱتَّخَذْنَٰهُ مِن لَّدُنَّآ إِن كُنَّا فَٰعِلِينَ ﴿١٧﴾ بَلْ نَقْذِفُ بِٱلْحَقِّ عَلَى ٱلْبَٰطِلِ فَيَدْمَغُهُۥ فَإِذَا هُوَ زَاهِقٌ ۚ وَلَكُمُ ٱلْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾

they said قَالُوا۟	woe to us يَٰوَيْلَنَآ	surely we إِنَّا	have been كُنَّا
wrong-doers ظَٰلِمِينَ ﴿١٤﴾	then not فَمَا	ceased زَالَت	that تِّلْكَ
دَعْوَىٰهُمْ cry of theirs	till حَتَّىٰ	We made them جَعَلْنَٰهُمْ	as a field حَصِيدًا
خَٰمِدِينَ ﴿١٥﴾ that is reaped	and not وَمَا	We created خَلَقْنَا	the ٱلسَّمَآءَ
heavens	and the earth وَٱلْأَرْضَ	and what وَمَا	between them بَيْنَهُمَا
لَٰعِبِينَ ﴿١٦﴾ (as) players	had لَوْ	We intended أَرَدْنَآ	that أَن
We نَّتَّخِذَ			

take	لَهۡوٗا	a pastime	لَّٱتَّخَذۡنَٰهُ	surely we could have taken it	مِن			
from	لَّدُنَّآ	Us	إِن	if	كُنَّا	We were	فَٰعِلِينَ ﴿١٧﴾	going to do	بَلۡ	nay
نَقۡذِفُ	We fling	بِٱلۡحَقِّ	the truth	عَلَى	against	ٱلۡبَٰطِلِ	the falsehood	
فَيَدۡمَغُهُۥ	so it destroys or brains it out	فَإِذَا	then when	هُوَ	it	زَاهِقٞۚ	is	
vanished	وَلَكُمُ	and to you	ٱلۡوَيۡلُ	woe	مِمَّا	for that which	تَصِفُونَ ﴿١٨﴾	you ascribe

14. They cried: "Woe to us! Certainly we have been *Zâlimûn.*" **15.** And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead). **16.** We created not the heavens and the earth and all that is between them for a (mere) play. **17.** Had We intended to take a pastime (i.e. a wife or a son), We could surely, have taken it from Us, if We were going to do (that). **18.** Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe.

وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَمَنۡ عِندَهُۥ لَا يَسۡتَكۡبِرُونَ عَنۡ عِبَادَتِهِۦ وَلَا يَسۡتَحۡسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ ٱلَّيۡلَ وَٱلنَّهَارَ لَا يَفۡتُرُونَ ﴿٢٠﴾ أَمِ ٱتَّخَذُوٓاْ ءَالِهَةٗ مِّنَ ٱلۡأَرۡضِ هُمۡ يُنشِرُونَ ﴿٢١﴾ لَوۡ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَاۚ فَسُبۡحَٰنَ ٱللَّهِ رَبِّ ٱلۡعَرۡشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

وَلَهُۥ	and to Him (belongs)	مَن	whosoever	فِي	(is) in	ٱلسَّمَٰوَٰتِ	the heavens	
وَٱلۡأَرۡضِۚ	and the earth	وَمَنۡ	and those who	عِندَهُۥ	(are) near Him	لَا	not	
يَسۡتَكۡبِرُونَ	they are proud	عَنۡ	(to refrain) from	عِبَادَتِهِۦ	worshiping Him	وَلَا	nor	
يَسۡتَحۡسِرُونَ ﴿١٩﴾	they are weary	يُسَبِّحُونَ	they glorify (Him)	ٱلَّيۡلَ	night	وَٱلنَّهَارَ	and day	
لَا	never	يَفۡتُرُونَ ﴿٢٠﴾	they slacken	أَمِ	or	ٱتَّخَذُوٓاْ	they have taken (for worship)	
ءَالِهَةٗ	gods	مِّنَ	from	ٱلۡأَرۡضِ	the earth	هُمۡ	who	
يُنشِرُونَ ﴿٢١﴾	raise the dead	لَوۡ	had	كَانَ	there been	فِيهِمَآ	therein	
ءَالِهَةٌ	gods	إِلَّا	besides	ٱللَّهُ	Allah	لَفَسَدَتَاۚ	surely would both have been ruined	
فَسُبۡحَٰنَ	then Glorified is	ٱللَّهِ	Allah	رَبِّ	Lord	ٱلۡعَرۡشِ	(of) the Throne	
عَمَّا	(high above) what	يَصِفُونَ ﴿٢٢﴾	they attribute (to Him)					

19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). **20.** They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so). **21.** Or have they taken (for worship) *âlihah* (gods) from the earth who raise the dead? **22.** Had there been therein (in the heavens and the earth) *âlihah* (gods) besides Allâh, then verily, both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾ أَمِ ٱتَّخَذُوا مِن دُونِهِۦٓ ءَالِهَةً قُلْ هَاتُوا بُرْهَـٰنَكُمْ هَـٰذَا ذِكْرُ مَن مَّعِىَ وَذِكْرُ مَن
قَبْلِى بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٱلْحَقَّ فَهُم مُّعْرِضُونَ ﴿٢٤﴾ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّآ
أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾ وَقَالُوا ٱتَّخَذَ ٱلرَّحْمَـٰنُ وَلَدًا سُبْحَـٰنَهُۥ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾

He does يَفْعَلُ as to what عَمَّا He can be questioned يُسْـَٔلُ not لَا
they ٱتَّخَذُوا or أَمِ will be questioned يُسْـَٔلُونَ ﴿٢٣﴾ while they وَهُمْ
you قُلْ gods ءَالِهَةً besides Him مِن دُونِهِۦٓ have taken (for worship)
مَن (is) Reminder ذِكْرُ this هَـٰذَا your proof بُرْهَـٰنَكُمْ bring هَاتُوا say
(for) مَن and Reminder وَذِكْرُ (are) with me مَّعِىَ (for) those who
يَعْلَمُونَ not لَا most of them أَكْثَرُهُمْ but بَلْ before me قَبْلِى those
and وَمَآ (are) averse مُّعْرِضُونَ ﴿٢٤﴾ so they فَهُم the truth ٱلْحَقَّ know
رَّسُولٍ (from) any مِن before you مِن قَبْلِكَ We sent أَرْسَلْنَا not
لَآ that أَنَّهُۥ to him إِلَيْهِ We revealed نُوحِىٓ but إِلَّا Messenger
وَقَالُوا so worship Me فَٱعْبُدُونِ ﴿٢٥﴾ I أَنَا۠ but إِلَّآ god إِلَـٰهَ (there is) no
the Most Gracious ٱلرَّحْمَـٰنُ has begotten ٱتَّخَذَ and they (said) say
slaves عِبَادٌ (they are) but بَلْ Glory to Him سُبْحَـٰنَهُۥ a son وَلَدًا
honoured مُّكْرَمُونَ ﴿٢٦﴾

23. He cannot be questioned as to what He does, while they will be questioned. **24.** Or have they taken for worship (other) *âlihah* (gods) besides Him? Say: "Bring your proof." This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse. **25.** And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lâ ilâha illa Ana*, so worship Me (Alone and none else)." **26.** And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They, are but honoured slaves.

لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ ﴿٢٨﴾ ۞ وَمَن يَقُلْ مِنْهُمْ إِنِّىٓ إِلَٰهٌ مِّن دُونِهِۦ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٢٩﴾ أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

and they وَهُم in word بِٱلْقَوْلِ they precede Him يَسْبِقُونَهُۥ not لَا
He knows يَعْلَمُ act يَعْمَلُونَ ﴿٢٧﴾ (by) on His command بِأَمْرِهِۦ مَا
(is) behind خَلْفَهُمْ and what وَمَا (is) before them بَيْنَ أَيْدِيهِمْ what
for him لِمَنِ except إِلَّا they intercede يَشْفَعُونَ and not وَلَا them
خَشْيَتِهِۦ from مِّنْ and they وَهُم He is pleased with ٱرْتَضَىٰ whom
يَقُلْ and whosoever وَمَن ۞ stand in awe مُشْفِقُونَ ﴿٢٨﴾ fear of Him
besides مِّن دُونِهِۦ (am) a god إِلَٰهٌ verily I إِنِّىٓ of them مِنْهُمْ says
We will requite or recompense him نَجْزِيهِ then such فَذَٰلِكَ Him
ٱلظَّٰلِمِينَ ﴿٢٩﴾ We recompense نَجْزِى thus كَذَٰلِكَ (with) Hell جَهَنَّمَ
those who ٱلَّذِينَ (seen) known يَرَ have not أَوَلَمْ the wrong-doers
and the وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ that أَنَّ disbelieved كَفَرُوٓا۟
then We parted فَفَتَقْنَٰهُمَا joined together رَتْقًا were كَانَتَا earth
every كُلَّ water ٱلْمَآءِ from مِنَ and We have made وَجَعَلْنَا them
they believe يُؤْمِنُونَ ﴿٣٠﴾ will then not أَفَلَا living حَىٍّ thing شَىْءٍ

27. They speak not until He has spoken, and they act on His Command. **28.** He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. **29.** And if any of them should say: "Verily, I am an *ilâh* (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the *Zâlimûn*. **30.** Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

وَجَعَلْنَا فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾ وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ ءَايَٰتِهَا مُعْرِضُونَ ﴿٣٢﴾ وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾ وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ ۖ أَفَإِي۟ن مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ﴿٣٤﴾

the earth ٱلْأَرْضِ (in) on فِى and We have made or placed وَجَعَلْنَا
with them بِهِمْ it should shake تَمِيدَ lest أَن firm mountains رَوَٰسِىَ
highways سُبُلًا broad فِجَاجًا therein فِيهَا and We placed وَجَعَلْنَا
and We have وَجَعَلْنَا be guided يَهْتَدُونَ ﴿٣١﴾ that they may لَعَلَّهُمْ
safe and well مَّحْفُوظًا a roof سَقْفًا the heaven ٱلسَّمَآءَ made
turn مُعْرِضُونَ ﴿٣٢﴾ its signs ءَايَٰتِهَا from عَنْ yet they وَهُمْ guarded
the ٱلَّيْلَ has created خَلَقَ Who ٱلَّذِى and He (it is) وَهُوَ away
and the moon وَٱلْقَمَرَ and the sun وَٱلشَّمْسَ and the day وَٱلنَّهَارَ night
جَعَلْنَا and not وَمَا floating يَسْبَحُونَ ﴿٣٣﴾ an orbit فَلَكٍ in فِى each كُلٌّ
ٱلْخُلْدَ before you مِّن قَبْلِكَ to any human being لِبَشَرٍ We granted
ٱلْخَٰلِدُونَ ﴿٣٤﴾ then they فَهُمُ you die مِّتَّ then if أَفَإِيْن immortality
will live forever

31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. **32.** And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs. **33.** And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating. **34.** And We granted not to any human being immortality before you (O Muhammad ﷺ), then if you die, would they live forever?

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾ وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓا إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ وَهُم بِذِكْرِ ٱلرَّحْمَٰنِ هُمْ كَٰفِرُونَ ﴿٣٦﴾ خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ سَأُوْرِيكُمْ ءَايَٰتِى فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾

death ٱلْمَوْتِ is going to taste ذَآئِقَةُ one (soul) نَفْسٍ every كُلُّ
فِتْنَةً and good وَٱلْخَيْرِ with evil بِٱلشَّرِّ and We shall try you وَنَبْلُوكُم
you will be returned تُرْجَعُونَ ﴿٣٥﴾ and to Us وَإِلَيْنَا as a temptation
disbelieved كَفَرُوٓا those who ٱلَّذِينَ see you رَءَاكَ and when وَإِذَا
for mockery هُزُوًا except إِلَّا they take you يَتَّخِذُونَكَ not إِن
ءَالِهَتَكُمْ mentions/talks يَذْكُرُ one who ٱلَّذِى is this أَهَٰذَا
ٱلرَّحْمَٰنِ at the mention بِذِكْرِ while they وَهُم (about) your gods

(is) خُلِقَ disbelieve كَٰفِرُونَ ﴿٣٦﴾ they هُمْ (of) the Most Gracious
I will show you سَأُورِيكُمْ haste عَجَلٍ of مِنْ man ٱلْإِنسَٰنُ created
you ask me to hasten تَسْتَعْجِلُونِ ﴿٣٧﴾ so not فَلَا My Signs ءَايَٰتِى
promise (will ٱلْوَعْدُ this هَٰذَا when مَتَىٰ and they say وَيَقُولُونَ
truthful صَٰدِقِينَ ﴿٣٨﴾ you are كُنتُمْ if إِن come to pass)

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned. **36.** And when those who disbelieved see you (O Muhammad ﷺ), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allâh). **37.** Man is created of haste. I will show you My *Ayât*. So ask Me not to hasten (them). **38.** And they say: "When will this promise (come to pass), if you are truthful."

لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾ بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾ وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٤١﴾

the time حِينَ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ knew يَعْلَمُ if لَوْ
their وُجُوهِهِمُ from عَن they will ward off يَكُفُّونَ not لَا when
وَلَا their backs ظُهُورِهِمْ from عَن nor وَلَا the Fire ٱلنَّارَ faces
it تَأْتِيهِم nay بَلْ will be helped يُنصَرُونَ ﴿٣٩﴾ they هُمْ and not
then will فَتَبْهَتُهُمْ all of a sudden بَغْتَةً will come upon them
رَدَّهَا they will be able to يَسْتَطِيعُونَ so not فَلَا perplex them
and وَلَقَدِ will get respite يُنظَرُونَ ﴿٤٠﴾ they هُمْ nor وَلَا avert it
before مِّن قَبْلِكَ Messengers بِرُسُلٍ were mocked ٱسْتُهْزِئَ indeed
مِنْهُم mocked سَخِرُوا۟ those who بِٱلَّذِينَ then sorrounded فَحَاقَ you
to يَسْتَهْزِءُونَ ﴿٤١﴾ at it بِهِۦ they used to كَانُوا۟ what مَّا from them
mock

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped. **40.** Nay, it will come upon them all of a sudden and will perplex them,

and they will have no power to avert it nor will they get respite. **41.** Indeed (many) Messengers were mocked before you (O Muhammad ﷺ), but the scoffers were surrounded by that, whereat they used to mock.

قُلْ مَن يَكْلَؤُكُم بِالَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَٰنِ ۗ بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ ﴿٤٢﴾ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُم مِّن دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ ﴿٤٣﴾ بَلْ مَتَّعْنَا هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

in the night بِالَّيْلِ will protect you يَكْلَؤُكُم who مَن you say قُلْ
nay but بَلْ the Most Gracious الرَّحْمَٰنِ from مِنَ and the day وَالنَّهَارِ
(of) their رَبِّهِم the remembrance ذِكْرِ from عَن they هُمْ
آلِهَةٌ (for them) have they لَهُمْ or أَمْ turn away ﴿٤٢﴾ مُّعْرِضُونَ Lord
يَسْتَطِيعُونَ no لَا from Us دُونِنَا who can guard them تَمْنَعُهُم gods
هُم nor وَلَا themselves أَنفُسِهِمْ to help نَصْرَ they have power
can be protected or be kept ﴿٤٣﴾ يُصْحَبُونَ from Us مِّنَّا they
(to) these هَٰؤُلَاءِ We gave luxuries مَتَّعْنَا nay بَلْ company with
grew long طَالَ until حَتَّىٰ and their fathers وَآبَاءَهُمْ (people)
did then not أَفَلَا (the period) the life الْعُمُرُ upon them عَلَيْهِمُ
نَنقُصُهَا the land الْأَرْضَ come to نَأْتِي that We أَنَّا they see يَرَوْنَ
is it then أَفَهُمُ its outlying borders أَطْرَافِهَا from مِنْ We reduce it
who will overcome ﴿٤٤﴾ الْغَالِبُونَ they

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allâh)?" Nay, but they turn away from the remembrance of their Lord. **43.** Or have they *âlihah* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment). **44.** Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?

قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ ۚ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾ وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٤٧﴾

by the بِٱلْوَحْيِ	I warn you أُنذِرُكُم	only إِنَّمَا	you say قُلْ		
the ٱلدُّعَآءَ	the deaf ٱلصُّمُّ	will hear يَسْمَعُ	but not وَلَا	revelation	
مَسَّتْهُمْ	and if وَلَئِن	they are warned يُنذَرُونَ ﴿٤٥﴾	when إِذَا مَا	call	
(of) your رَبِّكَ	Torment عَذَابِ	of مِّنْ	a breath نَفْحَةٌ	touches them	
verily إِنَّا	woe to us يَٰوَيْلَنَآ	surely they will (say) cry لَيَقُولُنَّ	Lord		
and We shall وَنَضَعُ	wrong-doers ظَٰلِمِينَ ﴿٤٦﴾	have been كُنَّا	we		
on the Day لِيَوْمِ	(of) justice ٱلْقِسْطَ	the balances ٱلْمَوَٰزِينَ	set up		
will be wronged/will تُظْلَمُ	then not فَلَا	(of) Resurrection ٱلْقِيَٰمَةِ			
كَانَ	and if وَإِن	at all شَيْـًٔا	one/soul نَفْسٌ	be dealt with unjustly	
mustard خَرْدَلٍ	of مِّنْ	(of) seed حَبَّةٍ	weight مِثْقَالَ	(there) be	
We as بِنَا	and suffice are وَكَفَىٰ	it بِهَا	We will bring أَتَيْنَا		
			Reckoners حَٰسِبِينَ ﴿٤٧﴾		

45. Say (O Muhammad ﷺ): "I warn you only by the Revelation. But the deaf will not hear the call, (even) when they are warned. **46.** And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been *Zâlimûn*." **47.** And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَهُم مِّنَ ٱلسَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾ وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَٰهُ أَفَأَنتُمْ لَهُۥ مُنكِرُونَ ﴿٥٠﴾ ۞ وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِىٓ أَنتُمْ لَهَا عَٰكِفُونَ ﴿٥٢﴾

and وَهَٰرُونَ	Moses مُوسَىٰ	We granted/ gave ءَاتَيْنَا	and indeed وَلَقَدْ
and وَذِكْرًا	and a shining light وَضِيَآءً	the criterion ٱلْفُرْقَانَ	Aaron
those who ٱلَّذِينَ	for the pious persons لِّلْمُتَّقِينَ ﴿٤٨﴾	a Reminder	
while they وَهُم	with unseen بِٱلْغَيْبِ	their Lord رَبَّهُم	fear يَخْشَوْنَ
ذِكْرٌ	and this وَهَٰذَا	(are) afraid مُشْفِقُونَ ﴿٤٩﴾	the Hour ٱلسَّاعَةِ	of مِّنَ
which We have sent down أَنزَلْنَٰهُ	blessed مُّبَارَكٌ	(is) a Reminder	
and وَلَقَدْ ۞	rejectors/deniers مُنكِرُونَ ﴿٥٠﴾	of it لَهُۥ	are you then أَفَأَنتُمْ
مِن قَبْلُ	his guidance رُشْدَهُۥ	Abraham إِبْرَٰهِيمَ	We gave ءَاتَيْنَآ	indeed

﴿٥١﴾ عَٰلِمِينَ with him بِهِۦ and We were وَكُنَّا aforetime
وَقَوْمِهِۦ to his father لِأَبِيهِ he said قَالَ when إِذْ Well-Acquainted
ٱلَّتِىٓ images ٱلتَّمَاثِيلُ (are) these هَٰذِهِ what مَا and his people
(are) devoted ﴿٥٢﴾ عَٰكِفُونَ to it لَهَا you أَنتُمْ which

48. And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light and a Reminder for *Al-Muttaqûn*. **49.** Those who fear their Lord without seeing Him, and they are afraid of the Hour. **50.** And this is a blessed Reminder (the Qur'ân) which We have sent down; will you then (dare to) deny it? **51.** And indeed We bestowed aforetime on Ibrâhîm (Abraham) his (portion of) guidance, and We were Well-Acquainted with him. **52.** When he said to his father and his people: "What are these images, to which you are devoted?"

قَالُوا۟ وَجَدْنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ﴿٥٣﴾ قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَءَابَآؤُكُمْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٥٤﴾ قَالُوٓا۟ أَجِئْتَنَا بِٱلْحَقِّ أَمْ أَنتَ مِنَ ٱللَّٰعِبِينَ ﴿٥٥﴾ قَالَ بَل رَّبُّكُمْ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٥٦﴾ وَتَٱللَّهِ لَأَكِيدَنَّ أَصْنَٰمَكُم بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ ﴿٥٧﴾

to them لَهَا our fathers ءَابَآءَنَا We found وَجَدْنَآ they said قَالُوا۟
have been كُنتُمْ indeed لَقَدْ he said قَالَ worshipping ﴿٥٣﴾ عَٰبِدِينَ
﴿٥٤﴾ مُّبِينٍ error ضَلَٰلٍ in فِى and your fathers وَءَابَآؤُكُمْ you أَنتُمْ
the truth بِٱلْحَقِّ have you brought us أَجِئْتَنَا they said قَالُوٓا۟ manifest
he said قَالَ those who play ﴿٥٥﴾ ٱللَّٰعِبِينَ (one) of مِنَ you أَنتَ or أَمْ
(of) the heavens ٱلسَّمَٰوَٰتِ (is) Lord رَبُّ your Lord رَّبُّكُمْ nay بَل
and I وَأَنَا۠ created them فَطَرَهُنَّ Who ٱلَّذِى and the earth وَٱلْأَرْضِ
the ﴿٥٦﴾ ٱلشَّٰهِدِينَ (from) among مِّنَ that ذَٰلِكُم to/on عَلَىٰ (am)
surely I shall plot a plan لَأَكِيدَنَّ and by Allah وَتَٱللَّهِ witnesses
you have gone تُوَلُّوا۟ that أَن after بَعْدَ (against) your idols أَصْنَٰمَكُم
and turned your backs ﴿٥٧﴾ مُدْبِرِينَ away

53. They said: "We found our fathers worshipping them." **54.** He said: "Indeed you and your fathers have been in manifest error." **55.** They said: "Have you brought us the Truth, or are you one of those who play about?" **56.** He said: "Nay,

your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses. **57.** "And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَن فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَأَنتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾

except إِلَّا fragments/pieces جُذَاذًا so he made them فَجَعَلَهُمْ
to it إِلَيْهِ that they might لَعَلَّهُمْ of them لَّهُمْ the biggest كَبِيرًا
this هَٰذَا has done فَعَلَ who مَن they said قَالُوا return يَرْجِعُونَ ﴿٥٨﴾
the الظَّالِمِينَ ﴿٥٩﴾ (is) among لَمِنَ surely he إِنَّهُ to our gods بِآلِهَتِنَا
a young man فَتًى we heard سَمِعْنَا they said قَالُوا wrong-doers
(to him) who لَهُ is called يُقَالُ talking against them يَذْكُرُهُمْ
عَلَىٰ him بِهِ then you bring فَأْتُوا they said قَالُوا Abraham إِبْرَاهِيمُ ﴿٦٠﴾
that they may لَعَلَّهُمْ (of) the people النَّاسِ eyes أَعْيُنِ (on) before
فَعَلْتَ have you أَأَنتَ they said قَالُوا testify/bear witness يَشْهَدُونَ ﴿٦١﴾
O Abraham يَا إِبْرَاهِيمُ ﴿٦٢﴾ to our gods بِآلِهَتِنَا this هَٰذَا done

58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it. **59.** They said: "Who has done this to our *âlihah* (gods)? He must indeed be one of the *Zâlimun* (wrongdoers)." **60.** They said: "We heard a young man talking against them, who is called Ibrâhîm (Abraham)." **61.** They said: "Then bring him before the eyes of the people, that they may testify." **62.** They said: "Are you the one who has done this to our gods, O Ibrâhîm (Abraham)?"

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَاسْأَلُوهُمْ إِن كَانُوا يَنطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰؤُلَاءِ يَنطِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

هَٰذَا the biggest of them كَبِيرُهُمْ did it فَعَلَهُ nay بَلْ he said قَالَ
يَنطِقُونَ ﴿٦٣﴾ they can كَانُوا if إِن so you ask them فَاسْأَلُوهُمْ this
then فَقَالُوا themselves أَنفُسِهِمْ to إِلَىٰ so they turned فَرَجَعُوا speak

the ﴿٦٤﴾ ٱلظَّٰلِمُونَ you (are) أَنتُمُ verily you إِنَّكُمْ they said
رُءُوسِهِمْ (on) to عَلَىٰ they turned نُكِسُوا۟ then ثُمَّ wrong-doers
هَٰٓؤُلَآءِ not مَا you know عَلِمْتَ indeed لَقَدْ themselves (their heads)
do you أَفَتَعْبُدُونَ he said قَالَ speak ﴿٦٥﴾ يَنطِقُونَ these (idols)
لَا that which مَا Allah ٱللَّهِ besides مِن دُونِ then worship
harm ﴿٦٦﴾ يَضُرُّكُمْ nor وَلَا at all شَيْـًٔا can profit you يَنفَعُكُمْ neither
تَعْبُدُونَ and for that which وَلِمَا (for) upon you لَّكُمْ fie أُفٍّ you
you ﴿٦٧﴾ تَعْقِلُونَ do not أَفَلَا Allah ٱللَّهِ besides مِن دُونِ you worship
think

63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" **64.** So they turned to themselves and said: "Verily, you are the *Zâlimûn*." **65.** Then they turned to themselves (their first thought and said): "Indeed you know well that these (idols) speak not!" **66.** said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you? **67.** "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"

قَالُوا۟ حَرِّقُوهُ وَٱنصُرُوٓا۟ ءَالِهَتَكُمْ إِن كُنتُمْ فَٰعِلِينَ ﴿٦٨﴾ قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴿٦٩﴾ وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ﴿٧٠﴾ وَنَجَّيْنَٰهُ وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَٰلِحِينَ ﴿٧٢﴾

your gods ءَالِهَتَكُمْ and help وَٱنصُرُوٓا۟ burn him حَرِّقُوهُ they said قَالُوا۟
O fire يَٰنَارُ We said قُلْنَا doing ﴿٦٨﴾ فَٰعِلِينَ you will be كُنتُمْ if إِن
﴿٦٩﴾ إِبْرَٰهِيمَ (on) for عَلَىٰٓ and safety وَسَلَٰمًا coolness بَرْدًا be you كُونِى
harm/(plot) كَيْدًا with him بِهِۦ and they wanted وَأَرَادُوا۟ Abraham
وَنَجَّيْنَٰهُ the worst losers ﴿٧٠﴾ ٱلْأَخْسَرِينَ but We made them فَجَعَلْنَٰهُمُ
ٱلَّتِى the land ٱلْأَرْضِ to إِلَى and Lot وَلُوطًا and We rescued him
for the ﴿٧١﴾ لِلْعَٰلَمِينَ (in it) فِيهَا We have blessed بَٰرَكْنَا which
وَيَعْقُوبَ Isaaq إِسْحَٰقَ upon him لَهُۥٓ and We bestowed وَوَهَبْنَا worlds
We made جَعَلْنَا and each one وَكُلًّا as an extra نَافِلَةً and Jacob
righteous ﴿٧٢﴾ صَٰلِحِينَ

68. They said: "Burn him and help your *âlihah* (gods), if you will be doing." **69.** We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!" **70.** And they wanted to harm him, but We made them the worst losers. **71.**. And We rescued him and Lût (Lot) to the land which We have blessed for the *'Âlamîn* (mankind and jinn). **72.** And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.

وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟ لَنَا عَٰبِدِينَ ﴿٧٣﴾ وَلُوطًا ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَٰهُ مِنَ ٱلْقَرْيَةِ ٱلَّتِى كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ ۗ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَٰسِقِينَ ﴿٧٤﴾ وَأَدْخَلْنَٰهُ فِى رَحْمَتِنَآ ۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾ وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَٱسْتَجَبْنَا لَهُۥ فَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾

بِأَمْرِنَا guiding يَهْدُونَ leaders أَئِمَّةً and We made them وَجَعَلْنَٰهُمْ
فِعْلَ to them إِلَيْهِمْ and We revealed وَأَوْحَيْنَآ by Our Command
(of) ٱلصَّلَوٰةِ and performing وَإِقَامَ (of) good deeds ٱلْخَيْرَٰتِ doing
لَنَا and they were وَكَانُوا۟ Zakat ٱلزَّكَوٰةِ and giving وَإِيتَآءَ prayer
We gave ءَاتَيْنَٰهُ and Lot وَلُوطًا the worshippers عَٰبِدِينَ ﴿٧٣﴾ of Us
and We saved وَنَجَّيْنَٰهُ and knowledge وَعِلْمًا judgement حُكْمًا him
تَّعْمَلُ had been كَانَت which ٱلَّتِى the town ٱلْقَرْيَةِ from مِنَ him
كَانُوا۟ verily they إِنَّهُمْ wicked and filthy deeds ٱلْخَبَٰٓئِثَ working
وَأَدْخَلْنَٰهُ wicked, rebellious فَٰسِقِينَ ﴿٧٤﴾ evil سَوْءٍ a people قَوْمَ were
verily he إِنَّهُۥ Our Mercy رَحْمَتِنَآ (in) to فِى and We admitted him
and (remember) وَنُوحًا the righteous ٱلصَّٰلِحِينَ ﴿٧٥﴾ (was) of مِنَ
so We فَٱسْتَجَبْنَا aforetime مِن قَبْلُ he cried نَادَىٰ when إِذْ Noah
and his وَأَهْلَهُۥ then We saved him فَنَجَّيْنَٰهُ to him لَهُۥ answered
great ٱلْعَظِيمِ ﴿٧٦﴾ the distress ٱلْكَرْبِ from مِنَ family

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing *Salât*, and the giving of *Zakât* and of Us (Alone) they were the worshippers. **74.** And (remember) Lût (Lot), We gave him *Hukm* and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabâ'ith*. Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient to Allâh). **75.** And We admitted him to

Our Mercy; truly, he was of the righteous. **76.** And (remember) Nûh (Noah), when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.

وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٧٧﴾ وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ ﴿٧٨﴾ فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُۥدَ ٱلْجِبَالَ يُسَبِّحْنَ وَٱلطَّيْرَ ۚ وَكُنَّا فَٰعِلِينَ ﴿٧٩﴾

ٱلَّذِينَ the people ٱلْقَوْمِ against مِنَ and We helped him وَنَصَرْنَٰهُ
كَانُوا۟ verily they إِنَّهُمْ Our Signs بِـَٔايَٰتِنَآ denied/belied كَذَّبُوا۟ who
so We drowned them فَأَغْرَقْنَٰهُمْ evil سَوْءٍ a people قَوْمَ were
إِذْ and Solomon وَسُلَيْمَٰنَ and (remember) David وَدَاوُۥدَ all أَجْمَعِينَ ﴿٧٧﴾
(of) ٱلْحَرْثِ in (the case) فِى they gave judgement يَحْكُمَانِ when
غَنَمُ in which فِيهِ had pastured نَفَشَتْ when إِذْ field/tillage
to their لِحُكْمِهِمْ and We were وَكُنَّا (of) people ٱلْقَوْمِ sheep
so We made to understand it فَفَهَّمْنَٰهَا witness ﴿٧٨﴾ شَٰهِدِينَ judgement
حُكْمًا We gave ءَاتَيْنَا and each of them وَكُلًّا Solomon سُلَيْمَٰنَ
مَعَ and We subjected وَسَخَّرْنَا and knowledge وَعِلْمًا judgement
to glorify Our يُسَبِّحْنَ the mountains ٱلْجِبَالَ David دَاوُۥدَ with
doers ﴿٧٩﴾ فَٰعِلِينَ and We were وَكُنَّا and the birds وَٱلطَّيْرَ Praises

77. We helped him against the people who denied Our *Ayât*. Verily, they were a people given to evil. So We drowned them all. **78.** And (remember) Dâwûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement. **79.** And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave *Hukm* and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dâwûd (David). And it was We Who were the doer (of all these things).

وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ شَٰكِرُونَ ﴿٨٠﴾ وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَىْءٍ عَٰلِمِينَ ﴿٨١﴾ وَمِنَ ٱلشَّيَٰطِينِ مَن يَغُوصُونَ لَهُۥ وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ ۖ وَكُنَّا لَهُمْ حَٰفِظِينَ ﴿٨٢﴾ ۞ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾

coats of mail لَبُوسٍ making صَنْعَةَ and We taught him وَعَلَّمْنَٰهُ
your بَأْسِكُمْ (from) in مِّنۢ to protect you لِتُحْصِنَكُم for you لَّكُمْ
and to وَلِسُلَيْمَٰنَ grateful ﴿٨٠﴾ شَٰكِرُونَ you أَنتُمْ are then فَهَلْ fighting
بِأَمْرِهِۦٓ running تَجْرِى strongly raging عَاصِفَةً the wind ٱلرِّيحَ Solomon
بَٰرَكْنَا which ٱلَّتِى the land ٱلْأَرْضِ towards إِلَى by His Command
شَىْءٍ of every بِكُلِّ and We are وَكُنَّا therein فِيهَا We had blessed
(were مَن devils ٱلشَّيَٰطِينِ and of وَمِنَ Knowers ﴿٨١﴾ عَٰلِمِينَ thing
عَمَلًا and worked وَيَعْمَلُونَ for him لَهُۥ dived يَغُوصُونَ some) who
for لَهُمْ and We were وَكُنَّا that ذَٰلِكَ besides دُونَ (other) work
إِذْ and (remember) Job وَأَيُّوبَ guards ﴿٨٢﴾ حَٰفِظِينَ them
has مَسَّنِىَ verily I أَنِّى (to) his Lord رَبَّهُۥٓ he cried نَادَىٰ when
and You وَأَنتَ the distress/affliction ٱلضُّرُّ seized me/touched me
(of) those who show mercy ﴿٨٣﴾ ٱلرَّٰحِمِينَ (are) Most Merciful أَرْحَمُ

80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful? **81.** And to Sulaimân (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower. **82.** And of the *Shayâtîn* were some who dived for him, and did other work besides that; and it was We Who guarded them. **83.** And (remember) Ayyûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."

فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ ﴿٨٤﴾ وَإِسْمَٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ ۖ كُلٌّ مِّنَ ٱلصَّٰبِرِينَ ﴿٨٥﴾ وَأَدْخَلْنَٰهُمْ فِى رَحْمَتِنَآ ۖ إِنَّهُم مِّنَ ٱلصَّٰلِحِينَ ﴿٨٦﴾ وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾

مَا then We removed فَكَشَفْنَا (to) him لَهُۥ so We answered فَٱسْتَجَبْنَا
distress ضُرٍّ from مِن (was) with him or on him بِهِۦ that what
and the وَمِثْلَهُم his family أَهْلَهُۥ and We restored to him وَءَاتَيْنَٰهُ
عِندِنَا from مِّنْ as a mercy رَحْمَةً with them مَّعَهُمْ like thereof

for those who	لِلْعَٰبِدِينَ ﴿٨٤﴾	and a Reminder	وَذِكْرَىٰ	Ourselves	
وَذَا	and Idris	وَإِدْرِيسَ	and (remember) Ishmael	وَإِسْمَٰعِيلَ	worship
(were) from among	مِّنَ	all	كُلٌّ	and Dhul-Kifl (Isaiah)	ٱلْكِفْلِ
فِى	and We admitted them	وَأَدْخَلْنَٰهُمْ	the patient ones	ٱلصَّٰبِرِينَ ﴿٨٥﴾	
(were) of	مِّنَ	verily they	إِنَّهُم	Our Mercy	رَحْمَتِنَآ (in) to
and (remember) Dhun-Nun	وَذَا ٱلنُّونِ	the righteous	ٱلصَّٰلِحِينَ ﴿٨٦﴾		
and فَظَنَّ	in anger	مُغَٰضِبًا	he went off ذَّهَبَ	when إِذ	(Jonah)
over him عَلَيْهِ	We have power	نَّقْدِرَ	never لَّن	that أَن	imagined
that أَن	the darkness	ٱلظُّلُمَٰتِ	in/through فِى	then he cried	فَنَادَىٰ
Glorified are سُبْحَٰنَكَ	You أَنتَ	but إِلَّآ	god إِلَٰهَ	(there is) no	لَّآ
the ٱلظَّٰلِمِينَ ﴿٨٧﴾	(from) of مِنَ	have been كُنتُ	truly I إِنِّى	You	
				wrong-doers	

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us. **85.** And (remember) Isma'îl (Ishmael), Idrîs and Dhul-Kifl (Isaiah): all were from among *As-Sâbirûn* (the patient). **86.** And We admitted them to Our Mercy. Verily, they were of the righteous. **87.** And (remember) Dhun-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him! But he cried through the darkness (saying): *Lâ ilâhâ illâ Anta*, Glorified (and Exalted) be You! Truly, I have been of the wrongdoers."

فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُـۨجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ ﴿٨٩﴾ فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴿٩٠﴾

and We delivered	وَنَجَّيْنَٰهُ	(to) him لَهُۥ	so We answered	فَٱسْتَجَبْنَا	
We نُـۨجِى	and thus	وَكَذَٰلِكَ	the distress ٱلْغَمِّ	from مِنَ	him
and (remember)	وَزَكَرِيَّآ	the believers	ٱلْمُؤْمِنِينَ ﴿٨٨﴾	deliver	
O My رَبِّ	his Lord رَبَّهُۥ	he cried to نَادَىٰ	when إِذْ	Zakariyya	
خَيْرُ	and You وَأَنتَ	single فَرْدًا	leave me تَذَرْنِى	not لَا	Lord
so We answered فَٱسْتَجَبْنَا	(of) the inheritors	ٱلْوَٰرِثِينَ ﴿٨٩﴾	(are) Best		

Yahya يَحْيَىٰ on him لَهُۥ and We bestowed وَوَهَبْنَا him لَهُۥ
زَوْجَهُۥٓ for him لَهُۥ and We cured, made sound وَأَصْلَحْنَا (John)
hasten يُسَٰرِعُونَ used to, were كَانُوا۟ verily they إِنَّهُمْ his wife
and they used to call وَيَدْعُونَنَا good deeds ٱلْخَيْرَٰتِ (in) فِى to do
لَنَا and they were وَكَانُوا۟ and fear وَرَهَبًا with hope رَغَبًا on us
humble, meek خَٰشِعِينَ ﴿٩٠﴾ (for) before Us

88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers. **89.** And (remember) Zakariyyâ (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors." **90.** So We answered his call, and We bestowed upon him Yahyâ (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

وَٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَٰهَا وَٱبْنَهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿٩١﴾ إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱعْبُدُونِ ﴿٩٢﴾ وَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَٰجِعُونَ ﴿٩٣﴾ فَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِۦ وَإِنَّا لَهُۥ كَٰتِبُونَ ﴿٩٤﴾ وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

فَنَفَخْنَا her chastity فَرْجَهَا guarded أَحْصَنَتْ and she who وَٱلَّتِىٓ
Our Spirit رُّوحِنَا through مِن into her فِيهَا then We breathed
ءَايَةً and her son وَٱبْنَهَآ and We made her وَجَعَلْنَٰهَا (Gabriel)
your أُمَّتُكُمْ this هَٰذِهِۦٓ truly إِنَّ for the worlds لِّلْعَٰلَمِينَ ﴿٩١﴾ a sign
رَبُّكُمْ and I وَأَنَا۠ one وَٰحِدَةً (is) nation أُمَّةً (nation) religion
but they وَتَقَطَّعُوٓا۟ so worship Me فَٱعْبُدُونِ ﴿٩٢﴾ (am) your Lord
among them بَيْنَهُمْ their affair (religion) أَمْرَهُم have broken up
so whoever فَمَن they shall return رَٰجِعُونَ ﴿٩٣﴾ to Us إِلَيْنَا all كُلٌّ
and he وَهُوَ righteous deeds ٱلصَّٰلِحَٰتِ (from) مِنَ does يَعْمَلْ
لِسَعْيِهِۦ will be rejected كُفْرَانَ then not فَلَا (is) a believer مُؤْمِنٌ
(are) كَٰتِبُونَ ﴿٩٤﴾ for him لَهُۥ and verily We وَإِنَّا his efforts
town قَرْيَةٍ on عَلَىٰ and a ban (is laid) وَحَرَٰمٌ recorders, writers

أَهْلَكْنَٰهَآ which We have destroyed أَنَّهُمْ that they لَا not
يَرْجِعُونَ ٩٥ shall return

91. And she who guarded her chastity, We breathed into (the sleeves of) her (shirt or garment), and We made her and her son a sign for *Al-'Âlamîn*. **92.** Truly, this, your *Ummah* is one religion, and I am your Lord, therefore worship Me (Alone). **93.** But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us. **94.** So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him. **95.** And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ٩٦ وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ فَإِذَا هِىَ شَٰخِصَةٌ أَبْصَٰرُ ٱلَّذِينَ كَفَرُوا۟ يَٰوَيْلَنَا قَدْ كُنَّا فِى غَفْلَةٍ مِّنْ هَٰذَا بَلْ كُنَّا ظَٰلِمِينَ ٩٧ إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ٩٨ لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا وَكُلٌّ فِيهَا خَٰلِدُونَ ٩٩

حَتَّىٰٓ until إِذَا when فُتِحَتْ are let loose يَأْجُوجُ Gog وَمَأْجُوجُ and
Magog وَهُم and they مِّن from كُلِّ every حَدَبٍ mound
يَنسِلُونَ ٩٦ swoop down وَٱقْتَرَبَ and shall draw near ٱلْوَعْدُ the
promise ٱلْحَقُّ true فَإِذَا then when هِىَ (it) شَٰخِصَةٌ is fixed
أَبْصَٰرُ gazes ٱلَّذِينَ (of) those who كَفَرُوا۟ disbelieved يَٰوَيْلَنَا woe to
us قَدْ indeed كُنَّا we were فِى in غَفْلَةٍ heedlessness مِّنْ from هَٰذَا
this بَلْ but كُنَّا we were ظَٰلِمِينَ ٩٧ wrong-doers إِنَّكُمْ
certainly you وَمَا and that which تَعْبُدُونَ you worship مِن دُونِ
besides ٱللَّهِ Allah حَصَبُ (are) fuel (for) جَهَنَّمَ Hell أَنتُمْ you
لَهَا it وَٰرِدُونَ ٩٨ will enter لَوْ if كَانَ were هَٰٓؤُلَآءِ these
(idols) ءَالِهَةً gods مَّا not وَرَدُوهَا they would have entered it
وَكُلٌّ and all of them فِيهَا therein خَٰلِدُونَ ٩٩ will abide

96. Until, when Ya'jûj and Ma'jûj (Gog and Magog people) are let loose, and they swoop down from every mound. **97.** And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of

this — nay, but we were *Zâlimûn*." **98.** Certainly you (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely) you will enter it. **99.** Had these (idols) been *âlihah* (gods), they would not have entered there (Hell), and all of them will abide therein.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾ إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ أُو۟لَـٰٓئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِى مَا ٱشْتَهَتْ أَنفُسُهُمْ خَـٰلِدُونَ ﴿١٠٢﴾ لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ وَتَتَلَقَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ هَـٰذَا يَوْمُكُمُ ٱلَّذِى كُنتُمْ تُوعَدُونَ ﴿١٠٣﴾

(will be) breathing out with deep زَفِيرٌ therein فِيهَا for them لَهُمْ
يَسْمَعُونَ ﴿١٠٠﴾ not لَا therein فِيهَا and they وَهُمْ sighs and roaring
for لَهُم has preceded سَبَقَتْ those ٱلَّذِينَ verily إِنَّ will hear
from it عَنْهَا they أُو۟لَـٰٓئِكَ the good ٱلْحُسْنَىٰٓ from Us مِّنَّا whom
they shall hear يَسْمَعُونَ not لَا will be removed far ﴿١٠١﴾ مُبْعَدُونَ
that which مَا in فِى and they وَهُمْ slightest sound of it حَسِيسَهَا
not لَا abide ﴿١٠٢﴾ خَـٰلِدُونَ their ownselves أَنفُسُهُمْ desire ٱشْتَهَتْ
وَتَتَلَقَّىٰهُمُ the greatest ٱلْأَكْبَرُ terror ٱلْفَزَعُ will grieve them يَحْزُنُهُمُ
(is) يَوْمُكُمُ this هَـٰذَا the angels ٱلْمَلَـٰٓئِكَةُ and will meet them
promised ﴿١٠٣﴾ تُوعَدُونَ you were كُنتُمْ which ٱلَّذِى your Day

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. **101.** Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). **102.** They shall not hear the slightest sound of it (Hell), while they abide in that which their ownselves desire. **103.** The greatest terror will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised."

يَوْمَ نَطْوِى ٱلسَّمَآءَ كَطَىِّ ٱلسِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ ۚ وَعْدًا عَلَيْنَآ ۚ إِنَّا كُنَّا فَـٰعِلِينَ ﴿١٠٤﴾ وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنۢ بَعْدِ ٱلذِّكْرِ أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِىَ ٱلصَّـٰلِحُونَ ﴿١٠٥﴾ إِنَّ فِى هَـٰذَا لَبَلَـٰغًا لِّقَوْمٍ عَـٰبِدِينَ ﴿١٠٦﴾

the ٱلسَّمَآءَ We shall roll up نَطْوِى (remember) the Day يَوْمَ
for books لِلْكُتُبِ scroll ٱلسِّجِلِّ like a rolled up كَطَىِّ heavens
We نُّعِيدُهُۥ creation خَلْقٍ the first أَوَّلَ We began بَدَأْنَآ as كَمَا

كُنَّا truly إِنَّا upon Us عَلَيْنَآ (it is) a promise وَعْدًا shall repeat it
We have كَتَبْنَا and indeed وَلَقَدْ doers فَٰعِلِينَ ﴿١٠٤﴾ We are
the Book (the ٱلذِّكْرِ after مِنۢ بَعْدِ the Psalms ٱلزَّبُورِ in فِى written
عِبَادِىَ shall inherit it يَرِثُهَا the land ٱلْأَرْضَ that أَنَّ Saved Tablet)
this هَٰذَا in فِى verily إِنَّ righteous ٱلصَّٰلِحُونَ ﴿١٠٥﴾ My slaves
for a people لِّقَوْمٍ indeed (is) a preaching Message لَبَلَٰغًا
who worship (Allah) عَٰبِدِينَ ﴿١٠٦﴾

104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it. **105.** And indeed We have written in Az-Zabûr after (We have already written in) *Al-Lauh Al-Mahfûz* (the Book that is in the heaven with Allâh) that My righteous slaves shall inherit the land. **106.** Verily, in this (the Qur'ân) there is a plain Message for people who worship Allâh.

وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴿١٠٧﴾ قُلْ إِنَّمَا يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٨﴾ فَإِن تَوَلَّوْا۟ فَقُلْ ءَاذَنتُكُمْ عَلَىٰ سَوَآءٍ وَإِنْ أَدْرِىٓ أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ مِنَ ٱلْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾ وَإِنْ أَدْرِى لَعَلَّهُۥ فِتْنَةٌ لَّكُمْ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿١١١﴾ قَٰلَ رَبِّ ٱحْكُم بِٱلْحَقِّ وَرَبُّنَا ٱلرَّحْمَٰنُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

as a mercy رَحْمَةً but إِلَّا We have sent you أَرْسَلْنَٰكَ and not وَمَآ
it is revealed يُوحَىٰٓ only إِنَّمَا say قُلْ for the worlds لِّلْعَٰلَمِينَ ﴿١٠٧﴾
One وَٰحِدٌ (is) God إِلَٰهٌ your god إِلَٰهُكُمْ that أَنَّمَآ to me إِلَىَّ
but فَإِن submit (to His will) مُّسْلِمُونَ ﴿١٠٨﴾ you أَنتُم will then فَهَلْ
I give you a notice ءَاذَنتُكُمْ then say فَقُلْ they turn away تَوَلَّوْا۟ if
whether is أَقَرِيبٌ I do know أَدْرِىٓ and not وَإِنْ all alike عَلَىٰ سَوَآءٍ
إِنَّهُۥ you are promised تُوعَدُونَ ﴿١٠٩﴾ what مَّا far بَعِيدٌ or أَم near
spoken ٱلْقَوْلِ from مِنَ the loud ٱلْجَهْرَ knows يَعْلَمُ verily He
you تَكْتُمُونَ ﴿١١٠﴾ that which مَا and He knows وَيَعْلَمُ word
فِتْنَةٌ perhaps it may be لَعَلَّهُۥ I know أَدْرِى and not وَإِنْ conceal
حِينٍ ﴿١١١﴾ for إِلَىٰ and an enjoyment وَمَتَٰعٌ for you لَّكُمْ a trial

in truth بِٱلْحَقِّ	judge you ٱحْكُم	My Lord رَّبِّ	he said قَٰلَ	a while
Whose ٱلْمُسْتَعَانُ	(is) the Most Gracious ٱلرَّحْمَٰنُ	and our Lord وَرَبُّنَا		
you attribute تَصِفُونَ ﴿١١٢﴾	that which مَا	against عَلَىٰ	help is sought	

107. And We have sent you (O Muhammad ﷺ) not but as a mercy for the *'Âlamîn.* **108.** Say (O Muhammad ﷺ): "It is revealed to me that your *Ilâh* (God) is only one *Ilâh* (God - Allâh). Will you then submit to His Will?" **109.** But if they turn away say (to them O Muhammad ﷺ): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised is near or far." **110.** (Say O Muhammad ﷺ) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal. **111.** And I know not, perhaps it may be a trial for you, and an enjoyment for a while. **112.** He (Muhammad ﷺ) said:"My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute!"

سُورَةُ الحَجّ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ ﴿٢﴾ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ وَيَهْدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٤﴾

إِنَّ	your lord رَبَّكُمْ	fear ٱتَّقُوا۟	mankind ٱلنَّاسُ	O يَٰٓأَيُّهَا
(is) a thing شَىْءٌ	(of) the hour ٱلسَّاعَةِ	the earthquake زَلْزَلَةَ	verily	
will تَذْهَلُ	you shall see it تَرَوْنَهَا	the Day يَوْمَ	terrible عَظِيمٌ ﴿١﴾	
أَرْضَعَتْ	whoever عَمَّآ	nursing (mother) مُرْضِعَةٍ	every كُلُّ	forget
pregnant ذَاتِ حَمْلٍ	every كُلُّ	and will drop وَتَضَعُ	she nursed	
mankind ٱلنَّاسَ	and you shall see وَتَرَى	her load حَمْلَهَا	woman	
(will بِسُكَٰرَىٰ	they هُم	yet not وَمَا	as in a drunken state سُكَٰرَىٰ	
شَدِيدٌ ﴿٢﴾	(of) Allah ٱللَّهِ	the Torment عَذَابَ	but وَلَٰكِنَّ	be) drunken
(is he) who مَن	mankind ٱلنَّاسِ	and among وَمِنَ	(will be) severe	
عِلْمٍ	without بِغَيْرِ	Allah ٱللَّهِ	in (concerning) فِى	disputes يُجَٰدِلُ

devil شَيْطَٰنٍ every كُلَّ and (he) follows وَيَتَّبِعُ knowledge
أَنَّهُۥ for him عَلَيْهِ it is decreed (written) كُتِبَ rebellious ﴿٣﴾ مَّرِيدٍ
will mislead يُضِلُّهُۥ verily he فَأَنَّهُۥ follows him تَوَلَّاهُ whosoever مَن that
﴿٤﴾ ٱلسَّعِيرِ the torment عَذَابِ to إِلَىٰ and will guide him وَيَهْدِيهِ him
(of) the Fire

Sûrat Al-Hajj
(The Pilgrimage) XXII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. **2.** The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh. **3.** And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) *Shaitân* (devil). **4.** For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.

يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِي ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ۚ وَتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ ﴿٥﴾

مِّنَ doubt رَيْبٍ in فِي you are كُنتُمْ if إِن mankind ٱلنَّاسُ O يَٰٓأَيُّهَا
We have خَلَقْنَٰكُم then verily فَإِنَّا Resurrection ٱلْبَعْثِ about
mixed نُّطْفَةٍ from مِن then ثُمَّ dust تُرَابٍ from مِّن created you
from مِنْ then ثُمَّ drops of male and female sexual discharge
a little lump of human flesh مُّضْغَةٍ from مِن then ثُمَّ a clot عَلَقَةٍ
that We may make لِّنُبَيِّنَ and unformed وَغَيْرِ مُخَلَّقَةٍ formed مُّخَلَّقَةٍ
in فِي and We cause to remain (it) وَنُقِرُّ to you لَكُمْ (it) clear

term	أَجَلٍ	for	إِلَىٰ	We will	نَشَآءُ	whom	مَا	the wombs	ٱلْأَرْحَامِ
as	طِفْلًا	We bring you out	نُخْرِجُكُمْ	then	ثُمَّ	an appointed	مُّسَمًّى		
your age of full	أَشُدَّكُمْ	you may reach	لِتَبْلُغُوٓا۟	then	ثُمَّ	infants			
dies	يُتَوَفَّىٰ	(there is he) who	مَّن	and among you	وَمِنكُم	strength			
is brought	يُرَدُّ	(there is he) who	مَّن	and among you	وَمِنكُم				
so that not	لِكَيْلَا	age	ٱلْعُمُرِ	the miserable	أَرْذَلِ	to	إِلَىٰٓ	back	
anything	شَيْـًٔا	having known	عِلْمٍ	after	مِنۢ بَعْدِ	he knows	يَعْلَمَ		
but when	فَإِذَآ	barren	هَامِدَةً	the earth	ٱلْأَرْضَ	and you see	وَتَرَى		
وَرَبَتْ	it is stirred	ٱهْتَزَّتْ	water	ٱلْمَآءَ	on it	عَلَيْهَا	We send down	أَنزَلْنَا	
زَوْجٍۭ	every	كُلِّ	(from)	مِن	and puts forth	وَأَنۢبَتَتْ	and it swells		
				lovely	بَهِيجٍ ⁽٥⁾	kind			

5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a *Nutfah*, then from a clot then from a little lump of flesh — some formed and some unformed — that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّهُۥ يُحْىِ ٱلْمَوْتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِى ٱلْقُبُورِ ﴿٧﴾ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٨﴾ ثَانِىَ عِطْفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ ۖ لَهُۥ فِى ٱلدُّنْيَا خِزْىٌ ۖ وَنُذِيقُهُۥ يَوْمَ ٱلْقِيَٰمَةِ عَذَابَ ٱلْحَرِيقِ ﴿٩﴾

the Truth	ٱلْحَقُّ	is (He)	هُوَ	Allah	ٱللَّهَ	because	بِأَنَّ	that (is)	ذَٰلِكَ
and it	وَأَنَّهُۥ	to the dead	ٱلْمَوْتَىٰ	Who gives life	يُحْىِ	and it is He	وَأَنَّهُۥ		
وَأَنَّ	Able to do	قَدِيرٌ ⁽٦⁾	things	شَىْءٍ	all	كُلِّ	(on)	عَلَىٰ	is He Who is
رَيْبَ	(there is) no	لَّا	is coming	ءَاتِيَةٌ	the Hour	ٱلسَّاعَةَ	and surely		
will resurrect	يَبْعَثُ	Allah	ٱللَّهَ	and that	وَأَنَّ	about it	فِيهَا	doubt	
ٱلنَّاسِ	and from	وَمِنَ	the graves	ٱلْقُبُورِ	(are) in	فِى	those who	مَن	

بِغَيْرِ Allah ٱللَّهِ about فِى disputes يُجَٰدِلُ (is he) who مَن mankind
كِتَٰبٍ nor وَلَا guidance هُدًى nor وَلَا knowledge عِلْمٍ without
to لِيُضِلَّ his side عِطْفِهِۦ bending ثَانِىَ giving light ﴿٨﴾ مُّنِيرٍ a Book
for لَهُۥ (of) Allah ٱللَّهِ the Path سَبِيلِ from عَن mislead (others)
and وَنُذِيقُهُۥ a disgrace خِزْىٌ the world ٱلدُّنْيَا in فِى him (there is)
(of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ We shall make him taste
(of) burning (Fire) ﴿٩﴾ ٱلْحَرِيقِ the torment عَذَابَ

6. That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. **7.** And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves. **8.** And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh), **9.** Bending his neck in pride (far astray from the path of Allâh), and leading (others) too (far) astray from the path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٠﴾ وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ خَسِرَ ٱلدُّنْيَا وَٱلْـَٔاخِرَةَ ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١١﴾ يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا لَا يَنفَعُهُۥ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٢﴾

يَدَاكَ have sent forth قَدَّمَتْ because of what بِمَا that (is) ذَٰلِكَ
unjust بِظَلَّٰمٍ is not لَيْسَ Allah ٱللَّهَ and verily وَأَنَّ your hands
(is he) مَن mankind ٱلنَّاسِ and among وَمِنَ to His slaves ﴿١٠﴾ لِّلْعَبِيدِ
فَإِنْ the very edge حَرْفٍ upon عَلَىٰ Allah ٱللَّهَ worships يَعْبُدُ who
وَإِنْ with it بِهِۦ he is content ٱطْمَأَنَّ good خَيْرٌ befalls him أَصَابَهُۥ if
on عَلَىٰ he turns back ٱنقَلَبَ a trial فِتْنَةٌ befalls him أَصَابَتْهُ and if
and the وَٱلْـَٔاخِرَةَ this world ٱلدُّنْيَا he loses خَسِرَ his face وَجْهِهِۦ
evident ﴿١١﴾ ٱلْمُبِينُ the loss ٱلْخُسْرَانُ it is هُوَ that ذَٰلِكَ Hereafter
لَا unto that which مَا Allah ٱللَّهِ besides مِن دُونِ he calls يَدْعُوا۟
هُوَ that ذَٰلِكَ profits him يَنفَعُهُۥ nor وَمَا لَا hurts him يَضُرُّهُۥ not
far away ﴿١٢﴾ ٱلْبَعِيدُ a straying ٱلضَّلَٰلُ (it) is

10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves. **11.** And among mankind is he who worships Allâh as it were upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face. He loses both this world and the Hereafter. That is the evident loss. **12.** He calls besides Allâh unto that which can neither harm him nor profit him. That is a straying far away.

يَدْعُوا۟ لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ ۚ لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ﴿١٣﴾ إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾ مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى ٱلسَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُۥ مَا يَغِيظُ ﴿١٥﴾

مِن (is) nearer أَقْرَبُ his harm ضَرُّهُۥٓ unto him لَمَن he calls يَدْعُوا۟
وَلَبِئْسَ patron ٱلْمَوْلَىٰ certainly an evil لَبِئْسَ his profit نَّفْعِهِۦ than
يُدْخِلُ Allah ٱللَّهَ truly إِنَّ friend ٱلْعَشِيرُ ﴿١٣﴾ and certainly an evil
ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ will admit
beneath مِن تَحْتِهَا flowing تَجْرِى (to) Gardens جَنَّٰتٍ righteous deeds
what مَا does يَفْعَلُ Allah ٱللَّهَ verily إِنَّ rivers ٱلْأَنْهَٰرُ them
لَّن that أَن thinks يَظُنُّ (was) كَانَ whover مَن He wills يُرِيدُ ﴿١٤﴾
and وَٱلْءَاخِرَةِ this world ٱلدُّنْيَا in فِى Allah ٱللَّهُ help him يَنصُرَهُ not
ٱلسَّمَآءِ to إِلَى a rope بِسَبَبٍ let him stretch out فَلْيَمْدُدْ the Hereafter
فَلْيَنظُرْ let him strangle himself لْيَقْطَعْ then ثُمَّ the ceiling (sky)
مَا his plan كَيْدُهُۥ will remove يُذْهِبَنَّ whether هَلْ then let him see
he rages يَغِيظُ ﴿١٥﴾ what

13. He calls unto him whose harm is nearer than his profit; certainly an evil *Maulâ* (patron) and certainly an evil friend! **14.** Truly, Allâh will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills. **15.** Whoever thinks that Allâh will not help him (Muhammad ﷺ) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰتٍۭ بَيِّنَٰتٍ وَأَنَّ ٱللَّهَ يَهْدِى مَن يُرِيدُ ﴿١٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـِٔينَ
وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١٧﴾
أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ
وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ۩ ﴿١٨﴾

بَيِّنَٰتٍ as signs ءَايَٰتٍ We sent it down أَنزَلْنَٰهُ and thus وَكَذَٰلِكَ
He ﴿١٦﴾ يُرِيدُ whom مَن guides يَهْدِى Allah ٱللَّهَ and that وَأَنَّ clear
and those وَٱلَّذِينَ believe ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ wills
and the وَٱلنَّصَٰرَىٰ and the Sabians وَٱلصَّٰبِـِٔينَ who are Jews هَادُوا۟
أَشْرَكُوٓا۟ and those who وَٱلَّذِينَ and the Magians وَٱلْمَجُوسَ Christians
will يَفْصِلُ Allah ٱللَّهَ truly إِنَّ worship others besides Allah
(of) ٱلْقِيَٰمَةِ on the Day يَوْمَ between them بَيْنَهُمْ judge
thing شَىْءٍ every كُلِّ over عَلَىٰ Allah ٱللَّهَ verily إِنَّ Resurrection
Allah ٱللَّهَ that أَنَّ you see تَرَ do not أَلَمْ (is) a witness ﴿١٧﴾ شَهِيدٌ
the ٱلسَّمَٰوَٰتِ (is) in فِى whoever مَن to Him لَهُۥ prostrates يَسْجُدُ
and وَٱلشَّمْسُ the earth ٱلْأَرْضِ (is) on فِى and whoever وَمَن heavens
and the وَٱلْجِبَالُ and the stars وَٱلنُّجُومُ and the moon وَٱلْقَمَرُ the sun
وَكَثِيرٌ and the animals وَٱلدَّوَآبُّ and the trees وَٱلشَّجَرُ mountains
حَقَّ and (there are) many وَكَثِيرٌ mankind ٱلنَّاسِ of مِّنَ and many
and وَمَن the punishment ٱلْعَذَابُ on whom عَلَيْهِ is justified
لَهُۥ then (there is) not فَمَا Allah ٱللَّهُ disgraces يُهِنِ whomsoever
يَفْعَلُ Allah ٱللَّهَ verily إِنَّ to honour مُّكْرِمٍ any مِن (for) him
He wills ﴿١٨﴾ ۩ يَشَآءُ whatever مَا does

16. Thus have We sent it (this Qur'ân) down (to Muhammad ﷺ) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills. **17.** Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allâh; truly, Allâh will judge between them on the Day of Resurrection. Verily, Allâh is over all things a Witness. **18.** See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawâbb*, and many of mankind prostrate themselves to Allâh. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.

هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ﴿٢٠﴾ وَلَهُم مَّقَـٰمِعُ مِنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٢٢﴾

dispute (with each ٱخْتَصَمُوا۟ opponents خَصْمَانِ these two هَٰذَانِ
كَفَرُوا۟ then those who فَٱلَّذِينَ their Lord رَبِّهِمْ about فِى other)
مِّن garments ثِيَابٌ for them لَهُمْ will be cut out قُطِّعَتْ disbelieved
their رُءُوسِهِمُ over مِن فَوْقِ will be poured down يُصَبُّ fire نَّارٍ of
what مَا with it بِهِۦ will melt يُصْهَرُ boiling water ﴿١٩﴾ ٱلْحَمِيمُ heads
and for وَلَهُم and skins ﴿٢٠﴾ وَٱلْجُلُودُ their bellies بُطُونِهِمْ (is) in فِى
كُلَّمَآ iron ﴿٢١﴾ حَدِيدٍ of مِّنْ (are) hooked rods مَّقَـٰمِعُ them
therefrom مِنْهَا get away يَخْرُجُوا۟ to أَن they seek أَرَادُوٓا۟ whenever
فِيهَا they will be driven back أُعِيدُوا۟ anguish غَمٍّ from/due to مِنْ
the torment عَذَابَ and (it will be said to them) taste وَذُوقُوا۟ therein
(of) burning (Fire) ﴿٢٢﴾ ٱلْحَرِيقِ

19. These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads. **20.** With it will melt what is within their bellies, as well as (their) skins. **21.** And for them are hooked rods of iron. **22.** Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾ وَهُدُوٓا۟ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ وَهُدُوٓا۟ إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَـٰهُ لِلنَّاسِ سَوَآءً ٱلْعَـٰكِفُ فِيهِ وَٱلْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾

ءَامَنُوا۟ those who ٱلَّذِينَ will admit يُدْخِلُ Allah ٱللَّهَ truly إِنَّ
(to) جَنَّـٰتٍ righteous deeds ٱلصَّـٰلِحَـٰتِ and do وَعَمِلُوا۟ believe
rivers ٱلْأَنْهَـٰرُ beneath them مِن تَحْتِهَا flowing تَجْرِى Gardens
أَسَاوِرَ with مِنْ in them فِيهَا they will be adorned يُحَلَّوْنَ

and their وَلِبَاسُهُمْ and pearls وَلُؤْلُؤًا gold ذَهَبٍ of مِن bracelets
and they وَهُدُوٓا (will be) of silk ﴿٢٣﴾ حَرِيرٌ therein فِيهَا garments
وَهُدُوٓا speech ٱلْقَوْلِ (of) مِنَ goodness ٱلطَّيِّبِ unto إِلَى are guided
of Him Who ﴿٢٤﴾ ٱلْحَمِيدِ the Path صِرَٰطِ to إِلَىٰ and they are guided
disbelieve كَفَرُوا those who ٱلَّذِينَ verily إِنَّ is Worthy of praise
(of) Allah ٱللَّهِ the Path سَبِيلِ from عَن and hinder (men) وَيَصُدُّونَ
We have جَعَلْنَٰهُ which ٱلَّذِى Sacred ٱلْحَرَامِ and the Mosque وَٱلْمَسْجِدِ
the ٱلْعَٰكِفُ (are) equal سَوَآءً to (all) mankind لِلنَّاسِ made (open)
يُرِدْ and whoever وَمَن and the visitor وَٱلْبَادِ in it فِيهِ dweller
or to do wrong بِظُلْمٍ to evil actions بِإِلْحَادٍۭ therein فِيهِ inclines
﴿٢٥﴾ أَلِيمٍ a torment عَذَابٍ from مِنْ We will cause him to taste نُّذِقْهُ
painful

23. Truly, Allâh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk. **24.** And they are guided (in this world) unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises. **25.** Verily, those who disbelieved and hinder (men) from the path of Allâh, and from *Al-Masjid Al-Harâm* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there — and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.

وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ
وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾ وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ
عَمِيقٍ ﴿٢٧﴾

Abraham لِإِبْرَٰهِيمَ We showed بَوَّأْنَا and (remember) when وَإِذْ
لَّا تُشْرِكْ that أَن (of) the (Sacred) House ٱلْبَيْتِ the site مَكَانَ
and وَطَهِّرْ anything شَيْـًٔا with Me بِى associate not (in worship)
for those who circumambulate لِلطَّآئِفِينَ My House بَيْتِىَ cleanse
and وَٱلرُّكَّعِ and those who stand up for prayer وَٱلْقَآئِمِينَ (it)
and وَأَذِّن and make prostration ﴿٢٦﴾ ٱلسُّجُودِ those who bow down

they يَأْتُوكَ the pilgrimage بِالْحَجِّ mankind النَّاسِ to فِى proclaim
ضَامِرٍ every كُلِّ and on وَعَلَىٰ on foot رِجَالًا will come to you
فَجٍّ every كُلِّ from مِن they will come يَأْتِينَ lean (camel)
deep (and distant) عَمِيقٍ ﴿٢٧﴾ mountain highway

26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka‘bah at Makkah) (saying): “Associate not anything (in worship) with Me, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);” **27.** And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).

لِّيَشْهَدُوا مَنَٰفِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِىٓ أَيَّامٍ مَّعْلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ الْأَنْعَٰمِ فَكُلُوا
مِنْهَا وَأَطْعِمُوا الْبَآئِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ
الْعَتِيقِ ﴿٢٩﴾ ذَٰلِكَ وَمَن يُعَظِّمْ حُرُمَٰتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ ۗ وَأُحِلَّتْ لَكُمُ الْأَنْعَٰمُ إِلَّا مَا
يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَٰنِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

لَهُمْ things that are of benefit مَنَٰفِعَ that they may witness لِّيَشْهَدُوا
فِىٓ (of) Allah اللَّهِ the Name اسْمَ and mention وَيَذْكُرُوا to them
رَزَقَهُم whatever مَا over عَلَىٰ appointed مَّعْلُومَٰتٍ days أَيَّامٍ on
(of) الْأَنْعَٰمِ the beast بَهِيمَةِ from مِّنۢ He has provided them
who had الْبَآئِسَ and feed وَأَطْعِمُوا thereof مِنْهَا then eat فَكُلُوا cattle
let them لْيَقْضُوا then ثُمَّ the poor الْفَقِيرَ ﴿٢٨﴾ a very hard time
and perform وَلْيُوفُوا their prescribed duties تَفَثَهُمْ complete
the House بِالْبَيْتِ and circumambulate وَلْيَطَّوَّفُوا their vows نُذُورَهُمْ
honours يُعَظِّمْ and whoever وَمَن that is ذَٰلِكَ Ancient الْعَتِيقِ ﴿٢٩﴾
(is) خَيْرٌ then that فَهُوَ (of) Allah اللَّهِ the sacred thing حُرُمَٰتِ
and are وَأُحِلَّتْ his Lord رَبِّهِۦ (with) to عِندَ for him لَّهُۥ better
what مَا except إِلَّا the cattle الْأَنْعَٰمُ to you لَكُمُ made lawful

ٱلرِّجْسَ	so shun	فَٱجْتَنِبُوا۟	to you	عَلَيْكُمْ	will be mentioned	يُتْلَىٰ	
and	وَٱجْتَنِبُوا۟	idols	ٱلْأَوْثَٰنِ	of	مِنَ	the abomination (worshipping)	
		lying	ٱلزُّورِ ﴿٣٠﴾	speech	قَوْلَ	shun	

28. That they may witness things that are of benefit to them, and mention the Name of Allâh on appointed days, over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (*Bismillâh, Wallâhu-Akbar, Allâhumma Minka wa Ilaik*)]. Then eat thereof and feed therewith the poor having a hard time. **29.** Then let them complete their prescribed duties (*Manâsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House. **30.** That (*Manâsik* prescribed duties of *Hajj* is the obligation that mankind owes to Allâh) and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)

حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ ﴿٣١﴾ ذَٰلِكَ وَمَن يُعَظِّمْ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ ﴿٣٢﴾ لَكُمْ فِيهَا مَنَٰفِعُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ ﴿٣٣﴾

associating	مُشْرِكِينَ	not	غَيْرَ	to Allah	لِلَّهِ	being upright	حُنَفَآءَ
assigns partners	يُشْرِكْ	and whoever	وَمَن	unto Him	بِهِۦ	partners	
ٱلسَّمَآءِ	from	مِنَ	he had fallen	خَرَّ	(it is) as if	فَكَأَنَّمَا	to Allah بِٱللَّهِ
تَهْوِى	or	أَوْ	the birds	ٱلطَّيْرُ	and had snatched him	فَتَخْطَفُهُ	the sky
a place	مَكَانٍ	to	فِى	the wind	ٱلرِّيحُ	him بِهِ	blown (overcome)
شَعَٰٓئِرَ	honours	يُعَظِّمْ	and whosoever	وَمَن	that	ذَٰلِكَ	far off سَحِيقٍ ﴿٣١﴾
تَقْوَى	from	مِن	then it is truly	فَإِنَّهَا	(of) Allah	ٱللَّهِ	the Symbols
مَنَٰفِعُ	in them	فِيهَا	you have	لَكُمْ	(of) the hearts	ٱلْقُلُوبِ ﴿٣٢﴾	the piety
then	ثُمَّ	an appointed	مُّسَمًّى	term	أَجَلٍ	for إِلَىٰٓ	benefits
ٱلْبَيْتِ	unto	إِلَى	they are brought for sacrifice	مَحِلُّهَآ	(afterwards)		
				the Ancient	ٱلْعَتِيقِ ﴿٣٣﴾	House	

31. *Hunafâ' Lillâh,* not associating partners (in worship) unto Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place. **32.** Thus it is and whosoever honours the Symbols of Allâh, then it is truly, from the piety of the hearts. **33.** In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the *Haram* — sacred territory of Makkah).

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۗ فَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَلَهُۥٓ أَسْلِمُوا۟ ۗ وَبَشِّرِ ٱلْمُخْبِتِينَ ﴿٣٤﴾ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَٱلصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمْ وَٱلْمُقِيمِى ٱلصَّلَوٰةِ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣٥﴾

مَنسَكًا We have appointed جَعَلْنَا nation أُمَّةٍ and for every وَلِكُلِّ
the Name ٱسْمَ that they may mention لِّيَذْكُرُوا۟ religious ceremonies
We have given رَزَقَهُم that (what) مَا over عَلَىٰ (of) Allah ٱللَّهِ
and your God فَإِلَٰهُكُمْ (of) cattle ٱلْأَنْعَٰمِ beast بَهِيمَةِ of مِّنۢ them
and give وَبَشِّرِ submit أَسْلِمُوا۟ to Him فَلَهُۥٓ One وَٰحِدٌ (is) God إِلَٰهٌ
to those who obey Allah with humility ﴿٣٤﴾ ٱلْمُخْبِتِينَ glad tidings
are وَجِلَتْ Allah ٱللَّهُ is mentioned ذُكِرَ when (if) إِذَا those ٱلَّذِينَ
عَلَىٰ and those patient وَٱلصَّٰبِرِينَ their hearts قُلُوبُهُمْ filled with fear
and who وَٱلْمُقِيمِى may befall them أَصَابَهُمْ whatever مَآ (on)
We have رَزَقْنَٰهُمْ and out of what وَمِمَّا prayer ٱلصَّلَوٰةِ perform
they spend ﴿٣٥﴾ يُنفِقُونَ provided them

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your *Ilâh* (God) is One *Ilâh* (God Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad ﷺ) give glad tidings to the *Mukhbitûn,* **35.** Whose hearts are filled with fear when Allâh is mentioned and *As-Sâbirûn*; and who perform *As-Salât,* and who spend (in Allâh's Cause) out of what We have provided them.

وَٱلْبُدْنَ جَعَلْنَٰهَا لَكُم مِّن شَعَٰٓئِرِ ٱللَّهِ لَكُمْ فِيهَا خَيْرٌ فَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْقَانِعَ وَٱلْمُعْتَرَّ كَذَٰلِكَ سَخَّرْنَٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَبَشِّرِ ٱلْمُحْسِنِينَ ﴿٣٧﴾

We have made them جَعَلْنَٰهَا and cows,oxen or camels وَٱلْبُدْنَ
(of) Allah ٱللَّهِ the Symbols شَعَٰٓئِرِ (as) among مِّن for you لَكُم
ٱسْمَ so mention فَٱذْكُرُوا۟ much good خَيْرٌ in them فِيهَا you have لَكُمْ
(they are) drawn صَوَآفَّ over them عَلَيْهَا (of) Allah ٱللَّهِ the Name
they are down وَجَبَتْ then when فَإِذَا up in lines (for sacrifice)
ٱلْقَانِعَ and feed وَأَطْعِمُوا۟ thereof مِنْهَا eat فَكُلُوا۟ on their sides جُنُوبُهَا
and the beggar who وَٱلْمُعْتَرَّ the poor man (who does not ask) men
to لَكُمْ We have made them subject سَخَّرْنَٰهَا thus كَذَٰلِكَ asks (men)
يَنَالَ never لَن may be greatful تَشْكُرُونَ ﴿٣٦﴾ that you لَعَلَّكُمْ you
their blood دِمَآؤُهَا nor وَلَا their meat لُحُومُهَا Allah ٱللَّهَ reaches
كَذَٰلِكَ from you مِنكُمْ the piety ٱلتَّقْوَىٰ reaches him يَنَالُهُ but وَلَٰكِن
that لِتُكَبِّرُوا۟ to you لَكُمْ He made them subject سَخَّرَهَا thus
He guided هَدَىٰكُمْ what مَا for عَلَىٰ Allah ٱللَّهَ you may magnify
to doers of good ٱلْمُحْسِنِينَ ﴿٣٧﴾ and give glad tidings وَبَشِّرِ you

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful. **37.** It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad ﷺ) to the *Muhsinûn*.

إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓا۟ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾ أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾

ءَامَنُوٓا۟ those who ٱلَّذِينَ defends يُدَٰفِعُ عَنِ Allah ٱللَّهَ truly إِنَّ
خَوَّانٍ every كُلَّ likes يُحِبُّ not لَا Allah ٱللَّهَ verily إِنَّ believe
to لِلَّذِينَ permission is given أُذِنَ ingrate كَفُورٍ ﴿٣٨﴾ treacherous
ظُلِمُوا۟ because they بِأَنَّهُمْ who are fought against يُقَٰتَلُونَ those
نَصْرِهِمْ to عَلَىٰ Allah ٱللَّهَ and surely وَإِنَّ they have been wronged
have أُخْرِجُوا۟ those who ٱلَّذِينَ (is) Able لَقَدِيرٌ ﴿٣٩﴾ give them victory
just حَقٍّ without بِغَيْرِ their homes دِيَٰرِهِم from مِن been expelled
ٱللَّهُ our Lord رَبُّنَا they said يَقُولُوا۟ that أَن only/but إِلَّآ cause
Allah ٱللَّهِ checks دَفْعُ and had it not been that وَلَوْلَا (is) Allah
would لَّهُدِّمَتْ by another بِبَعْضٍ one set بَعْضَهُم (of) people ٱلنَّاسَ
and churches وَبِيَعٌ monasteries صَوَٰمِعُ have been pulled down
is mentioned يُذْكَرُ and mosques وَمَسَٰجِدُ and synagogues وَصَلَوَٰتٌ
وَلَيَنصُرَنَّ much كَثِيرًا (of) Allah ٱللَّهِ the Name ٱسْمُ wherein فِيهَا
help Him (His يَنصُرُهُۥٓ those who مَن Allah ٱللَّهُ verily, will help
﴿٤٠﴾ عَزِيزٌ (is) All-Strong لَقَوِىٌّ Allah ٱللَّهَ truly إِنَّ Cause)
All-Mighty

38. Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh. **39.** Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory **40.** Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely, have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ
عَٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾ وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ ﴿٤٢﴾ وَقَوْمُ إِبْرَٰهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾
وَأَصْحَٰبُ مَدْيَنَ ۖ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾

ٱلْأَرْضِ in فِى We give them power مَّكَّنَّٰهُمْ if إِن those who ٱلَّذِينَ
and وَءَاتَوُا۟ prayer ٱلصَّلَوٰةَ they establish أَقَامُوا۟ the land
and they command وَأَمَرُوا۟ Zakat (charity alms) ٱلزَّكَوٰةَ pay
and with وَلِلَّهِ evil ٱلْمُنكَرِ and they forbid وَنَهَوْا۟ عَنِ good بِٱلْمَعْرُوفِ
and if وَإِن (of all) matters ٱلْأُمُورِ ﴿٤١﴾ the end عَٰقِبَةُ Allah rests
قَبْلَهُمْ denied كَذَّبَتْ verily فَقَدْ they deny you يُكَذِّبُوكَ
وَثَمُودُ ﴿٤٢﴾ and Ad وَعَادٌ (of) Noah نُوحٍ the people قَوْمُ before them
and وَقَوْمُ (of) Abraham إِبْرَٰهِيمَ and the people وَقَوْمُ and Thamud
(of) مَدْيَنَ and the dwellers وَأَصْحَٰبُ (of) Lot لُوطٍ ﴿٤٣﴾ the people
but I فَأَمْلَيْتُ Moses مُوسَىٰ and was denied وَكُذِّبَ Madyan (Midian)
I أَخَذْتُهُمْ then ثُمَّ to the disbelievers لِلْكَٰفِرِينَ granted respite
My ﴿٤٤﴾ نَكِيرِ was كَانَ and how (terrible) فَكَيْفَ seized them
punishment

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salât*, to pay the *Zakât* and they enjoin *Al-Ma'rûf*, and forbid *Al-Munkar*. And with Allâh rests the end of (all) matters (of creatures). **42.** And if they belie you (O Muhammad ﷺ), so did belie before them, the people of Nûh (Noah), 'Âd and Thamûd (their Prophets). **43.** And the people of Ibrâhîm (Abraham) and the people of Lût (Lot), **44.** And the dwellers of Madyan (Midian); and belied was Mûsâ (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَٰهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾
أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى
ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴿٤٦﴾ وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَن يُخْلِفَ ٱللَّهُ وَعْدَهُۥ ۚ وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ
مِّمَّا تَعُدُّونَ ﴿٤٧﴾

We have أَهْلَكْنَٰهَا township قَرْيَةٍ (from) a مِّن and many فَكَأَيِّن
so that it فَهِىَ (was) wrong-doer ظَالِمَةٌ while it وَهِىَ destroyed
مُّعَطَّلَةٍ and well وَبِئْرٍ its roofs عُرُوشِهَا in عَلَىٰ lies خَاوِيَةٌ
يَسِيرُوا have not أَفَلَمْ lofty ﴿٤٥﴾ مَّشِيدٍ castle وَقَصْرٍ (many) a deserted
and have they فَتَكُونَ لَهُمْ the land ٱلْأَرْضِ through فِى they travelled
ears ءَاذَانٌ or أَوْ with them بِهَآ to understand يَعْقِلُونَ hearts قُلُوبٌ
grow blind تَعْمَى not لَا verily فَإِنَّهَا with them بِهَا to hear يَسْمَعُونَ
ٱلَّتِى the hearts ٱلْقُلُوبُ grow blind تَعْمَى but وَلَٰكِن eyes ٱلْأَبْصَٰرُ
and they ask وَيَسْتَعْجِلُونَكَ the breasts ﴿٤٦﴾ ٱلصُّدُورِ (are) in فِى which
fails يُخْلِفَ and never وَلَن on the Torment بِٱلْعَذَابِ you to hasten
with عِندَ a day يَوْمًا and verily وَإِنَّ His Promise وَعْدَهُۥ Allah ٱللَّهُ
of what مِّمَّا years سَنَةٍ (is) as a thousand كَأَلْفِ your Lord رَبِّكَ
you count (reckon) ﴿٤٧﴾ تَعُدُّونَ

45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle! **46.** Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. **47.** And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ ٱلْمَصِيرُ ﴿٤٨﴾ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ
مُّبِينٌ ﴿٤٩﴾ فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾ وَٱلَّذِينَ سَعَوْا۟ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿٥١﴾

لَهَا I gave respite أَمْلَيْتُ a township قَرْيَةٍ of مِّن and many وَكَأَيِّن
then (in ثُمَّ was given to wrong-doing ظَالِمَةٌ while it وَهِىَ to it
(is) the final ﴿٤٨﴾ ٱلْمَصِيرُ and to Me وَإِلَىَّ I seized it أَخَذْتُهَا the end)
to لَكُمْ I أَنَا۠ verily إِنَّمَآ mankind ٱلنَّاسُ O يَٰٓأَيُّهَا say قُلْ return
who ءَامَنُوا۟ so those فَٱلَّذِينَ plain ﴿٤٩﴾ مُّبِينٌ (am) a warner نَذِيرٌ you
for them لَهُم righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe

مَّغْفِرَةٌ (is) forgiveness وَرِزْقٌ and provision كَرِيمٌ ﴿٥٠﴾ generous وَٱلَّذِينَ and those who سَعَوْا strive فِىٓ against ءَايَٰتِنَا Our Signs مُعَٰجِزِينَ to frustrate (them) أُو۟لَٰٓئِكَ those are أَصْحَٰبُ the dwellers (of) ٱلْجَحِيمِ ﴿٥١﴾ the Hell-Fire

48. And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). **49.** Say (O Muhammad ﷺ): "O mankind! I am (sent) to you only as a plain warner." **50.** So those who believe and do righteous good deeds, for them is forgiveness and *Rizqun Karîm*. **51.** But those who strive against Our *Ayât*, to frustrate them, they will be dwellers of the Hell-fire.

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلْقِى ٱلشَّيْطَٰنُ ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَٰنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿٥٣﴾

وَمَآ and not أَرْسَلْنَا We sent مِن قَبْلِكَ before you مِن any رَّسُولٍ Messenger وَلَا nor نَبِيٍّ Prophet إِلَّآ but إِذَا when تَمَنَّىٰٓ he did recite the revelation أَلْقَى threw ٱلشَّيْطَٰنُ Satan فِىٓ in أُمْنِيَّتِهِۦ his recitation فَيَنسَخُ but abolishes ٱللَّهُ Allah مَا what يُلْقِى throws in ٱلشَّيْطَٰنُ Satan ثُمَّ then يُحْكِمُ establishes ٱللَّهُ Allah ءَايَٰتِهِۦ His Revelations وَٱللَّهُ and Allah عَلِيمٌ (is) All-Knower حَكِيمٌ ﴿٥٢﴾ All-Wise لِّيَجْعَلَ that He (Allah) may make مَا what يُلْقِى throws ٱلشَّيْطَٰنُ Satan فِتْنَةً a trial لِّلَّذِينَ for those فِى in قُلُوبِهِم whose hearts مَّرَضٌ (is) a disease وَٱلْقَاسِيَةِ and the hardened قُلُوبُهُمْ their hearts وَإِنَّ and certainly ٱلظَّٰلِمِينَ the wrong-doers لَفِى (are) in شِقَاقٍۭ an opposition بَعِيدٍ ﴿٥٣﴾ far-off

52. Never did We send a Messenger or a Prophet before you but when he did recite the Revelation or narrated or spoke, *Shaitân* (Satan) threw (some falsehood) in it. But Allâh abolishes that which *Shaitân* (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise: **53.** That He (Allâh) may make what is thrown in by *Shaitân* (Satan) a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the *Zalimûn* are in an opposition far-off.

وَلِيَعْلَمَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا۟ بِهِۦ فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ ۗ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٤﴾ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ فِى مِرْيَةٍ مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

have been given أُوتُوا۟ those who ٱلَّذِينَ and that know وَلِيَعْلَمَ
مِن (is) the truth ٱلْحَقُّ that it (this Quran) أَنَّهُ knowledge ٱلْعِلْمَ
in it بِهِۦ so that they may believe فَيُؤْمِنُوا۟ your Lord رَّبِّكَ from
and verily وَإِنَّ their hearts قُلُوبُهُمْ to it لَهُۥ and may submit فَتُخْبِتَ
believe ءَامَنُوٓا۟ (of) those who ٱلَّذِينَ (is) the Guide لَهَادِ Allah ٱللَّهَ
and will not وَلَا يَزَالُ Straight مُّسْتَقِيمٍ ﴿٥٤﴾ the Path صِرَٰطٍ to إِلَىٰ
مِرْيَةٍ (to be) in فِى disbelieved كَفَرُوا۟ those who ٱلَّذِينَ cease
ٱلسَّاعَةُ comes to them تَأْتِيَهُمُ until حَتَّىٰ about it (Quran) مِّنْهُ doubt
عَذَابُ there comes to them يَأْتِيَهُمْ or أَوْ suddenly بَغْتَةً the Hour
futile (after which there عَقِيمٍ ﴿٥٥﴾ (of) a Day يَوْمٍ the torment
will be no night)

54. And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path. **55.** And those who disbelieved, will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night.

ٱلْمُلْكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٥٦﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا فَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾ وَٱلَّذِينَ هَاجَرُوا۟ فِى سَبِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓا۟ أَوْ مَاتُوا۟ لَيَرْزُقَنَّهُمُ ٱللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ ٱللَّهَ لَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٥٨﴾

(will be) for Allah لِّلَّهِ on that Day يَوْمَئِذٍ the sovereignty ٱلْمُلْكُ
so those who فَٱلَّذِينَ between them بَيْنَهُمْ He will judge يَحْكُمُ
فِى righteous good deeds ٱلصَّٰلِحَٰتِ and did وَعَمِلُوا۟ believed ءَامَنُوا۟
and those وَٱلَّذِينَ (of) delight ٱلنَّعِيمِ ﴿٥٦﴾ Gardens جَنَّٰتِ (will be) in
Our Verses بِـَٔايَٰتِنَا and denied وَكَذَّبُوا۟ disbelieved كَفَرُوا۟ who
مُّهِينٌ ﴿٥٧﴾ a torment عَذَابٌ for them (will be) لَهُمْ (those) فَأُو۟لَٰٓئِكَ

سَبِيلِ in فِى emigrated هَاجَرُوا۟ and those who وَٱلَّذِينَ humilating
they were قُتِلُوٓا۟ then (after that) ثُمَّ (of) Allah ٱللَّهِ the Cause
ٱللَّهُ surely will provide for them لَيَرْزُقَنَّهُمُ died مَاتُوا۟ or أَوْ killed
Allah ٱللَّهَ and verily وَإِنَّ good حَسَنًا provision رِزْقًا Allah
of those who ﴿٥٨﴾ ٱلرَّٰزِقِينَ (is) Best خَيْرُ it is He who indeed لَهُوَ
provide sustenance

56. The sovereignty on that Day will be that of Allâh. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of delight (Paradise). **57.** And those who disbelieved and belied Our Verses, for them will be a humiliating torment (in Hell). **58.** Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُۥ ۗ وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ ۞ ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِۦ ثُمَّ بُغِىَ عَلَيْهِ لَيَنصُرَنَّهُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَأَنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٦١﴾

an entrance مُّدْخَلًا truly He will make them enter لَيُدْخِلَنَّهُم
ٱللَّهَ and verily وَإِنَّ with which they shall be well pleased يَرْضَوْنَهُۥ
Most Forbearing ﴿٥٩﴾ حَلِيمٌ (is) indeed All-Knowing لَعَلِيمٌ Allah
بِمِثْلِ has retaliated عَاقَبَ and whoever وَمَنْ that is so ذَٰلِكَ ۞
بِهِۦ he was made to suffer عُوقِبَ (of) that which مَا with the like
(against عَلَيْهِ he has again been wronged بُغِىَ then ثُمَّ (with it)
ٱللَّهَ verily إِنَّ Allah ٱللَّهُ will surely help him لَيَنصُرَنَّهُ him)
that ذَٰلِكَ Oft-Forgiving ﴿٦٠﴾ غَفُورٌ (is) Oft-Pardoning لَعَفُوٌّ Allah
فِى the night ٱلَّيْلَ merges يُولِجُ Allah ٱللَّهَ because بِأَنَّ (is)
into فِى the day ٱلنَّهَارَ and merges وَيُولِجُ the day ٱلنَّهَارِ into
(is) All-Hearer سَمِيعٌۢ Allah ٱللَّهَ and verily وَأَنَّ the night ٱلَّيْلِ
All-Seer ﴿٦١﴾ بَصِيرٌ

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing. **60.** That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily, Allâh indeed is Oft-Pardoning, Oft-Forgiving. **61.** That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٦٢﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَتُصْبِحُ ٱلْأَرْضُ مُخْضَرَّةً ۗ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٦٤﴾

(is) the ٱلْحَقُّ He هُوَ Allah ٱللَّهَ because بِأَنَّ that (is) ذَٰلِكَ
مِن دُونِهِۦ they invoke يَدْعُونَ what مَا and that وَأَنَّ Truth
Allah ٱللَّهَ and that وَأَنَّ falsehood ٱلْبَٰطِلُ it is هُوَ besides Him
أَلَمْ and Most Great ٱلْكَبِيرُ ﴿٦٢﴾ (is) the Most High ٱلْعَلِىُّ He هُوَ
مِنَ sends down أَنزَلَ Allah ٱللَّهَ that أَنَّ see you تَرَ do not
ٱلْأَرْضُ and becomes فَتُصْبِحُ water (rain) مَآءً the sky ٱلسَّمَآءِ from
(is) Most لَطِيفٌ Allah ٱللَّهَ verily إِنَّ green مُخْضَرَّةً the earth
مَا to Him (belongs) لَّهُۥ (and) Well-Acquainted ﴿٦٣﴾ خَبِيرٌ Kind
(is) in فِى and what وَمَا the heavens ٱلسَّمَٰوَٰتِ (is) in فِى what
(is) ٱلْغَنِىُّ He لَهُوَ Allah ٱللَّهَ and verily وَإِنَّ the earth ٱلْأَرْضِ
Worthy of all praise ﴿٦٤﴾ ٱلْحَمِيدُ Rich (free of all wants)

62. That is because Allâh He is the Truth, and what they (the polytheists) invoke besides Him, it is *Bâtil* (falsehood). And verily, Allâh He is the Most High, the Most Great. **63.** See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things. **64.** To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh He is Rich (Free of all needs), Worthy of all praise.

أَلَمْ تَرَ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِأَمْرِهِۦ وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ ۗ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿٦٥﴾ وَهُوَ ٱلَّذِىٓ أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ ﴿٦٦﴾

has subjected سَخَّرَ Allah ٱللَّهَ that أَنَّ see you تَرَ do not أَلَمْ
and the وَٱلْفُلْكَ the earth ٱلْأَرْضِ (is) on فِى what مَّا to you لَكُم
by His بِأَمْرِهِۦ the sea ٱلْبَحْرِ through فِى that sail تَجْرِى ships
lest أَن the heaven ٱلسَّمَآءَ and He withholds وَيُمْسِكُ Command
by His Leave بِإِذْنِهِۦٓ except إِلَّا the earth ٱلْأَرْضِ on عَلَى it fall تَقَعَ
(is) full of لَرَءُوفٌ for mankind بِٱلنَّاسِ Allah ٱللَّهَ verily إِنَّ
Who ٱلَّذِىٓ and (it is) He وَهُوَ Most Merciful رَّحِيمٌ ﴿٦٥﴾ kindness
He will cause you to die يُمِيتُكُمْ then ثُمَّ gave you life أَحْيَاكُمْ
ٱلْإِنسَـٰنَ verily إِنَّ He will again give you life يُحْيِيكُمْ then ثُمَّ
(is) an ingrate لَكَفُورٌ ﴿٦٦﴾ man

65. See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, full of kindness, Most Merciful. **66.** It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily, man is indeed an ingrate.

لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَـٰزِعُنَّكَ فِى ٱلْأَمْرِ وَٱدْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾
وَإِن جَـٰدَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ ٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَـٰمَةِ فِيمَا كُنتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٦٩﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّ ذَٰلِكَ فِى كِتَـٰبٍ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧٠﴾

مَنسَكًا We have ordained جَعَلْنَا nation أُمَّةٍ for every لِّكُلِّ
so not فَلَا follow it نَاسِكُوهُ that they هُمْ religious ceremonies
and وَٱدْعُ the matter ٱلْأَمْرِ in فِى let them dispute with you يُنَـٰزِعُنَّكَ
(are) لَعَلَىٰ verily you إِنَّكَ your Lord رَبِّكَ to إِلَىٰ invite (them)
جَـٰدَلُوكَ and if وَإِن straight مُّسْتَقِيمٍ ﴿٦٧﴾ guidance هُدًى indeed on
بِمَا knows best أَعْلَمُ Allah ٱللَّهُ then say فَقُلِ they argue with you
بَيْنَكُمْ will judge يَحْكُمُ Allah ٱللَّهُ you do تَعْمَلُونَ ﴿٦٨﴾ of what
فِيمَا (of) Resurrection ٱلْقِيَـٰمَةِ (on) the Day يَوْمَ between you
do أَلَمْ to differ تَخْتَلِفُونَ ﴿٦٩﴾ in it فِيهِ you used كُنتُمْ about what
فِى what مَا knows يَعْلَمُ Allah ٱللَّهَ that أَنَّ know you تَعْلَمْ not

ذَٰلِكَ verily إِنَّ and the earth وَٱلۡأَرۡضِ the heaven ٱلسَّمَآءِ (is) in
for عَلَى that (is) ذَٰلِكَ verily إِنَّ a Book كِتَٰبٍ in فِي that (is)
easy يَسِيرٞ ﴿٧٠﴾ Allah ٱللَّهِ

67. For every nation We have ordained religious ceremonies which they must follow; so let them (the pagans) not dispute with you on the matter, but invite them to your Lord. Verily, you (O Muhammad ﷺ) indeed are on the (true) straight guidance. **68.** And if they argue with you (as regards the slaughtering of the sacrifices), say "Allâh knows best of what you do. **69.** "Allâh will judge between you on the Day of Resurrection about that wherein you used to differ." **70.** Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh Al-Mahfûz*). Verily, that is easy for Allâh.

وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَمۡ يُنَزِّلۡ بِهِۦ سُلۡطَٰنٗا وَمَا لَيۡسَ لَهُم بِهِۦ عِلۡمٞۗ وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٖ ﴿٧١﴾ وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ
ءَايَٰتُنَا بَيِّنَٰتٖ تَعۡرِفُ فِي وُجُوهِ ٱلَّذِينَ كَفَرُواْ ٱلۡمُنكَرَۖ يَكَادُونَ يَسۡطُونَ بِٱلَّذِينَ يَتۡلُونَ عَلَيۡهِمۡ
ءَايَٰتِنَاۗ قُلۡ أَفَأُنَبِّئُكُم بِشَرّٖ مِّن ذَٰلِكُمُۗ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُواْۖ وَبِئۡسَ ٱلۡمَصِيرُ ﴿٧٢﴾

لَمۡ what مَا Allah ٱللَّهِ besides مِن دُونِ and they worship وَيَعۡبُدُونَ
and what وَمَا an authority سُلۡطَٰنٗا for it بِهِۦ He has sent يُنَزِّلۡ not
and (there وَمَا knowledge عِلۡمٞۗ about it بِهِۦ they have لَهُم not لَيۡسَ
وَإِذَا helper ﴿٧١﴾ نَّصِيرٖ any مِن for the wrong-doers لِلظَّٰلِمِينَ is) not
بَيِّنَٰتٖ Our Verses ءَايَٰتُنَا to them عَلَيۡهِمۡ are recited تُتۡلَىٰ and when
(of) ٱلَّذِينَ the faces وُجُوهِ on فِي you will know تَعۡرِفُ clear
they are يَكَادُونَ denial ٱلۡمُنكَرَۖ disbelieve كَفَرُواْ those who
those who بِٱلَّذِينَ to attack with violence يَسۡطُونَ nearly ready
أَفَأُنَبِّئُكُم say قُلۡ Our Verses ءَايَٰتِنَاۗ to them عَلَيۡهِمۡ recite يَتۡلُونَ
that ذَٰلِكُمُۗ than مِّن (of) (something) worse بِشَرّٖ shall I tell you
(to those) who ٱلَّذِينَ Allah ٱللَّهُ has promised وَعَدَهَا the Fire ٱلنَّارُ
that ﴿٧٢﴾ ٱلۡمَصِيرُ and worst indeed is وَبِئۡسَ disbelived كَفَرُواْۖ
destination

71. And they worship besides Allâh others for which He has sent down no authority, and of which they have no knowledge; and for the *Zâlimûn* there is no helper. **72.** And when Our Clear Verses are recited to them, you will notice a

denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieved, and worst indeed is that destination!"

يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٧٤﴾ ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٧٥﴾

a similitude مَثَلٌ has been coined ضُرِبَ mankind ٱلنَّاسُ O يَٰٓأَيُّهَا
تَدْعُونَ those whom ٱلَّذِينَ verily إِنَّ to it لَهُۥٓ so listen فَٱسْتَمِعُوا۟
create يَخْلُقُوا۟ can never لَن Allah ٱللَّهِ besides مِن دُونِ you call on
لَهُۥ they combine together ٱجْتَمَعُوا۟ even though وَلَوِ a fly ذُبَابًا
the fly ٱلذُّبَابُ snatched away from them يَسْلُبْهُمُ and if وَإِن for it
they would have power to release it يَسْتَنقِذُوهُ not لَّا a thing شَيْـًٔا
the seeker ٱلطَّالِبُ so weak are ضَعُفَ from it (the fly) مِنْهُ
ٱللَّهَ they have estimated قَدَرُوا۟ not مَا and the sought وَٱلْمَطْلُوبُ ﴿٧٣﴾
Allah ٱللَّهَ verily إِنَّ His Estimate قَدْرِهِۦٓ rightfully حَقَّ Allah
يَصْطَفِى Allah ٱللَّهُ All-Mighty عَزِيزٌ ﴿٧٤﴾ (is) All-Strong لَقَوِىٌّ
and وَمِنَ messengers رُسُلًا angels ٱلْمَلَٰٓئِكَةِ from مِنَ chooses
(is) All-Hearer سَمِيعٌۢ Allah ٱللَّهَ verily إِنَّ men ٱلنَّاسِ from
All-Seer بَصِيرٌ ﴿٧٥﴾

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. **74.** They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty. **75.** Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٧٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱرْكَعُوا۟ وَٱسْجُدُوا۟
وَٱعْبُدُوا۟ رَبَّكُمْ وَٱفْعَلُوا۟ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۩ ﴿٧٧﴾ وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ ٱلرَّسُولُ
شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱعْتَصِمُوا۟ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ
ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٧٨﴾

and what وَمَا (is) before them بَيْنَ أَيْدِيهِمْ what مَا He Knows يَعْلَمُ
return تُرْجَعُ Allah ٱللَّهِ and to وَإِلَى (is) behind them خَلْفَهُمْ
believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا all matters ٱلْأُمُورُ ﴿٧٦﴾
and وَٱعْبُدُوا۟ and prostrate yourselves وَٱسْجُدُوا۟ bow down ٱرْكَعُوا۟
that لَعَلَّكُمْ good ٱلْخَيْرَ and do وَٱفْعَلُوا۟ your Lord رَبَّكُمْ worship
in فِى and strive hard وَجَٰهِدُوا۟ may be successful ﴿٧٧﴾ ۩ تُفْلِحُونَ you
ٱجْتَبَىٰكُمْ He هُوَ striving جِهَادِهِۦ truthful حَقَّ Allah's Cause ٱللَّهِ
in فِى upon you عَلَيْكُمْ laid جَعَلَ and has not وَمَا has chosen you
أَبِيكُمْ (it is the) religion مِّلَّةَ hardship حَرَجٍ any مِنْ religion ٱلدِّينِ
(it is) He (Allah) Who has هُوَ Abraham إِبْرَٰهِيمَ (of) your father
هَٰذَا and in وَفِى before مِن قَبْلُ Muslims ٱلْمُسْلِمِينَ named you سَمَّىٰكُمُ
عَلَيْكُمْ a witness شَهِيدًا the Mesenger ٱلرَّسُولُ that may be لِيَكُونَ this
ٱلنَّاسِ over عَلَى witnesses شُهَدَآءَ and you be وَتَكُونُوا۟ over you
ٱلزَّكَوٰةَ and give وَءَاتُوا۟ prayer ٱلصَّلَوٰةَ so perform فَأَقِيمُوا۟ mankind
Your مَوْلَىٰكُمْ He is هُوَ to Allah بِٱللَّهِ and hold fast وَٱعْتَصِمُوا۟ Zakat
and what وَنِعْمَ Lord (Patron) ٱلْمَوْلَىٰ what an Excellent فَنِعْمَ Lord
Helper ﴿٧٨﴾ ٱلنَّصِيرُ an Excellent

76. He knows what is before them, and what is behind them. And to Allâh return all matters (for decision). **77.** O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful. **78.** And strive hard in Allâh's Cause as you ought to strive. He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion of Islâm), and has not laid upon you in religion any hardship: it is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witnesses over mankind! So perform *As-Salât*, give *Zakât* and hold fast to Allâh. He is your *Maulâ* (Patron, Lord), what an Excellent *Maulâ* (Patron, Lord) and what an Excellent Helper!

سُورَةُ المُؤْمِنُونَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ① ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ② وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ③ وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ④ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ⑤ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ⑥ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ⑦ وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ⑧

those ٱلَّذِينَ the believers ① ٱلْمُؤْمِنُونَ are successful أَفْلَحَ indeed قَدْ
(are) ② خَٰشِعُونَ their prayers صَلَاتِهِمْ in فِى (they) هُمْ who
evil ٱللَّغْوِ from عَنِ (they) هُمْ and those who وَٱلَّذِينَ submissive
(they) هُمْ and those who وَٱلَّذِينَ turn away ③ مُعْرِضُونَ vain talk
and وَٱلَّذِينَ (are) doers ④ فَٰعِلُونَ of Zakat (alms & charity) لِلزَّكَوٰةِ
guard ⑤ حَٰفِظُونَ their private parts لِفُرُوجِهِمْ (they) هُمْ those who
مَلَكَتْ what مَا or أَوْ their wives أَزْوَٰجِهِمْ from عَلَىٰٓ except إِلَّا
(are) free ⑥ غَيْرُ مَلُومِينَ verily they فَإِنَّهُمْ their right hands أَيْمَٰنُهُمْ possess
that ذَٰلِكَ beyond وَرَآءَ seeks ٱبْتَغَىٰ but whoever فَمَنِ from blame
وَٱلَّذِينَ (are) the transgressors ⑦ ٱلْعَادُونَ (they) هُمُ then those فَأُو۟لَٰٓئِكَ
and to وَعَهْدِهِمْ to their trusts لِأَمَٰنَٰتِهِمْ (they) هُمْ and those who
(are) true ⑧ رَٰعُونَ their covenants

Surât Al-Mu'minûn
(The Believers) XXIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Successful indeed are the believers. **2.** Those who offer their *Salât* (prayers) with all solemnity and full submissiveness. **3.** And those who turn away from *Al-Laghw*. **4.** And those who pay the *Zakât*. **5.** And those who guard their chastity **6.** Except from their wives or (the slaves) that their right hands possess,—for then, they are free from blame; **7.** But whoever seeks beyond that, then those are the transgressors; **8.** Those who are faithfully true to their *Amanât* and to their covenants;

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُو۟لَـٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ﴿١٠﴾ ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَـٰلِدُونَ ﴿١١﴾ وَلَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ مِن سُلَـٰلَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَـٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَـٰمًا فَكَسَوْنَا ٱلْعِظَـٰمَ لَحْمًا ثُمَّ أَنشَأْنَـٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَـٰلِقِينَ ﴿١٤﴾

their prayers صَلَوَٰتِهِمْ (over) عَلَىٰ (they) هُمْ and those who وَٱلَّذِينَ
(are) the ٱلْوَٰرِثُونَ ﴿١٠﴾ (they) هُمُ these أُو۟لَـٰٓئِكَ strictly guard يُحَافِظُونَ ﴿٩﴾
هُمْ the Paradise ٱلْفِرْدَوْسَ shall inherit يَرِثُونَ who ٱلَّذِينَ inheritors
and indeed وَلَقَدْ (shall) dwell forever خَـٰلِدُونَ ﴿١١﴾ therein فِيهَا they
of مِّن extract سُلَـٰلَةٍ from مِن man (Adam) ٱلْإِنسَـٰنَ We created خَلَقْنَا
semen drop نُطْفَةً We made him جَعَلْنَـٰهُ thereafter ثُمَّ clay طِينٍ ﴿١٢﴾
We خَلَقْنَا then ثُمَّ safe (the womb) مَّكِينٍ ﴿١٣﴾ a lodging قَرَارٍ in فِى
then We created فَخَلَقْنَا (into) a clot عَلَقَةً the drop ٱلنُّطْفَةَ created
then We فَخَلَقْنَا (into) a little lump of flesh مُضْغَةً the clot ٱلْعَلَقَةَ
فَكَسَوْنَا (into) bones عِظَـٰمًا the little lump of flesh ٱلْمُضْغَةَ created
أَنشَأْنَـٰهُ then ثُمَّ with flesh لَحْمًا the bones ٱلْعِظَـٰمَ then We clothed
so فَتَبَارَكَ another ءَاخَرَ as creation خَلْقًا We brought it forth
(of) creators ٱلْخَـٰلِقِينَ ﴿١٤﴾ the Best أَحْسَنُ Allah ٱللَّهُ blessed be

9. And those who strictly guard their *Salawât* (prayers). **10.** These are indeed the inheritors. **11.** Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever. **12.** And indeed We created man (Adam) out of an extract of clay (water and earth). **13.** Thereafter We made him (the offspring of Adam) as a *Nutfah* in a safe lodging (womb of the woman). **14.** Then We made the *Nutfah* into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators.

ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَـٰمَةِ تُبْعَثُونَ ﴿١٦﴾ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا عَنِ ٱلْخَلْقِ غَـٰفِلِينَ ﴿١٧﴾ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّـٰهُ فِى ٱلْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ لَقَـٰدِرُونَ ﴿١٨﴾ فَأَنشَأْنَا لَكُم بِهِۦ جَنَّـٰتٍ مِّن نَّخِيلٍ وَأَعْنَـٰبٍ لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ وَصِبْغٍ لِّلْـَٔاكِلِينَ ﴿٢٠﴾

indeed shall لَمَيِّتُونَ ﴿١٥﴾ that ذَٰلِكَ after بَعْدَ surely you إِنَّكُمْ then ثُمَّ
(of) الْقِيَامَةِ on the Day يَوْمَ surely you إِنَّكُمْ then (again) ثُمَّ die
خَلَقْنَا and indeed وَلَقَدْ will be resurrected تُبْعَثُونَ ﴿١٦﴾ Resurrection
وَمَا heavens طَرَائِقَ seven سَبْعَ above you فَوْقَكُمْ We have created
غَافِلِينَ ﴿١٧﴾ creation الْخَلْقِ (from) of عَنِ We were كُنَّا and not
مَاءً the sky السَّمَاءِ from مِنَ and We sent down وَأَنْزَلْنَا unaware
and We gave it lodging فَأَسْكَنَّاهُ in (due) measure بِقَدَرٍ water (rain)
to take ذَهَابٍ to (on) عَلَىٰ and verily We وَإِنَّا the earth الْأَرْضِ in فِي
لَكُمْ then We brought forth فَأَنْشَأْنَا (are) Able لَقَادِرُونَ ﴿١٨﴾ it بِهِ away
and وَأَعْنَابٍ date-palms نَخِيلٍ of مِنْ gardens جَنَّاتٍ by it بِهِ for you
وَمِنْهَا much كَثِيرَةٌ (is) fruit فَوَاكِهُ wherein فِيهَا for you لَكُمْ grapes
that تَخْرُجُ and a tree (olive) وَشَجَرَةً you eat تَأْكُلُونَ ﴿١٩﴾ and from it
that grows تَنْبُتُ Sinai سَيْنَاءَ Mount طُورِ from مِنْ springs forth
for the eaters لِلْآكِلِينَ ﴿٢٠﴾ and (it is) seasoning وَصِبْغٍ oil بِالدُّهْنِ

15. After that, surely, you will die. **16.** Then (again), surely, you will be resurrected on the Day of Resurrection. **17.** And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation. **18.** And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away. **19.** Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat. **20.** And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَٰذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

(there is) لَعِبْرَةً the cattle الْأَنْعَامِ in فِي for you لَكُمْ and verily وَإِنَّ
فِي of that which مِمَّا We give you to drink نُسْقِيكُمْ indeed a lesson
(are) مَنَافِعُ in them فِيهَا and for you وَلَكُمْ their bellies بُطُونِهَا (is) in
وَعَلَيْهَا you eat تَأْكُلُونَ ﴿٢١﴾ and of them وَمِنْهَا numerous كَثِيرَةٌ benefits

you are carried تُحْمَلُونَ ﴿٢٢﴾ the ships ٱلْفُلْكِ and on وَعَلَى and on them
his people قَوْمِهِۦ to إِلَىٰ Noah نُوحًا We sent أَرْسَلْنَا and indeed وَلَقَدْ
Allah ٱللَّهَ you worship ٱعْبُدُوا۟ O my people يَـٰقَوْمِ and he said فَقَالَ
will not أَفَلَا but Him غَيْرُهُۥٓ god إِلَـٰهٍ other مِّنْ you have لَكُم not مَا
who ٱلَّذِينَ the chiefs ٱلْمَلَؤُا۟ but said فَقَالَ you be afraid تَتَّقُونَ ﴿٢٣﴾ then
إِلَّا this is هَـٰذَآ not مَا his people قَوْمِهِۦ among مِن disbelieved كَفَرُوا۟
يَتَفَضَّلَ to أَن he seeks يُرِيدُ like you مِّثْلُكُمْ a human being بَشَرٌ but
ٱللَّهُ willed شَآءَ and if وَلَوْ to you عَلَيْكُمْ make himself superior
not مَّا angels مَلَـٰٓئِكَةً He could have surely sent down لَأَنزَلَ Allah
our fathers ءَابَآئِنَا among فِىٓ such a thing بِهَـٰذَا We heard سَمِعْنَا
of old ٱلْأَوَّلِينَ ﴿٢٤﴾

21. And verily, in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat. **22.** And on them, and on ships you are carried. **23.** And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid?" **24.** But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely, could have sent down angels. Never did we hear such a thing among our fathers of old.

إِنْ هُوَ إِلَّا رَجُلٌۢ بِهِۦ جِنَّةٌ فَتَرَبَّصُوا۟ بِهِۦ حَتَّىٰ حِينٍ ﴿٢٥﴾ قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٢٦﴾ فَأَوْحَيْنَآ إِلَيْهِ أَنِ ٱصْنَعِ
ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ ۙ فَٱسْلُكْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن
سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ ۖ وَلَا تُخَـٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۖ إِنَّهُم مُّغْرَقُونَ ﴿٢٧﴾

(is) جِنَّةٌ in whom بِهِۦ a man رَجُلٌۢ but إِلَّا he is هُوَ not إِنْ
قَالَ a while حِينٍ ﴿٢٥﴾ until حَتَّىٰ for him بِهِۦ so wait فَتَرَبَّصُوا۟ madness
they كَذَّبُونِ ﴿٢٦﴾ because بِمَا help me ٱنصُرْنِى O my Lord رَبِّ he said
ٱصْنَعِ that أَنِ to him إِلَيْهِ so We revealed فَأَوْحَيْنَآ deny me
and (under) وَوَحْيِنَا under Our eyes بِأَعْيُنِنَا the ship ٱلْفُلْكَ construct
Our command أَمْرُنَا comes جَآءَ then when فَإِذَا our revelation
then فَٱسْلُكْ (from) the oven ٱلتَّنُّورُ and water gushes forth وَفَارَ

spouses (male and زَوْجَيْنِ each kind كُلٍّ of مِن on it فِيهَا take those مَن except إِلَّا and your family وَأَهْلَكَ two ٱثْنَيْنِ female) the Word ٱلْقَوْلُ against whom عَلَيْهِ has already gone forth سَبَقَ ٱلَّذِينَ in favour فِى address Me تُخَٰطِبْنِى and do not وَلَا thereof مِنْهُمْ verily, they are إِنَّهُم have done wrong ظَلَمُوٓا۟ (of) those who to be drowned مُّغْرَقُونَ ﴿٢٧﴾

25. "He is only a man in whom is madness, so wait for him a while." **26.** Said: "O my Lord! Help me because they deny me." **27.** So We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٨﴾ وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ﴿٢٩﴾ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾ ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٣١﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

مَّعَكَ and whoever وَمَن you أَنتَ have embarked ٱسْتَوَيْتَ and when فَإِذَا all the ٱلْحَمْدُ then say فَقُلِ the ship ٱلْفُلْكِ on عَلَى (is) with you from مِنَ has saved us نَجَّىٰنَا Who ٱلَّذِى (are due) to Allah لِلَّهِ praises رَّبِّ and say وَقُل (who are) oppressors ٱلظَّٰلِمِينَ ﴿٢٨﴾ the people ٱلْقَوْمِ مُّبَارَكًا a landing-place مُنزَلًا cause me to land at أَنزِلْنِى My Lord (of) those who ٱلْمُنزِلِينَ ﴿٢٩﴾ the Best خَيْرُ for You are وَأَنتَ blessed (there are) indeed لَءَايَٰتٍ this ذَٰلِكَ in فِى verily إِنَّ bring to land ever putting (men) to test لَمُبْتَلِينَ ﴿٣٠﴾ We are كُنَّا and truly وَإِن signs generation قَرْنًا after them مِنۢ بَعْدِهِمْ We created أَنشَأْنَا then ثُمَّ a رَسُولًا (in) to them فِيهِمْ and We sent فَأَرْسَلْنَا another ءَاخَرِينَ ﴿٣١﴾ you ٱعْبُدُوا۟ (saying) that أَنِ from among them مِّنْهُمْ Messenger غَيْرُهُۥٓ god إِلَٰهٍ other مِّنْ you have لَكُم not مَا Allah ٱللَّهَ worship you will be afraid تَتَّقُونَ ﴿٣٢﴾ (will) then not أَفَلَا but Him

28. And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allâh, Who has saved us from the people who are *Zâlimûn.* **29.** And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land." **30.** Verily, in this, there are indeed *Ayât*, for sure We are ever putting (men) to the test. **31.** Then, after them, We created another generation. **32.** And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid?"

وَقَالَ ٱلْمَلَأُ مِن قَوْمِهِ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِلِقَآءِ ٱلْـَٔاخِرَةِ وَأَتْرَفْنَـٰهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا مَا هَـٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾ وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَـٰسِرُونَ ﴿٣٤﴾ أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَـٰمًا أَنَّكُم مُّخْرَجُونَ ﴿٣٥﴾ ۞ هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾

who ٱلَّذِينَ his people قَوْمِهِ of مِن the chiefs ٱلْمَلَأُ and said وَقَالَ
(in) the ٱلْـَٔاخِرَةِ the Meeting بِلِقَآءِ and denied وَكَذَّبُوا۟ disbelieved كَفَرُوا۟
فِى and We had given them luxuries and comforts وَأَتْرَفْنَـٰهُمْ Hereafter
بَشَرٌ but إِلَّا this هَـٰذَآ (is) not مَا worldly ٱلدُّنْيَا life ٱلْحَيَوٰةِ in (of)
تَأْكُلُونَ of that which مِمَّا he eats يَأْكُلُ like you مِّثْلُكُمْ a human being
تَشْرَبُونَ ﴿٣٣﴾ of what مِمَّا and he drinks وَيَشْرَبُ (of that) مِنْهُ you eat
مِّثْلَكُمْ a human being بَشَرًا you obey أَطَعْتُم and if وَلَئِنْ you drink
does أَيَعِدُكُمْ (are) losers لَّخَـٰسِرُونَ ﴿٣٤﴾ then إِذًا you verily إِنَّكُمْ like you
وَكُنتُمْ you have died مِتُّمْ when إِذَا that you أَنَّكُمْ he promise you
(that) you أَنَّكُم and bones وَعِظَـٰمًا dust تُرَابًا and have become
(very) هَيْهَاتَ far ۞ هَيْهَاتَ shall come out alive (resurrected) مُّخْرَجُونَ ﴿٣٥﴾
it هِىَ (is) not إِنْ you are promised تُوعَدُونَ ﴿٣٦﴾ (is) that which لِمَا far
and وَنَحْيَا we die نَمُوتُ (of) this world ٱلدُّنْيَا our life حَيَاتُنَا but إِلَّا
(will be) resurrected بِمَبْعُوثِينَ ﴿٣٧﴾ we نَحْنُ and not وَمَا we live

33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink. **34.** "If you were to obey a human being like yourselves, then verily, you indeed would be losers. **35.** "Does he promise you that when you have died and have become dust and bones, you shall come out alive

(resurrected)? **36.** "Far, very far is that which you are promised! **37.** "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

إِنْ هُوَ إِلَّا رَجُلٌ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٣٩﴾ قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَٰدِمِينَ ﴿٤٠﴾ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَٰهُمْ غُثَآءً فَبُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤١﴾ ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قُرُونًا ءَاخَرِينَ ﴿٤٢﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٤٣﴾

عَلَى who has invented ٱفْتَرَىٰ a man رَجُلٌ but إِلَّا he is هُوَ not إِنْ
in him لَهُۥ we نَحْنُ and not وَمَا a lie كَذِبًا Allah ٱللَّهِ against
ٱنصُرْنِى O my Lord رَبِّ he said قَالَ are going to believe بِمُؤْمِنِينَ ﴿٣٨﴾
He (Allah) said قَالَ they deny me كَذَّبُونِ ﴿٣٩﴾ because بِمَا help me
فَأَخَذَتْهُمُ regretful نَٰدِمِينَ ﴿٤٠﴾ they will be لَّيُصْبِحُنَّ in a little while عَمَّا قَلِيلٍ
and فَجَعَلْنَٰهُمْ in truth بِٱلْحَقِّ an awful cry ٱلصَّيْحَةُ so overtook them
لِّلْقَوْمِ so away فَبُعْدًا as rubbish of dead plants غُثَآءً We made them
We أَنشَأْنَا then ثُمَّ who are wrong-doers ٱلظَّٰلِمِينَ ﴿٤١﴾ with the people
not مَا others ءَاخَرِينَ ﴿٤٢﴾ generations قُرُونًا after them مِنۢ بَعْدِهِمْ created
يَسْتَـْٔخِرُونَ ﴿٤٣﴾ nor وَمَا their term أَجَلَهَا a nation مِنْ أُمَّةٍ can precede تَسْبِقُ
they can delay (it)

38. "He is only a man who has invented a lie against Allâh, and we are not going to believe in him." **39.** He said: "O my Lord! Help me because they deny me." **40.** (Allâh) said: "In a little while, they are sure to be regretful." **41.** So *As-Saihah* (torment — awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So away with the people who are *Zâlimûn*. **42.** Then, after them, We created other generations. **43.** No nation can advance their term, nor can they delay it.

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ فَأَتْبَعْنَا بَعْضَهُم بَعْضًا وَجَعَلْنَٰهُمْ أَحَادِيثَ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ ﴿٤٤﴾ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَٰرُونَ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا عَالِينَ ﴿٤٦﴾ فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَٰبِدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا۟ مِنَ ٱلْمُهْلَكِينَ ﴿٤٨﴾

كُلَّ مَا in succession تَتْرَا Our Messengers رُسُلَنَا We sent أَرْسَلْنَا then ثُمَّ
كَذَّبُوهُ their Messenger رَّسُولُهَا (to) a nation أُمَّةً came جَآءَ whenever
بَعْضًا some of them بَعْضَهُم so we made follow فَأَتْبَعْنَا they denied him

as true stories (for أَحَادِيثَ and We made them وَجَعَلْنَٰهُمْ others
who يُؤْمِنُونَ ﴿٤٤﴾ not لَّا with a people لِّقَوْمٍ so away فَبُعْدًا mankind)
and his brother وَأَخَاهُ Moses مُوسَىٰ We sent أَرْسَلْنَا then ثُمَّ believe
﴿٤٥﴾ مُّبِينٍ and authority وَسُلْطَٰنٍ with Our proofs بِـَٔايَٰتِنَا Aaron هَٰرُونَ
and his chiefs وَمَلَإِيْهِۦ Pharaoh فِرْعَوْنَ to إِلَىٰ manifest (clear)
people قَوْمًا and they were وَكَانُوا۟ but they behaved insolently فَٱسْتَكْبَرُوا۟
لِبَشَرَيْنِ shall we believe أَنُؤْمِنُ then they said فَقَالُوٓا۟ self-exalting ﴿٤٦﴾ عَالِينَ
to us لَنَا and their people وَقَوْمُهُمَا like ourselves مِثْلِنَا in two men
and فَكَانُوا۟ so they denied them فَكَذَّبُوهُمَا (are) servants ﴿٤٧﴾ عَٰبِدُونَ
those who were destroyed ٱلْمُهْلَكِينَ ﴿٤٨﴾ of مِنَ became

44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction), and We made them as *Ahadîth*. So away with a people who believe not! **45.** Then We sent Mûsâ (Moses) and his brother Hârûn (Aaron), with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority, **46.** To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting. **47.** They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility." **48.** So they denied them both and became of those who were destroyed.

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾ وَجَعَلْنَا ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾ يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾

the Scripture ٱلْكِتَٰبَ Moses مُوسَى We gave ءَاتَيْنَا and indeed وَلَقَدْ
ٱبْنَ and We made وَجَعَلْنَا guided ﴿٤٩﴾ يَهْتَدُونَ so that they may be لَعَلَّهُمْ
وَءَاوَيْنَٰهُمَآ as a sign ءَايَةً and his mother وَأُمَّهُۥٓ of Mary مَرْيَمَ the son
a ذَاتِ قَرَارٍ a high ground رَبْوَةٍ to (on) إِلَىٰ and We gave them refuge
ٱلرُّسُلُ O you يَٰٓأَيُّهَا and flowing streams ﴿٥٠﴾ وَمَعِينٍ place of rest
صَٰلِحًا and do وَٱعْمَلُوا۟ lawful foods ٱلطَّيِّبَٰتِ of مِنَ eat كُلُوا۟ Messengers
﴿٥١﴾ عَلِيمٌ You do تَعْمَلُونَ with what بِمَا verily I إِنِّى righteous deeds
your nation أُمَّتُكُمْ this هَٰذِهِۦٓ and verily وَإِنَّ (am) Well-Acquainted
(am) رَبُّكُمْ and I وَأَنَا۠ (is) one وَٰحِدَةً nation (religion) أُمَّةً (religion)

أَمْرَهُم but they have broken فَتَقَطَّعُوٓا so fear Me فَٱتَّقُونِ ﴿٥٢﴾ your Lord
group حِزْبٍۭ each كُلُّ into sects زُبُرًا among them بَيْنَهُمْ their religion
rejoicing فَرِحُونَ ﴿٥٣﴾ (is) with them لَدَيْهِمْ in what بِمَا (party)

49. And indeed We gave Mûsâ (Moses) the Scripture, that they may be guided. **50.** And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams. **51.** O (you) Messengers! Eat of the *Tayyibât* and do righteous deeds. Verily, I am Well-Acquainted with what you do. **52.** And verily, this your religion is one religion, and I am your Lord, so fear Me. **53.** But they (men) have broken their religion among them into sects, each group rejoicing in what is with it.

فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِي ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾ إِنَّ ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ﴿٥٧﴾ وَٱلَّذِينَ هُم بِـَٔايَٰتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ﴿٦٠﴾ أُو۟لَـٰٓئِكَ يُسَٰرِعُونَ فِي ٱلْخَيْرَٰتِ وَهُمْ لَهَا سَٰبِقُونَ ﴿٦١﴾

a time حِينٍ ﴿٥٤﴾ for حَتَّىٰ their error غَمْرَتِهِمْ in فِي so leave them فَذَرْهُمْ
with بِهِۦ We enlarge them نُمِدُّهُم that what أَنَّمَا do they think أَيَحْسَبُونَ
We hasten نُسَارِعُ and children (sons) وَبَنِينَ ﴿٥٥﴾ wealth مَّالٍ of مِن (it)
يَشْعُرُونَ ﴿٥٦﴾ not لَّا but بَل good things ٱلْخَيْرَٰتِ with (in) فِي unto them لَهُمْ
fear خَشْيَةِ from مِّنْ they هُم those ٱلَّذِينَ verily إِنَّ they perceive
they هُم and those وَٱلَّذِينَ live in awe مُّشْفِقُونَ ﴿٥٧﴾ (of) their Lord رَبِّهِم
and وَٱلَّذِينَ believe يُؤْمِنُونَ ﴿٥٨﴾ (of) their Lord رَبِّهِمْ in the Signs بِـَٔايَٰتِ
join anyone in يُشْرِكُونَ ﴿٥٩﴾ not لَا with their Lord بِرَبِّهِمْ they هُم those
ءَاتَوا۟ that which مَآ who give يُؤْتُونَ and those وَٱلَّذِينَ worship partners
أَنَّهُمْ (are) full of fear وَجِلَةٌ (and) their hearts وَّقُلُوبُهُمْ they gave
(it أُو۟لَـٰٓئِكَ shall return رَٰجِعُونَ ﴿٦٠﴾ their Lord رَبِّهِمْ to إِلَىٰ because they
and وَهُمْ the good deeds ٱلْخَيْرَٰتِ in فِي who hasten يُسَٰرِعُونَ is) these
(are) foremost سَٰبِقُونَ ﴿٦١﴾ in them لَهَا they

54. So leave them in their error for a time. **55.** Do they think that in wealth and children with which We enlarge them. **56.** We hasten unto them with good things. Nay, but they perceive not. **57.** Verily, those who live in awe for fear of their Lord; **58.** And those who believe in the *Ayât* of their Lord; **59.** And those who join not anyone (in worship) as partners with their Lord; **60.** And those who give that

(their charity) which they give with their hearts full of fear, because they are sure to return to their Lord (for reckoning). **61.** It is these who hasten in the good deeds, and they are foremost in them.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَلَدَيْنَا كِتَٰبٌ يَنطِقُ بِٱلْحَقِّ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾ بَلْ قُلُوبُهُمْ فِى غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ أَعْمَٰلٌ مِّن دُونِ ذَٰلِكَ هُمْ لَهَا عَٰمِلُونَ ﴿٦٣﴾ حَتَّىٰٓ إِذَآ أَخَذْنَا مُتْرَفِيهِم بِٱلْعَذَابِ إِذَا هُمْ يَجْـَٔرُونَ ﴿٦٤﴾ لَا تَجْـَٔرُوا۟ ٱلْيَوْمَ ۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ﴿٦٥﴾

وُسْعَهَا except إِلَّا any soul نَفْسًا We burden نُكَلِّفُ and not وَلَا يَنطِقُ (is) a Record كِتَٰبٌ and with Us وَلَدَيْنَا according to its capacity will be يُظْلَمُونَ ﴿٦٢﴾ not لَا and they وَهُمْ the truth بِٱلْحَقِّ which speaks مِّنْ (are) covered فِى غَمْرَةٍ their hearts قُلُوبُهُمْ nay, but بَلْ wronged مِّن دُونِ are (other) deeds أَعْمَٰلٌ and for them وَلَهُمْ this هَٰذَا from until حَتَّىٰٓ (are) doing عَٰمِلُونَ ﴿٦٣﴾ for it لَهَا they هُمْ that ذَٰلِكَ besides those of them who lead a luxurious مُتْرَفِيهِم We grasp أَخَذْنَا when إِذَآ make يَجْـَٔرُونَ ﴿٦٤﴾ they هُمْ behold إِذَا with punishment بِٱلْعَذَابِ life invoke loudly تَجْـَٔرُوا۟ not لَا humble invocation with a loud voice shall be تُنصَرُونَ ﴿٦٥﴾ not لَا by Us مِّنَّا certainly you إِنَّكُم this day ٱلْيَوْمَ helped

62. And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged. **63.** Nay, but their hearts are covered from this (the Qur'ân), and they have other (evil) deeds, besides, which they are doing. **64.** Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice. **65.** Invoke not loudly this day! Certainly you shall not be helped by Us.

قَدْ كَانَتْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ تَنكِصُونَ ﴿٦٦﴾ مُسْتَكْبِرِينَ بِهِۦ سَٰمِرًا تَهْجُرُونَ ﴿٦٧﴾ أَفَلَمْ يَدَّبَّرُوا۟ ٱلْقَوْلَ أَمْ جَآءَهُم مَّا لَمْ يَأْتِ ءَابَآءَهُمُ ٱلْأَوَّلِينَ ﴿٦٨﴾ أَمْ لَمْ يَعْرِفُوا۟ رَسُولَهُمْ فَهُمْ لَهُۥ مُنكِرُونَ ﴿٦٩﴾ أَمْ يَقُولُونَ بِهِۦ جِنَّةٌۢ ۚ بَلْ جَآءَهُم بِٱلْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَٰرِهُونَ ﴿٧٠﴾ وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ بَلْ أَتَيْنَٰهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ ﴿٧١﴾

to عَلَيْكُمْ recited تُتْلَىٰ My Verses ءَايَٰتِى used to be كَانَتْ indeed قَدْ to turn تَنكِصُونَ ﴿٦٦﴾ your heels أَعْقَٰبِكُمْ on عَلَىٰٓ but you used فَكُنتُمْ you entertaining at night سَٰمِرًا about it بِهِۦ in pride مُسْتَكْبِرِينَ back

the ٱلْقَوْلَ they pondered يَدَّبَّرُوا۟ have not أَفَلَمْ renouncing تَهْجُرُونَ ﴿٦٧﴾
had يَأْتِ not لَمْ what مَّا there has come to them جَآءَهُم or أَمْ word
لَمْ or (it is) that أَمْ of old ٱلْأَوَّلِينَ ﴿٦٨﴾ to their fathers ءَابَآءَهُمُ come
لَهُۥ so they فَهُمْ their Messenger رَسُولَهُمْ they did recognize يَعْرِفُوا۟ not
(there is) جِنَّةٌۢ in him بِهِۦ they say يَقُولُونَ or أَمْ deny مُنكِرُونَ ﴿٦٩﴾ him
the truth بِٱلْحَقِّ he brought them جَآءَهُم nay, but بَلْ madneness
وَلَوِ (are) averse كَٰرِهُونَ ﴿٧٠﴾ to the truth لِلْحَقِّ but most of them وَأَكْثَرُهُمْ
لَفَسَدَتِ their desires أَهْوَآءَهُمْ the truth ٱلْحَقُّ had followed ٱتَّبَعَ and if
and وَٱلْأَرْضُ the heavens ٱلسَّمَٰوَٰتُ indeed would have been corrupted
أَتَيْنَٰهُم nay, but بَلْ (is) therein فِيهِنَّ and whosoever وَمَن the earth
عَن but they فَهُمْ their reminder بِذِكْرِهِمْ We have brought them
turn away مُّعْرِضُونَ ﴿٧١﴾ their reminder ذِكْرِهِم from

66. Indeed My Verses used to be recited to you, but you used to turn back on your heels. **67.** In pride, talking evil about it (the Qur'ân) by night. **68.** Have they not pondered over the Word, or has there come to them what had not come to their fathers of old? **69.** Or is it that they did not recognize their Messenger (Muhammad ﷺ) so they deny him? **70.** Or say they: There is madness in him? Nay, but he brought them the truth, but most of them (the disbelievers) are averse to the truth. **71.** And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.

أَمْ تَسْـَٔلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٧٢﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٣﴾ وَإِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ ﴿٧٤﴾ ۞ وَلَوْ رَحِمْنَٰهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا۟ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿٧٥﴾ وَلَقَدْ أَخَذْنَٰهُم بِٱلْعَذَابِ فَمَا ٱسْتَكَانُوا۟ لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾ حَتَّىٰٓ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾

but the فَخَرَاجُ wages خَرْجًا you ask them for تَسْـَٔلُهُمْ or (is it) أَمْ
خَيْرٌ and He (is) وَهُوَ (is) better خَيْرٌ (of) your lord رَبِّكَ recompense
لَتَدْعُوهُمْ and certainly you وَإِنَّكَ (of) the sustainers ٱلرَّٰزِقِينَ ﴿٧٢﴾ the Best
and verily وَإِنَّ the Straight مُّسْتَقِيمٍ ﴿٧٣﴾ Path صِرَٰطٍ to إِلَىٰ call them
عَنِ in the Hereafter بِٱلْـَٔاخِرَةِ believe يُؤْمِنُونَ do not لَا those who ٱلَّذِينَ

and وَلَوْ ۞ are indeed deviating لَنَـٰكِبُونَ (٧٤) the Path ٱلصِّرَٰطِ from
مَا and removed وَكَشَفْنَا We had mercy on them رَحِمْنَـٰهُمْ though (if)
they still would لَّلَجُّوا۟ distress ضُرٍّ of مِّن (is) on them بِهِم what
(٧٥) يَعْمَهُونَ their transgression طُغْيَـٰنِهِمْ in فِى obstinately persist
بِٱلْعَذَابِ We seized them أَخَذْنَـٰهُم and indeed وَلَقَدْ wandering blindly
لِرَبِّهِمْ they humbled themselves ٱسْتَكَانُوا۟ but not فَمَا with punishment
they invoke with submission (to (٧٦) يَتَضَرَّعُونَ nor did وَمَا to their lord
ذَا a gate بَابًا for them عَلَيْهِم we open فَتَحْنَا when إِذَا until حَتَّىٰٓ Him)
into it فِيهِ they هُمْ then lo! إِذَا severe شَدِيدٍ of punishment عَذَابٍ
(will be) plunged مُبْلِسُونَ (٧٧)

72. Or is it that you (O Muhammad ﷺ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance. **73.** And certainly, you (O Muhammad ﷺ) call them to the Straight Path. **74.** And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path. **75.** And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly. **76.** And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him. **77.** Until, when We open for them the gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

وَهُوَ ٱلَّذِىٓ أَنشَأَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ (٧٨) وَهُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ (٧٩)
وَهُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ وَلَهُ ٱخْتِلَـٰفُ ٱلَّيْلِ وَٱلنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ (٨٠) بَلْ قَالُوا۟ مِثْلَ مَا قَالَ ٱلْأَوَّلُونَ (٨١)
قَالُوٓا۟ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَـٰمًا أَءِنَّا لَمَبْعُوثُونَ (٨٢)

hearing ٱلسَّمْعَ for you لَكُمُ has created أَنشَأَ Who ٱلَّذِىٓ and He وَهُوَ
you give thanks تَشْكُرُونَ (٧٨) little قَلِيلًا مَّا and hearts وَٱلْأَفْـِٔدَةَ and sight وَٱلْأَبْصَـٰرَ
ٱلْأَرْضِ on فِى has created you ذَرَأَكُمْ Who ٱلَّذِى and (it is) He وَهُوَ
وَهُوَ you shall be gathered back تُحْشَرُونَ (٧٩) and to Him وَإِلَيْهِ the earth
وَلَهُ and causes death وَيُمِيتُ gives life يُحْىِۦ Who ٱلَّذِى and (it is) He
and day وَٱلنَّهَارِ (of) night ٱلَّيْلِ (is) the alternation ٱخْتِلَـٰفُ and His
they قَالُوا۟ nay, but بَلْ you understand تَعْقِلُونَ (٨٠) will not then أَفَلَا

the men of old ٱلْأَوَّلُونَ ﴿٨١﴾ said قَالَ (of) what مَا the like مِثْلَ say
and have become وَكُنَّا we died مِتْنَا are when أَءِذَا they said قَالُوٓا۟
indeed be ﴿٨٢﴾ لَمَبْعُوثُونَ shall we أَءِنَّا and bones وَعِظَٰمًا dust تُرَابًا
resurrected

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give. **79.** And it is He Who has created you on the earth, and to Him you shall be gathered back. **80.** And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand? **81.** Nay, but they say the like of what the men of old said. **82.** They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?

لَقَدْ وُعِدْنَا نَحْنُ وَءَابَآؤُنَا هَٰذَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٨٣﴾ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ
تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٨٦﴾
سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن
كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾

and our وَءَابَآؤُنَا we نَحْنُ we have been promised وُعِدْنَا verily لَقَدْ
أَسَٰطِيرُ but إِلَّآ this هَٰذَآ (is) not إِنْ before مِن قَبْلُ this هَٰذَا fathers
ٱلْأَرْضُ for whom لِّمَنِ say قُل (of) the ancients ٱلْأَوَّلِينَ ﴿٨٣﴾ the tales
كُنتُمْ if إِن (is) therein فِيهَآ and whosoever وَمَن (is) the earth
(it is) لِلَّهِ they will say سَيَقُولُونَ you know ﴿٨٤﴾ تَعْلَمُونَ (you were)
say قُلْ you remember ﴿٨٥﴾ تَذَكَّرُونَ will not then أَفَلَا say قُلْ Allah's
وَرَبُّ seven ٱلسَّبْعِ (of) the heavens ٱلسَّمَٰوَٰتِ (is) Lord رَّبُّ Who مَن
they سَيَقُولُونَ Great ٱلْعَظِيمِ ﴿٨٦﴾ (of) the Throne ٱلْعَرْشِ and Lord
﴿٨٧﴾ تَتَّقُونَ then (will) not أَفَلَا say قُلْ (it is) for Allah لِلَّهِ will say
(is) the مَلَكُوتُ in his hand بِيَدِهِۦ who مَنۢ say قُلْ you fear (Allah)
يُجِيرُ and He وَهُوَ thing شَىْءٍ (of) every كُلِّ sovereignty
against عَلَيْهِ (there is) protector يُجَارُ and not وَلَا protects (all)
know ﴿٨٨﴾ تَعْلَمُونَ you (were) كُنتُمْ if إِن Him

83. "Verily, this we have been promised — we and our fathers before (us)! This is only the tales of the ancients!" **84.** Say: "Whose is the earth and whosoever is therein? If you know!" **85.** They will say: "It is Allâh's!" Say: "Will you not then remember?" **86.** Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" **87.** They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?" **88.** Say: "In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector, if you know?"

سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾ بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾ مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾

how فَأَنَّىٰ say قُلْ (it is) for Allah لِلَّهِ they will say سَيَقُولُونَ
We have أَتَيْنَاهُم nay, but بَلْ are you deceived تُسْحَرُونَ ﴿٨٩﴾ then
(are) لَكَاذِبُونَ ﴿٩٠﴾ and verily they وَإِنَّهُمْ the truth بِالْحَقِّ brought them
كَانَ nor وَمَا any son مِن وَلَدٍ Allah اللَّهُ did take اتَّخَذَ not مَا liars
لَّذَهَبَ behold إِذًا god إِلَٰهٍ any مِنْ along with Him مَعَهُ is there
he had خَلَقَ what بِمَا god إِلَٰهٍ each كُلُّ would have taken away
some of بَعْضُهُمْ and would have tried to overcome وَلَعَلَا created
عَمَّا Allah اللَّهِ Glorified is سُبْحَانَ others بَعْضٍ over عَلَىٰ them
they attribute (to Him) يَصِفُونَ ﴿٩١﴾ above all that

89. They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?" **90.** Nay, but We have brought them the truth, and verily, they (disbelievers) are liars. **91.** No son (or offspring) did Allâh beget, nor is there any *ilâh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾ قُل رَّبِّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰ أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَادِرُونَ ﴿٩٥﴾ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

فَتَعَٰلَىٰ and the seen وَٱلشَّهَٰدَةِ (of) the unseen ٱلْغَيْبِ All-knower عَٰلِمِ
they associate as ﴿٩٢﴾ يُشْرِكُونَ over all that عَمَّا Exalted is He
you will show تُرِيَنِّى if إِمَّا my Lord رَّبِّ say قُل partners (to Him)
my رَبِّ with which they are threatened ﴿٩٣﴾ يُوعَدُونَ that مَا me
the people ٱلْقَوْمِ amongst فِى put me تَجْعَلْنِى then not فَلَا Lord
نُّرِيَكَ to أَن and indeed We وَإِنَّا who are wrong-doers ﴿٩٤﴾ ٱلظَّٰلِمِينَ
﴿٩٥﴾ لَقَٰدِرُونَ We have threatend them نَعِدُهُمْ that which مَا show you
(is) better أَحْسَنُ which هِىَ with that بِٱلَّتِى repel ٱدْفَعْ (are) Able
with (what) بِمَا (are) Best-Acquainted أَعْلَمُ We نَحْنُ evil ٱلسَّيِّئَةَ
they utter ﴿٩٦﴾ يَصِفُونَ

92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him! **93.** Say (O Muhammad ﷺ): "My Lord! If You would show me that with which they are threatened (torment), **94.** "My Lord! Then, put me not amongst the people who are the *Zâlimûn.*" **95.** And indeed We are Able to show you (O Muhammad ﷺ) that with which We have threatened them. **96.** Repel evil with that which is better. We are Best-Acquainted with the things they utter.

وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾ حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ﴿٩٩﴾ لَعَلِّىٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ ۚ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾

مِنْ with You بِكَ I seek refuge أَعُوذُ my Lord رَّبِّ and say وَقُل
and I وَأَعُوذُ (of) the devils ﴿٩٧﴾ ٱلشَّيَٰطِينِ the whisperings هَمَزَٰتِ from
they ﴿٩٨﴾ يَحْضُرُونِ lest أَن my Lord رَبِّ with You بِكَ seek refuge
to one of أَحَدَهُمُ comes جَآءَ when إِذَا until حَتَّىٰٓ should attend me
send me back ﴿٩٩﴾ ٱرْجِعُونِ my Lord رَبِّ he says قَالَ death ٱلْمَوْتُ them
I تَرَكْتُ in that which فِيمَا good صَٰلِحًا do أَعْمَلُ so that I may لَعَلِّىٓ
قَآئِلُهَا he هُوَ a word كَلِمَةٌ indeed it is إِنَّهَا no كَلَّآ have left behind
until إِلَىٰ (is) a barrier بَرْزَخٌ and behind them وَمِن وَرَآئِهِم speaks it
then فَإِذَا they will be resurrected ﴿١٠٠﴾ يُبْعَثُونَ the Day (when) يَوْمِ
أَنسَابَ there will be no فَلَآ the trumpet ٱلصُّورِ is blown in نُفِخَ فِى when
they ﴿١٠١﴾ يَتَسَآءَلُونَ nor وَلَا that day يَوْمَئِذٍ among them بَيْنَهُمْ kinship
will ask of one another

97. And say: "My Lord! I seek refuge with You from the whisperings of the *Shayâtîn* (devils). **98.** "And I seek refuge with You, My Lord! lest they should come near me." **99.** Until, when death comes to one of them, he says: "My Lord! Send me back, **100.** "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected. **101.** Then, when the Trumpet is blown, there will be no kinship among them that say, nor will they ask of one another.

فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى
جَهَنَّمَ خَٰلِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمْ فِيهَا كَٰلِحُونَ ﴿١٠٤﴾ أَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا
تُكَذِّبُونَ ﴿١٠٥﴾ قَالُوا۟ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ ﴿١٠٦﴾ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا
ظَٰلِمُونَ ﴿١٠٧﴾ قَالَ ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

هُمُ these فَأُو۟لَٰٓئِكَ his scales مَوَٰزِينُهُۥ are heavy ثَقُلَتْ then who فَمَن
are خَفَّتْ and who وَمَنْ (are) the successful ٱلْمُفْلِحُونَ ﴿١٠٢﴾ (they)
(are) (the people) who ٱلَّذِينَ those فَأُو۟لَٰٓئِكَ his scales مَوَٰزِينُهُۥ light
they خَٰلِدُونَ ﴿١٠٣﴾ Hell جَهَنَّمَ in فِى their ownselves أَنفُسَهُمْ lost خَسِرُوٓا۟
the ٱلنَّارُ their faces وُجُوهَهُمُ will burn تَلْفَحُ will abide(eternally)
will grin with displaced كَٰلِحُونَ ﴿١٠٤﴾ therein فِيهَا and they وَهُمْ Fire
to you عَلَيْكُمْ recited تُتْلَىٰ My Verses ءَايَٰتِى were not أَلَمْ تَكُنْ lips
they قَالُوا۟ to deny تُكَذِّبُونَ ﴿١٠٥﴾ (with it) them بِهَا then you used فَكُنتُم
our شِقْوَتُنَا us عَلَيْنَا overcame غَلَبَتْ Our Lord رَبَّنَا said/will say
erring ضَآلِّينَ ﴿١٠٦﴾ people قَوْمًا and we were وَكُنَّا wretchedness
عُدْنَا then if ever فَإِنْ of this مِنْهَا bring us out أَخْرِجْنَا our Lord رَبَّنَآ
قَالَ shall be wrong-doers ظَٰلِمُونَ ﴿١٠٧﴾ then indeed we فَإِنَّا we return.
and not وَلَا in it فِيهَا remain you rejected ٱخْسَـُٔوا۟ He said/will say
speak to Me تُكَلِّمُونِ ﴿١٠٨﴾

102. Then, those whose scales (of good deeds) are heavy, they are the successful. **103.** And those whose scales (of good deeds) are light, they are those who lose their ownselves, in Hell will they abide. **104.** The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). **105.** "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?" **106.** They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be *Zâlimûn*." **108.** He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"

إِنَّهُۥ كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١٠٩﴾ فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰٓ أَنسَوْكُمْ ذِكْرِى وَكُنتُم مِّنْهُمْ تَضْحَكُونَ ﴿١١٠﴾ إِنِّى جَزَيْتُهُمُ ٱلْيَوْمَ بِمَا صَبَرُوٓا۟ أَنَّهُمْ هُمُ ٱلْفَآئِزُونَ ﴿١١١﴾ قَٰلَ كَمْ لَبِثْتُمْ فِى ٱلْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

My slaves عِبَادِى of مِّنْ a party فَرِيقٌ there was كَانَ verily إِنَّهُۥ
so فَٱغْفِرْ we believe ءَامَنَّا our Lord رَبَّنَآ who used to say يَقُولُونَ
خَيْرُ for You وَأَنتَ and have mercy on us وَٱرْحَمْنَا us لَنَا forgive
but فَٱتَّخَذْتُمُوهُمْ (of) those who show mercy ٱلرَّٰحِمِينَ ﴿١٠٩﴾ (are) the Best
they أَنسَوْكُمْ until حَتَّىٰٓ a laughing stock سِخْرِيًّا you took them for
while you used وَكُنتُم My Remembrance ذِكْرِى made you forget
جَزَيْتُهُمُ verily I have إِنِّى to laugh تَضْحَكُونَ ﴿١١٠﴾ at them مِّنْهُمْ
أَنَّهُمْ they kept patience صَبَرُوٓا۟ for what بِمَا this Day ٱلْيَوْمَ rewarded them
He قَٰلَ are the successful ٱلْفَآئِزُونَ ﴿١١١﴾ (they) هُمُ indeed they
the ٱلْأَرْضِ on فِى did you stay لَبِثْتُمْ how long كَمْ (Allah) will say
(of) years سِنِينَ ﴿١١٢﴾ number عَدَدَ earth

109. Verily, there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" **110.** But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! **111.** Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful. **112.** He (Allâh) will say: "What number of years did you stay on earth?"

قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ ﴿١١٣﴾ قَٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ۖ لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ﴿١١٤﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾

part بَعْضَ or أَوْ a day يَوْمًا we stayed لَبِثْنَا they will say قَالُوا يَوْمٍ
of those who keep account (angels) الْعَادِّينَ ﴿١١٣﴾ so ask فَسْـَٔلِ (of) a day
لَّوْ a little قَلِيلًا but إِلَّا you stayed لَّبِثْتُمْ not إِن He will say قَالَ
did you think أَفَحَسِبْتُمْ known تَعْلَمُونَ ﴿١١٤﴾ had كُنتُمْ that you أَنَّكُمْ if
and that وَأَنَّكُمْ in play عَبَثًا We had created you خَلَقْنَاكُمْ that أَنَّمَا
so فَتَعَالَى you would be returned تُرْجَعُونَ ﴿١١٥﴾ not لَا to Us إِلَيْنَا you
(there is) no لَا True الْحَقُّ the King الْمَلِكُ Allah اللَّهُ exalted is
of the Throne الْعَرْشِ the Lord رَبُّ He هُوَ but إِلَّا god إِلَٰهَ
اللَّهِ with مَعَ invokes يَدْعُ and whoever وَمَن Supreme الْكَرِيمِ ﴿١١٦﴾
بِهِ he has لَهُ proof بُرْهَانَ no لَا any other آخَرَ god إِلَٰهًا Allah
his رَبِّهِ (is) with عِندَ his reckoning حِسَابُهُ then verily فَإِنَّمَا of it
the الْكَافِرُونَ ﴿١١٧﴾ will be successful يُفْلِحُ not لَا surely إِنَّهُ Lord
and وَارْحَمْ forgive اغْفِرْ my Lord رَّبِّ and say وَقُل disbelievers
(of) those الرَّاحِمِينَ ﴿١١٨﴾ (are) the Best خَيْرُ and you وَأَنتَ have mercy
who show mercy

113. They will say: "We stayed a day or part of a day. Ask of those who keep account." **114.** He (Allâh) will say: "You stayed not but a little, if you had only known! **115.** "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" **116.** So Exalted be Allâh, the True King: *Lâ ilâha illâ Huwa*, the Lord of the Supreme Throne! **117.** And whoever invokes (or worships), besides Allâh, any other *ilâh* (god), of whom he has no proof; then his reckoning is only with his Lord. Surely, *Al-Kâfirûn* (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. **118.** And say (O Muhammad ﷺ): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

سُورَةُ النُّورِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةٌ أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾ الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

which We have أَنزَلْنَٰهَا (this is) a Surah (chapter of the Quran) سُورَةٌ
and We have وَأَنزَلْنَا and which We have enjoined وَفَرَضْنَٰهَا sent down
that you may لَّعَلَّكُمْ manifest بَيِّنَٰتٍ Signs ءَايَٰتٍ in it فِيهَآ revealed
the woman who is guilty of illegal sexual ٱلزَّانِيَةُ remember تَذَكَّرُونَ ﴿١﴾
and the man who is guilty of illegal sexual وَٱلزَّانِى intercourse
(with) مِا۟ئَةَ of them مِّنْهُمَا one وَٰحِدٍ each كُلَّ flog فَٱجْلِدُوا۟ intercourse
with بِهِمَا let withold you تَأْخُذْكُم and not وَلَا lashes جَلْدَةٍ a hundred
كُنتُمْ if إِن (of) Allah ٱللَّهِ the religion دِينِ in فِى pity رَأْفَةٌ them
ٱلْءَاخِرِ and the Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believing تُؤْمِنُونَ you (were)
مِّنَ a party طَآئِفَةٌ their punishment عَذَابَهُمَا and let witness وَلْيَشْهَدْ Last
marries يَنكِحُ not لَا the fornicator ٱلزَّانِى the believers ٱلْمُؤْمِنِينَ ﴿٢﴾ of
وَٱلزَّانِيَةُ an idolatress مُشْرِكَةً or أَوْ a female fornicator زَانِيَةً but إِلَّا
a زَانٍ but إِلَّا marries يَنكِحُهَآ not لَا and a female fornicator
ذَٰلِكَ and is forbidden وَحُرِّمَ an idolater مُشْرِكٌ or أَوْ fornicator
the believers ٱلْمُؤْمِنِينَ ﴿٣﴾ on/to عَلَى such a thing/that

Sûrat An-Nûr

(The Light) XXIV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. (This is) a *Sûrah* (chapter of the Qur'ân) which We have sent down and which We have enjoined (ordained its laws), and in it We have revealed manifest *Ayât*, that you may remember. **2.** The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. **3.** The adulterer — fornicator marries not but an adulteress — fornicatress or a *Mushrikah;* and the adulteress –fornicatress, none. marries her except an adulterer — fornicater or a *Mushrik*. Such a thing is forbidden to the believers (of Islâmic Monotheism).

وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٤﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾ وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ إِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٦﴾

ثُمَّ the chaste women ٱلْمُحْصَنَٰتِ who accuse يَرْمُونَ and those وَٱلَّذِينَ
then فَٱجْلِدُوهُمْ witnesses شُهَدَآءَ four بِأَرْبَعَةِ produce يَأْتُوا۟ not لَمْ then
تَقْبَلُوا۟ and do not وَلَا stripes جَلْدَةً (with) eighty ثَمَٰنِينَ flog them
هُمُ and those وَأُو۟لَٰٓئِكَ forever أَبَدًا testimony شَهَٰدَةً their لَهُمْ accept
those who ٱلَّذِينَ except إِلَّا the disobedient (to Allah) ٱلْفَٰسِقُونَ ﴿٤﴾ are
فَإِنَّ and do righteous deeds وَأَصْلَحُوا۟ thereafter مِنۢ بَعْدِ ذَٰلِكَ repent تَابُوا۟
Most Merciful ﴿٥﴾ رَّحِيمٌ (is) Oft-Forgiving غَفُورٌ Allah is ٱللَّهَ so verily
يَكُن and not وَلَمْ their wives أَزْوَٰجَهُمْ accuse يَرْمُونَ and those who وَٱلَّذِينَ
themselves أَنفُسُهُمْ except إِلَّآ witnesses شُهَدَآءُ for them لَّهُمْ are
(is) four أَرْبَعُ (of) one of them أَحَدِهِمْ then the testimony فَشَهَٰدَةُ
(is) one of لَمِنَ that he إِنَّهُۥ by Allah بِٱللَّهِ testimonies شَهَٰدَٰتٍۭ
those who speak the truth ﴿٦﴾ ٱلصَّٰدِقِينَ

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fâsiqûn*. **5.** Except those who repent thereafter and do righteous deeds; (for such) verily, Allâh is Oft-Forgiving, Most Merciful. **6.** And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allâh that he is one of those who speak the truth.

وَٱلْخَٰمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَٰذِبِينَ ﴿٧﴾ وَيَدْرَؤُا۟ عَنْهَا ٱلْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَٰدَٰتٍۭ بِٱللَّهِ إِنَّهُۥ لَمِنَ ٱلْكَٰذِبِينَ ﴿٨﴾ وَٱلْخَٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ ﴿٩﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

ٱللَّهِ the Curse لَعْنَتَ (is) that أَنَّ and the fifth (testimony) وَٱلْخَٰمِسَةُ
those ﴿٧﴾ ٱلْكَٰذِبِينَ of مِنَ he be كَانَ if إِن (is) on him عَلَيْهِ (of) Allah
the ٱلْعَذَابَ from her عَنْهَا but it shall avert وَيَدْرَؤُا۟ who tell a lie
testimonies شَهَٰدَٰتٍۭ four أَرْبَعَ she testifies تَشْهَدَ that أَن punishment
(of) those who ﴿٨﴾ ٱلْكَٰذِبِينَ is (one) of لَمِنَ that he إِنَّهُۥ by Allah بِٱللَّهِ
the Anger غَضَبَ that أَنَّ and the fifth (testimony) وَٱلْخَٰمِسَةَ tell lies
(one) of مِنَ he was كَانَ if إِن (be) upon her عَلَيْهَآ (of) Allah ٱللَّهِ
فَضْلُ and had it not been وَلَوْلَا those who speak the truth ﴿٩﴾ ٱلصَّٰدِقِينَ

وَأَنَّ and His mercy وَرَحْمَتُهُۥ on you عَلَيْكُمْ (of) Allah ٱللَّهِ (for) Grace
(is) the One Who accepts repentance تَوَّابٌ Allah ٱللَّهَ and that
the All-Wise حَكِيمٌ ﴿١٠﴾

7. And the fifth (testimony should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her). **8.** But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie. **9.** And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth. **10.** And had it not been for the Grace of Allâh and His Mercy on you And that Allâh is the One Who forgives and accepts repentance, the All-Wise.

إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ ۚ وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟ بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ ﴿١٣﴾

the slander بِٱلْإِفْكِ brought forth جَآءُو those who ٱلَّذِينَ verily إِنَّ
a شَرًّا you consider it تَحْسَبُوهُ not لَا among you مِّنكُمْ (are) a group عُصْبَةٌ
for لَّكُمْ (is) good خَيْرٌ it هُوَ nay, but بَلْ for you لَّكُم bad thing
he ٱكْتَسَبَ (is) what مَّا of them مِّنْهُم man ٱمْرِئٍ unto every لِكُلِّ you
تَوَلَّىٰ كِبْرَهُۥ and as for him who وَٱلَّذِى the sin ٱلْإِثْمِ of مِنَ had earned
(will be) عَذَابٌ for him لَهُۥ among them مِنْهُمْ had the greater share
you heard سَمِعْتُمُوهُ when إِذْ why then لَّوْلَآ great عَظِيمٌ ﴿١١﴾ a torment
and women وَٱلْمُؤْمِنَٰتُ the believers (men) ٱلْمُؤْمِنُونَ did think ظَنَّ it
this هَٰذَآ and they say وَقَالُوا۟ good خَيْرًا of their own people بِأَنفُسِهِمْ
they جَآءُو why did not لَّوْلَا obvious مُّبِينٌ ﴿١٢﴾ (is) a lie إِفْكٌ (charge)
not لَمْ since فَإِذْ witnesses شُهَدَآءَ. four بِأَرْبَعَةِ for it عَلَيْهِ produce
عِندَ then these فَأُو۟لَٰٓئِكَ the witnesses بِٱلشُّهَدَآءِ they brought يَأْتُوا۟
(are) the liars ٱلْكَٰذِبُونَ ﴿١٣﴾ (they) هُمُ Allah ٱللَّهِ with (to)

11. Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. **12.** Why then, did not the believers, men and women, when you heard it (the slander), think good of their

own people and say: "This (charge) is an obvious lie?" **13.** Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ﴿١٦﴾

عَلَيْكُمْ of Allah ٱللَّهِ (for) the Grace فَضْلُ and had it not been وَلَوْلَا
and in وَٱلْـَٔاخِرَةِ this world ٱلدُّنْيَا in فِى and His Mercy وَرَحْمَتُهُۥ unto you
what مَآ in/for فِى would have touched you لَمَسَّكُمْ the Hereafter
إِذْ great عَظِيمٌ ﴿١٤﴾ a torment عَذَابٌ whereof فِيهِ you had spoken أَفَضْتُمْ
with your tongues بِأَلْسِنَتِكُمْ you were propogating it تَلَقَّوْنَهُۥ when
لَكُم not لَيْسَ what مَّا with your mouths بِأَفْوَاهِكُم and uttering وَتَقُولُونَ
and you وَتَحْسَبُونَهُۥ (there was) knowledge عِلْمٌ of it بِهِۦ for you
ٱللَّهِ with (to) عِندَ while it was وَهُوَ a little thing هَيِّنًا consider it
سَمِعْتُمُوهُ when إِذْ and why did not وَلَوْلَآ very great عَظِيمٌ ﴿١٥﴾ Allah
to أَن for us لَنَآ it is (right) يَكُونُ not مَّا you say قُلْتُم you heard it
(is) بُهْتَٰنٌ this هَٰذَا Glory is to You سُبْحَٰنَكَ of this بِهَٰذَا speak نَّتَكَلَّمَ
great عَظِيمٌ ﴿١٦﴾ a lie

14. Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. **15.** When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great. **16.** And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allâh)! This is a great lie."

يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾

the لِمِثْلِهِۦٓ you repeat تَعُودُوا۟ that أَن Allah ٱللَّهُ warns you يَعِظُكُمُ
وَيُبَيِّنُ believers مُّؤْمِنِينَ ﴿١٧﴾ you are كُنتُم if إِن for ever أَبَدًا like of it

and وَٱللَّهُ the Signs ٱلْءَايَٰتِ for you لَكُمُ Allah ٱللَّهُ and makes clear
ٱلَّذِينَ verily إِنَّ All-Wise ﴿١٨﴾ حَكِيمٌ (is) All-Knowing عَلِيمٌ Allah
ٱلْفَٰحِشَةُ should be propagated تَشِيعَ that أَن like يُحِبُّونَ those who
ءَامَنُوا۟ those who ٱلَّذِينَ among فِى illegal sexual intercourse
ٱلدُّنْيَا in فِى painful أَلِيمٌ a torment عَذَابٌ they will have لَهُمْ believe
knows يَعْلَمُ and Allah وَٱللَّهُ and the Hereafter وَٱلْءَاخِرَةِ the world
and had it not been وَلَوْلَا know ﴿١٩﴾ تَعْلَمُونَ do not لَا and you وَأَنتُمْ
and His وَرَحْمَتُهُۥ on you عَلَيْكُمْ (of) Allah ٱللَّهِ the Grace فَضْلُ for
﴿٢٠﴾ رَّحِيمٌ (is) full of kindness رَءُوفٌ Allah ٱللَّهَ and that وَأَنَّ mercy
Most Merciful

17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers. **18.** And Allâh makes the *Ayât* plain to you, and Allâh is All-Knowing, All-Wise. **19.** Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not. **20.** And had it not been for the Grace of Allâh and His Mercy on you. And that Allâh is full of kindness, Most Merciful.

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

follow تَتَّبِعُوا۟ do not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا ۞
يَتَّبِعْ and whosoever وَمَن (of) Satan ٱلشَّيْطَٰنِ the footsteps خُطُوَٰتِ
يَأْمُرُ then verily فَإِنَّهُۥ (of) Satan ٱلشَّيْطَٰنِ the footsteps خُطُوَٰتِ follows
and evil deeds وَٱلْمُنكَرِ to commit indecency بِٱلْفَحْشَآءِ he commands
عَلَيْكُمْ (of) Allah ٱللَّهِ the Grace فَضْلُ and had it not been for وَلَوْلَا
would ever have been زَكَىٰ not مَا and His Mercy وَرَحْمَتُهُۥ on you
ٱللَّهَ but وَلَٰكِنَّ ever أَبَدًا anyone مِّنْ أَحَدٍ of you مِنكُم pure from sins
سَمِيعٌ and Allah وَٱللَّهُ He wills يَشَآءُ whom مَن purifies يُزَكِّى Allah
All-Knower ﴿٢١﴾ عَلِيمٌ (is) All-Hearer

21. O you who believe! Follow not the footsteps of *Shaitân* (Satan). And whosoever follows the footsteps of *Shaitân* (Satan), then, verily, he commands *Al-Fahshâ'*, and *Al-Munkar*. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.

وَلَا يَأْتَلِ أُوْلُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾ إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾

those with blessings أُوْلُوا۟ ٱلْفَضْلِ swear to desist يَأْتَلِ and let not وَلَا
أُو۟لِى ٱلْقُرْبَىٰ give يُؤْتُوٓا۟ to أَن and wealth وَٱلسَّعَةِ among you مِنكُمْ
(and) the وَٱلْمُهَٰجِرِينَ (and) the poor وَٱلْمَسَٰكِينَ (to) the kinfolk
let them وَلْيَعْفُوا۟ (of) Allah ٱللَّهِ the way سَبِيلِ in فِى emigrants
that أَن you love تُحِبُّونَ do not أَلَا and forgive وَلْيَصْفَحُوٓا۟ pardon
غَفُورٌ and Allah وَٱللَّهُ (for) you لَكُمْ Allah ٱللَّهُ should forgive يَغْفِرَ
those who ٱلَّذِينَ verily إِنَّ Most Merciful ﴿٢٢﴾ رَّحِيمٌ (is) Oft-Forgiving
who never think of ٱلْغَٰفِلَٰتِ chaste women ٱلْمُحْصَنَٰتِ accuse يَرْمُونَ
لُعِنُوا۟ believers (women) ٱلْمُؤْمِنَٰتِ anything touching their chastity
وَلَهُمْ and the Hereafter وَٱلْءَاخِرَةِ the world ٱلدُّنْيَا in فِى are cursed
on the يَوْمَ great ﴿٢٣﴾ عَظِيمٌ a torment عَذَابٌ and for them (will be)
their tongues أَلْسِنَتُهُمْ against them عَلَيْهِمْ witness تَشْهَدُ Day (when)
كَانُوا۟ as to what بِمَا (and) their legs وَأَرْجُلُهُم (and) their hands وَأَيْدِيهِمْ
to do ﴿٢٤﴾ يَعْمَلُونَ they used

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkîn* (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful. **23.** Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment **24.** On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.

يَوْمَئِذٍ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ٱلْمُبِينُ ﴿٢٥﴾ ٱلْخَبِيثَٰتُ لِلْخَبِيثِينَ وَٱلْخَبِيثُونَ لِلْخَبِيثَٰتِ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِ أُو۟لَٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا۟ وَتُسَلِّمُوا۟ عَلَىٰٓ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

their دِينَهُمُ Allah ٱللَّهُ will pay them يُوَفِّيهِمُ on that Day يَوْمَئِذٍ
ٱللَّهَ that أَنَّ and they will know وَيَعْلَمُونَ in full ٱلْحَقَّ recompense
bad ٱلْخَبِيثَٰتُ Manifest ٱلْمُبِينُ ﴿٢٥﴾ (is) the Truth ٱلْحَقُّ He هُوَ Allah
لِلْخَبِيثَٰتِ and bad men وَٱلْخَبِيثُونَ (are) for bad men لِلْخَبِيثِينَ women
(are) for لِلطَّيِّبِينَ and good women وَٱلطَّيِّبَٰتُ (are) for bad women
(are) for good women لِلطَّيِّبَٰتِ and good men وَٱلطَّيِّبُونَ good men
لَهُم they say يَقُولُونَ of what مِمَّا (are) innocent مُبَرَّءُونَ those أُو۟لَٰٓئِكَ
﴿٢٦﴾ كَرِيمٌ and provision وَرِزْقٌ forgiveness مَّغْفِرَةٌ for them (is)
تَدْخُلُوا۟ do not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا generous
until حَتَّىٰ your houses بُيُوتِكُمْ other than غَيْرَ houses بُيُوتًا enter
their أَهْلِهَا and greeted وَتُسَلِّمُوا۟ عَلَىٰٓ you have asked permission تَسْتَأْنِسُوا۟
in order that لَعَلَّكُمْ for you لَّكُمْ (is) better خَيْرٌ that ذَٰلِكُمْ people
you may remember تَذَكَّرُونَ ﴿٢٧﴾

25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth. **26.** Bad statements are for bad people and bad people for bad statements. Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is forgiveness, and *Rizqun Karîm*. **27.** O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

فَإِن لَّمْ تَجِدُوا۟ فِيهَآ أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِن قِيلَ لَكُمُ ٱرْجِعُوا۟ فَٱرْجِعُوا۟ هُوَ أَزْكَىٰ لَكُمْ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا۟ بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَٰعٌ لَّكُمْ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ﴿٣٠﴾

فَلَا anyone أَحَدًا therein فِيهَآ you find تَجِدُوا۟ not لَّمْ and if فَإِن
permission يُؤْذَنَ until حَتَّىٰ enter them (houses) تَدْخُلُوهَا then do not
for you لَكُمُ it is said قِيلَ and if وَإِن to you لَكُمْ has been given
for لَكُمْ (is) purer أَزْكَىٰ it هُوَ then go back فَٱرْجِعُوا۟ to return ٱرْجِعُوا۟
(is) عَلِيمٌ ﴿٢٨﴾ you do تَعْمَلُونَ of what بِمَا and Allah وَٱللَّهُ you
that أَن sin جُنَاحٌ on you عَلَيْكُمْ (there is) not لَّيْسَ All-Knower
in فِيهَا inhabited مَسْكُونَةٍ not غَيْرَ houses بُيُوتًا you enter تَدْخُلُوا۟
يَعْلَمُ and Allah وَٱللَّهُ for you لَّكُمْ (there is) usefulness مَتَٰعٌ which
you تَكْتُمُونَ ﴿٢٩﴾ and what وَمَا you reveal تُبْدُونَ what مَا knows
مِنْ to lower يَغُضُّوا۟ the believing men لِّلْمُؤْمِنِينَ tell قُل conceal
their فُرُوجَهُمْ and protect وَيَحْفَظُوا۟ their gazes أَبْصَٰرِهِمْ (from)
ٱللَّهَ verily إِنَّ for them لَهُمْ (is) purer أَزْكَىٰ that ذَٰلِكَ private parts
they do يَصْنَعُونَ ﴿٣٠﴾ of what بِمَا (is) All-Aware خَبِيرٌۢ Allah

28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do. **29.** There is no sin on you that you enter houses uninhabited, (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal. **30.** Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allâh is All-Aware of what they do.

وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ
بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ
أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ
ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

مِنْ to lower يَغْضُضْنَ the believing women لِّلْمُؤْمِنَٰتِ and tell وَقُل
their private فُرُوجَهُنَّ and protect وَيَحْفَظْنَ their gazes أَبْصَٰرِهِنَّ (from)
except إِلَّا their beauty زِينَتَهُنَّ to expose يُبْدِينَ and not وَلَا parts
and let them وَلْيَضْرِبْنَ of it مِنْهَا which is apparent ظَهَرَ that مَا
their breasts جُيُوبِهِنَّ over عَلَىٰ their veils (head coverings) بِخُمُرِهِنَّ draw

إِلَّا their beauty زِينَتَهُنَّ to reveal يُبْدِينَ and not وَلَا (bosoms)
أَوْ their fathers ءَابَآئِهِنَّ or أَوْ to their husbands لِبُعُولَتِهِنَّ except
أَبْنَآئِهِنَّ or أَوْ (of) their husbands بُعُولَتِهِنَّ the fathers ءَابَآءِ or
or أَوْ (of) their husbands بُعُولَتِهِنَّ the sons أَبْنَآءِ or أَوْ their sons
(of) their إِخْوَٰنِهِنَّ the sons بَنِىٓ or أَوْ their brothers إِخْوَٰنِهِنَّ
نِسَآئِهِنَّ or أَوْ (of) their sisters أَخَوَٰتِهِنَّ the sons بَنِىٓ or أَوْ brothers
their right hands أَيْمَٰنُهُنَّ possess مَلَكَتْ what مَا or أَوْ their women
with lack of vigour غَيْرِ أُو۟لِى ٱلْإِرْبَةِ old male servants ٱلتَّٰبِعِينَ or أَوِ
يَظْهَرُوا۟ not لَمْ who ٱلَّذِينَ children ٱلطِّفْلِ or أَوِ men ٱلرِّجَالِ of مِنَ
and وَلَا (of) women ٱلنِّسَآءِ sexual parts عَلَىٰ عَوْرَٰتِ have sense of the
مَا so as to reveal لِيُعْلَمَ their feet بِأَرْجُلِهِنَّ let them stamp يَضْرِبْنَ not
and repent وَتُوبُوٓا۟ their beauty زِينَتِهِنَّ of مِن they hide يُخْفِينَ what
believers ٱلْمُؤْمِنُونَ O you أَيُّهَ all (of you) جَمِيعًا Allah ٱللَّهِ to إِلَى
may become successful تُفْلِحُونَ ﴿٣١﴾ that you لَعَلَّكُمْ

31. And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except only that which is apparent, and to draw their veils all over *Juyûbihinna* and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women, or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful.

وَأَنكِحُوا۟ ٱلْأَيَٰمَىٰ مِنكُمْ وَٱلصَّٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٣٢﴾ وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَٰبَ مِمَّا مَلَكَتْ أَيْمَٰنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ ۚ وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا۟ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾

and وَٱلصَّٰلِحِينَ among you مِنكُمْ the single ٱلْأَيَٰمَىٰ and marry وَأَنكِحُوا۟
and maid servants وَإِمَآئِكُمْ your male slaves عِبَادِكُمْ of مِنْ the pious
مِن Allah ٱللَّهُ will enrich them يُغْنِهِمُ poor فُقَرَآءَ they be يَكُونُوا۟ if إِن

(is) All-Suficient وَٰسِعٌ and Allah وَٱللَّهُ His Bounty فَضْلِهِۦ of
لَا those who ٱلَّذِينَ and let be chaste وَلْيَسْتَعْفِفِ All-Knowing عَلِيمٌ ﴿٣٢﴾
يُغْنِيَهُمُ until حَتَّىٰ marriage نِكَاحًا find (financial means for) يَجِدُونَ not
and those وَٱلَّذِينَ His Bounty فَضْلِهِۦ of مِن Allah ٱللَّهُ enriches them
of those مِمَّا a writing (of emancipation) ٱلْكِتَٰبَ seek يَبْتَغُونَ who
give them فَكَاتِبُوهُمْ your right hands أَيْمَٰنُكُمْ possess مَلَكَتْ whom
and وَءَاتُوهُم good خَيْرًا in them فِيهِمْ you know عَلِمْتُمْ if إِنْ writing
He has ءَاتَىٰكُمْ which ٱلَّذِىٓ Allah's ٱللَّهِ wealth مَّالِ of مِّن give them
your maids فَتَيَٰتِكُمْ force تُكْرِهُوا۟ and do not وَلَا bestowed upon you
لِّتَبْتَغُوا۟ chastity تَحَصُّنًا they desired أَرَدْنَ if إِنْ prostitution ٱلْبِغَآءِ to عَلَى
ٱلدُّنْيَا (of) the life ٱلْحَيَوٰةِ goods عَرَضَ in order that you may seek
Allah ٱللَّهَ then verily فَإِنَّ compels them يُكْرِههُّنَّ and he who وَمَن worldly
رَّحِيمٌ ﴿٣٣﴾ (is) Oft-forgiving غَفُورٌ their compulsion إِكْرَٰهِهِنَّ after مِنۢ بَعْدِ
Most Merciful

32. And marry those among you who are single and (also marry) the *Sâlihûn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficent for His creatures' needs, All-Knowing (about the state of the people). **33.** And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful.

وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ ءَايَٰتٍ مُّبَيِّنَٰتٍ وَمَثَلًا مِّنَ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾ ۞ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣٥﴾

Verses ءَايَٰتٍ to you إِلَيْكُمْ We have sent down أَنزَلْنَآ and indeed وَلَقَدْ
خَلَوْا۟ those who ٱلَّذِينَ of مِن and an example وَمَثَلًا manifest مُّبَيِّنَٰتٍ
لِّلْمُتَّقِينَ ﴿٣٤﴾ and an admonition وَمَوْعِظَةً before you مِن قَبْلِكُمْ passed away
(of) the ٱلسَّمَٰوَٰتِ (is) the Light نُورُ Allah ٱللَّهُ ۞ for the pious
(of) His Light نُورِهِۦ the parable مَثَلُ and the earth وَٱلْأَرْضِ heavens
the ٱلْمِصْبَاحُ (is) a lamp مِصْبَاحٌ within it فِيهَا (is) as a niche كَمِشْكَوٰةٍ
كَوْكَبٌ as if it were كَأَنَّهَا the glass ٱلزُّجَاجَةُ a glass زُجَاجَةٍ (is) in فِى lamp
blessed مُّبَٰرَكَةٍ a tree شَجَرَةٍ from مِن lit يُوقَدُ a brilliant دُرِّىٌّ star
of the west غَرْبِيَّةٍ nor وَلَا of the east شَرْقِيَّةٍ neither لَّا an olive زَيْتُونَةٍ
not لَمْ though وَلَوْ glow forth يُضِىٓءُ its oil زَيْتُهَا would almost يَكَادُ
guides يَهْدِى light نُورٍ upon عَلَىٰ light نُّورٌ fire نَارٌ touched it تَمْسَسْهُ
and وَيَضْرِبُ He wills يَشَآءُ whom مَن to His Light لِنُورِهِۦ Allah ٱللَّهُ
and وَٱللَّهُ for mankind لِلنَّاسِ parables ٱلْأَمْثَٰلَ Allah ٱللَّهُ sets forth
(is) All-Knowing عَلِيمٌ ﴿٣٥﴾ thing شَىْءٍ of every بِكُلِّ Allah

34. And indeed We have sent down for you *Ayât* that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqûn* (the pious). **35.** Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْءَاصَالِ ﴿٣٦﴾ رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ
عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ﴿٣٧﴾ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا
عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

they be تُرْفَعَ that أَن Allah ٱللَّهُ permitted أَذِنَ houses بُيُوتٍ in فِى
يُسَبِّحُ His Name ٱسْمُهُۥ in them فِيهَا and is remembered وَيُذْكَرَ raised
and وَٱلْءَاصَالِ ﴿٣٦﴾ in the mornings بِٱلْغُدُوِّ in them فِيهَا Him لَهُۥ glorify
وَلَا trade تِجَٰرَةٌ diverts them تُلْهِيهِمْ not لَّا men رِجَالٌ in the evenings
وَإِقَامِ (of) Allah ٱللَّهِ the remembrance ذِكْرِ from عَن sale بَيْعٌ nor

ٱلزَّكَوٰةِ (nor from) giving وَإِيتَآءِ the prayer ٱلصَّلَوٰةِ (nor from) offering
in it فِيهِ will be overturned تَتَقَلَّبُ a Day يَوْمًا they fear يَخَافُونَ alms
that may reward لِيَجْزِيَهُمُ and the eyes وَٱلْأَبْصَٰرُ ﴿٣٧﴾ the hearts ٱلْقُلُوبُ
they عَمِلُوا۟ (of) what مَا according to the best أَحْسَنَ Allah ٱللَّهُ them
His فَضْلِهِۦ of مِّن and add even more for them وَيَزِيدَهُم have done
بِغَيْرِ He wills يَشَآءُ to whom مَن provides يَرْزُقُ and Allah وَٱللَّهُ Grace
account (measure) حِسَابٍ ﴿٣٨﴾ without

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered. Therein glorify Him (Allâh) in the mornings and in the afternoons or the evenings. **37.** Men whom neither trade nor sale (business) diverts from the remembrance of Allâh nor from performing *As-Salât* (*Iqâmat-as-Salât*) nor from giving the *Zakât*. They fear a Day when hearts and eyes will be overturned. **38.** That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.

وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾

كَسَرَابٍۭ their deeds أَعْمَٰلُهُمْ disbelieved كَفَرُوٓا۟ as for those who وَٱلَّذِينَ
the ٱلظَّمْـَٔانُ thinks it يَحْسَبُهُ in a lowland بِقِيعَةٍ (are) like a mirage
he comes to it جَآءَهُۥ when إِذَا until حَتَّىٰٓ (to be) water مَآءً thirsty one
and he finds وَوَجَدَ (to be) anything شَيْـًٔا he finds it يَجِدْهُ not لَمْ it
وَٱللَّهُ his due حِسَابَهُۥ Who will pay him فَوَفَّىٰهُ with him عِندَهُۥ Allah ٱللَّهَ
or أَوْ (in taking) account ٱلْحِسَابِ ﴿٣٩﴾ (is) Swift سَرِيعُ and Allah
يَغْشَىٰهُ vast deep لُّجِّىٍّ a sea بَحْرٍ in فِى is like the darknesses كَظُلُمَٰتٍ
on مِّن فَوْقِهِۦ a wave مَوْجٌ on top of it مِّن فَوْقِهِۦ a wave مَوْجٌ covers it
فَوْقَ some of it بَعْضُهَا darknesses ظُلُمَٰتٌۢ clouds سَحَابٌ top of it
يَدَهُۥ (a man) stretches out أَخْرَجَ if إِذَآ (of) others بَعْضٍ on top
يَجْعَلِ not لَّمْ and he who وَمَن he can see it يَرَىٰهَا hardly لَمْ يَكَدْ his hand
for him لَهُۥ (there is) not فَمَا light نُورًا for him لَهُۥ Allah ٱللَّهُ made
light نُّورٍ ﴿٤٠﴾ any مِن

39. As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account. **40.** Or is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allâh has not appointed light, for him there is no light.

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ ۖ يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ ﴿٤٣﴾

لَهُۥ glorifies يُسَبِّحُ (it is) Allah ٱللَّهَ that أَنَّ you see تَرَ do not أَلَمْ
and the وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ (is) in فِى whosoever مَن Him
قَدْ each كُلٌّ with wings outspread صَٰٓفَّٰتٍ and the birds وَٱلطَّيْرُ earth
and وَٱللَّهُ and his glorification وَتَسْبِيحَهُۥ his prayer صَلَاتَهُۥ knows عَلِمَ
and وَلِلَّهِ they do يَفْعَلُونَ ﴿٤١﴾ of what بِمَا (is) All- Aware عَلِيمٌۢ Allah
(of) the heavens ٱلسَّمَٰوَٰتِ the sovereignty مُلْكُ to Allah (belongs)
(is) the return ٱلْمَصِيرُ ﴿٤٢﴾ Allah ٱللَّهِ and to وَإِلَى and the earth وَٱلْأَرْضِ
ثُمَّ clouds سَحَابًا drives يُزْجِى Allah ٱللَّهَ that أَنَّ you see تَرَ do not أَلَمْ
makes them into يَجْعَلُهُۥ then ثُمَّ them together بَيْنَهُۥ joins يُؤَلِّفُ then
comes يَخْرُجُ the rain ٱلْوَدْقَ and you see فَتَرَى a heap of layers رُكَامًا
مِنَ and He sends down وَيُنَزِّلُ between them خِلَٰلِهِۦ from مِنْ forth
hail بَرَدٍ of مِنۢ in it فِيهَا from mountains مِن جِبَالٍ the sky ٱلسَّمَآءِ from
and وَيَصْرِفُهُۥ He wills يَشَآءُ whom مَن with it بِهِۦ and strikes فَيُصِيبُ
flash سَنَا nearly يَكَادُ He wills يَشَآءُ whom مَّن from عَن averts it
the sight بِٱلْأَبْصَٰرِ ﴿٤٣﴾ takes away يَذْهَبُ (of) its lightning بَرْقِهِۦ

41. See you not (O Muhammad ﷺ) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread? Of each one He (Allâh) knows indeed his *Salât* (prayer) and his glorification; and Allâh is All-Aware of what they do. **42.** And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return (of all). **43.** See you not that Allâh drives the clouds gently, then joins them together, then makes them into a

heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَـٰرِ ﴿٤٤﴾ وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۖ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ
وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ ۚ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٥﴾ لَّقَدْ أَنزَلْنَآ
ءَايَـٰتٍ مُّبَيِّنَـٰتٍ ۚ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٦﴾

and the day وَالنَّهَارَ the night الَّيْلَ Allah اللَّهُ causes to alternate يُقَلِّبُ
for those لِأُولِي (is) indeed a lesson لَعِبْرَةً this ذَٰلِكَ in فِي verily إِنَّ
every كُلَّ created خَلَقَ and Allah وَاللَّهُ insight الْأَبْصَارِ (44) who have
of them فَمِنْهُم water مَاءٍ from مِّن moving living creature دَابَّةٍ مَّن
and وَمِنْهُم his belly بَطْنِهِ on عَلَىٰ creeps (walks) يَمْشِي (there is) who
and of وَمِنْهُم two legs رِجْلَيْنِ on عَلَىٰ walks يَمْشِي who مَّن of them
Allah اللَّهُ creates يَخْلُقُ four أَرْبَعٍ on عَلَىٰ walks يَمْشِي who مَّن them
every كُلِّ over عَلَىٰ Allah اللَّهَ verily إِنَّ He wills يَشَاءُ what مَا
We have sent أَنزَلْنَا indeed لَقَدْ (is) All-Powerful قَدِيرٌ (45) thing شَيْءٍ
مَن guides يَهْدِي and Allah وَاللَّهُ clarifying مُّبَيِّنَاتٍ Verses آيَاتٍ down
Straight مُّسْتَقِيمٍ (46) Path صِرَاطٍ to إِلَىٰ He wills يَشَاءُ whom

44. Allâh causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight. **45.** Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily, Allâh is Able to do all things. **46.** We have indeed sent down (in this Qur'ân) manifest *Ayât*. And Allâh guides whom He wills to the Straight Path.

وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ ذَٰلِكَ ۚ وَمَآ أُو۟لَـٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوٓا۟ إِلَى
ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ﴿٤٨﴾ وَإِن يَكُن لَّهُمُ ٱلْحَقُّ يَأْتُوٓا۟ إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِى قُلُوبِهِم مَّرَضٌ أَمِ
ٱرْتَابُوٓا۟ أَمْ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ ۚ بَلْ أُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ ﴿٥٠﴾

وَبِالرَّسُولِ in Allah بِاللَّهِ we have believed آمَنَّا and they say وَيَقُولُونَ
turn away يَتَوَلَّىٰ then ثُمَّ and we obey وَأَطَعْنَا and in the Messenger

أُوْلَٰٓئِكَ and not وَمَآ thereafter مِّنۢ بَعْدِ ذَٰلِكَ of them مِّنْهُم a party فَرِيقٌ
to إِلَى they are called دُعُوٓا۟ and when وَإِذَا are believers بِٱلْمُؤْمِنِينَ ﴿٤٧﴾ those
between بَيْنَهُمْ to judge لِيَحْكُمَ and His Messenger وَرَسُولِهِۦ Allah ٱللَّهِ
وَإِن turn away مُّعْرِضُونَ ﴿٤٨﴾ of them مِّنْهُم a party فَرِيقٌ then إِذَا them
to إِلَيْهِ they come يَأْتُوٓا۟ the truth ٱلْحَقُّ with them لَّهُمُ is يَكُن and if
مَّرَضٌ their hearts قُلُوبِهِم is (there) in أَفِى with submission مُذْعِنِينَ ﴿٤٩﴾ him
lest أَن they fear يَخَافُونَ or أَمْ do they doubt ٱرْتَابُوٓا۟ or أَمِ a disease
وَرَسُولُهُۥ (over) them عَلَيْهِمْ Allah ٱللَّهُ should wrong in judgement يَحِيفَ
ٱلظَّٰلِمُونَ ﴿٥٠﴾ who (are) هُمُ it is they أُو۟لَٰٓئِكَ nay بَلْ and His Messenger
the wrong-doers

47. They (hypocrites) say: "We have believed in Allâh and in the Messenger (Muhammad ﷺ), and we obey," then a party of them turn away thereafter, such are not believers. **48.** And when they are called to Allâh and His Messenger (ﷺ), to judge between them, lo! a party of them refuses (to come) and turns away. **49.** But if the truth is on their side, they come to him willingly with submission. **50.** Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger (ﷺ) should wrong them in judgement. Nay, it is they themselves who are the *Zâlimûn*.

إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥١﴾ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٥٢﴾ ۞ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُل لَّا تُقْسِمُوا۟ ۖ طَاعَةٌ مَّعْرُوفَةٌ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٥٣﴾

when إِذَا (of) the believers ٱلْمُؤْمِنِينَ saying قَوْلَ was كَانَ only إِنَّمَا
and His Messenger وَرَسُولِهِۦ Allah ٱللَّهِ to إِلَى they are called دُعُوٓا۟
سَمِعْنَا they say يَقُولُوا۟ (is) that أَن between them بَيْنَهُمْ to judge لِيَحْكُمَ
(they) are هُمُ and such وَأُو۟لَٰٓئِكَ and obeyed وَأَطَعْنَا We heard
Allah ٱللَّهَ obeys يُطِعِ and whosoever وَمَن the successful ٱلْمُفْلِحُونَ ﴿٥١﴾
and وَيَتَّقْهِ Allah ٱللَّهَ and fears وَيَخْشَ and His Messenger وَرَسُولَهُۥ
the ٱلْفَآئِزُونَ ﴿٥٢﴾ (they) are هُمُ such فَأُو۟لَٰٓئِكَ keeps his duty to Him
أَيْمَٰنِهِمْ strong جَهْدَ by Allah بِٱللَّهِ and they swear وَأَقْسَمُوا۟ ۞ successful
they لَيَخْرُجُنَّ you would order them أَمَرْتَهُمْ that if لَئِنْ their oaths

(this) obedience طَاعَةٌ swear تُقْسِمُوا do not لَّا say قُل would leave
what بِمَا knows well خَبِيرٌ Allah اللَّهَ verily إِنَّ (is) known مَّعْرُوفَةٌ
you do تَعْمَلُونَ ﴿٥٣﴾

51. The only saying of the faithful believers, when they are called to Allâh and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the successful. **52.** And whosoever obeys Allâh and His Messenger (ﷺ), fears Allâh, and keeps his duty (to Him), such are the successful. **53.** They swear by Allâh their strongest oaths, that if only you would order them, they would leave. Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh knows well what you do."

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

the Messenger الرَّسُولَ and obey وَأَطِيعُوا Allah اللَّهَ obey أَطِيعُوا say قُلْ
(is) مَا on him عَلَيْهِ then only فَإِنَّمَا you turn away تَوَلَّوْا but if فَإِن
is حُمِّلْتُمْ what مَّا and on you وَعَلَيْكُم is placed on him حُمِّلَ what
you shall be تَهْتَدُوا you obey him تُطِيعُوهُ and if وَإِن placed on you
الْبَلَاغُ except إِلَّا the Messenger الرَّسُولِ on عَلَى and (is) not وَمَا guided
Allah اللَّهُ has promised وَعَدَ clear الْمُبِينُ ﴿٥٤﴾ conveying (preach)
الصَّالِحَاتِ and do وَعَمِلُوا among you مِنكُمْ believe آمَنُوا those who الَّذِينَ
that He will certainly grant them لَيَسْتَخْلِفَنَّهُمْ righteous deeds
He gave اسْتَخْلَفَ as كَمَا the earth الْأَرْضِ in فِي succession
and that He وَلَيُمَكِّنَنَّ before them مِن قَبْلِهِمْ to those الَّذِينَ succession
which الَّذِي their religion دِينَهُمُ for them لَهُمْ establish
and He will surely give وَلَيُبَدِّلَنَّهُم for them لَهُمْ He has chosen ارْتَضَىٰ
a safe security أَمْنًا their fear خَوْفِهِمْ after مِّن بَعْدِ them in exchange
شَيْئًا with Me بِي associating not لَا يُشْرِكُونَ they worship Me يَعْبُدُونَنِي
that ذَٰلِكَ after بَعْدَ disbelieved كَفَرَ and whoever وَمَن anything
(are) the disobedient الْفَاسِقُونَ ﴿٥٥﴾ (they) هُمُ those فَأُولَٰئِكَ

54. Say: "Obey Allâh and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way." **55.** Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fâsiqûn*.

وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَأْوَىٰهُمُ النَّارُ ۖ وَلَبِئْسَ الْمَصِيرُ ﴿٥٧﴾ يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَـْٔذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَٰنُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلَٰثَ مَرَّٰتٍ ۚ مِّن قَبْلِ صَلَوٰةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ الْعِشَآءِ ۚ ثَلَٰثُ عَوْرَٰتٍ لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ۚ طَوَّٰفُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْءَايَٰتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

and وَأَطِيعُوا alms الزَّكَوٰةَ and pay وَءَاتُوا prayers الصَّلَوٰةَ and offer وَأَقِيمُوا
be تُرْحَمُونَ ﴿٥٦﴾ so that you may لَعَلَّكُمْ the Messenger الرَّسُولَ obey
كَفَرُوا those who الَّذِينَ consider تَحْسَبَنَّ do not لَا treated with mercy
and وَمَأْوَىٰهُمُ the land الْأَرْضِ in فِي can escape مُعْجِزِينَ disbelieved
الْمَصِيرُ ﴿٥٧﴾ and the worst indeed وَلَبِئْسَ (is) the Fire النَّارُ their abode
لِيَسْتَـْٔذِنكُمُ believe ءَامَنُوا who الَّذِينَ O you يَٰٓأَيُّهَا (is) that destination
أَيْمَٰنُكُمْ possess مَلَكَتْ those who الَّذِينَ should ask your permission
الْحُلُمَ attain يَبْلُغُوا did not لَمْ and those who وَالَّذِينَ your right hands
before مِّن قَبْلِ times مَرَّٰتٍ three ثَلَٰثَ of you مِنكُمْ the age of puberty
your ثِيَابَكُم you put off تَضَعُونَ and while وَحِينَ dawn الْفَجْرِ prayer صَلَوٰةِ
the صَلَوٰةِ and after وَمِنۢ بَعْدِ the noonday الظَّهِيرَةِ for مِّنَ clothes
عَوْرَٰتٍ (these) three times ثَلَٰثُ (of) Isha (late night) الْعِشَآءِ prayer
وَلَا on you عَلَيْكُمْ there is not لَيْسَ for you لَّكُمْ (are) of privacy
to move about طَوَّٰفُونَ afterwards بَعْدَهُنَّ sin جُنَاحٌۢ on them عَلَيْهِمْ nor
some بَعْضٍ (over) عَلَىٰ some of you بَعْضُكُمْ to you عَلَيْكُم (attending)
the الْءَايَٰتِ to you لَكُمُ Allah اللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ others
All-Wise حَكِيمٌ ﴿٥٨﴾ (is) All-Knowing عَلِيمٌ and Allah وَاللَّهُ Verses

56. And perform *As-Salât*, and give *Zakât* and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allâh). **57.** Consider not that the disbelievers can escape in the land. Their abode shall be the Fire and worst indeed is that destination. **58.** O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Salât* (prayer), and while you put off your clothes for the noonday (rest), and after the *'Ishâ'* (night) *Salât* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the *Ayât* to you. And Allâh is All-Knowing, All-Wise.

وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِى لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَٰتٍۭ بِزِينَةٍ ۖ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

ٱلْحُلُمَ among you مِنكُمُ the children ٱلْأَطْفَٰلُ attain بَلَغَ and when وَإِذَا
as كَمَا then let them seek permission فَلْيَسْتَـْٔذِنُوا۟ the age of puberty
before مِن قَبْلِهِمْ those who (were) ٱلَّذِينَ sought permission ٱسْتَـْٔذَنَ
ءَايَٰتِهِۦ for you لَكُمْ Allah ٱللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ them
﴿٥٩﴾ حَكِيمٌ (is) All-Knowing عَلِيمٌ and Allah وَٱللَّهُ His Verses
the ٱلنِّسَآءِ from مِنَ and past child-bearing وَٱلْقَوَٰعِدُ All-Wise
it is فَلَيْسَ wed-lock نِكَاحًا expect يَرْجُونَ do not لَا who ٱلَّٰتِى women
ثِيَابَهُنَّ they discard يَضَعْنَ that أَن sin جُنَاحٌ on them عَلَيْهِنَّ not
and وَأَن (their) beauty بِزِينَةٍ showing مُتَبَرِّجَٰتٍۭ not غَيْرَ their clothes
and وَٱللَّهُ for them لَّهُنَّ (is) better خَيْرٌ they refrain يَسْتَعْفِفْنَ that
All-Knower ﴿٦٠﴾ عَلِيمٌ (is) All-Hearer سَمِيعٌ Allah

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His *Ayât* for you. And Allâh is All-Knowing, All-Wise. **60.** And as for women past childbearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them. And Allâh is All-Hearer, All-Knower.

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَىٰ أَنفُسِكُمْ أَن تَأْكُلُوا مِن
بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ
أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكْتُم
مَّفَاتِحَهُ أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُم بُيُوتًا
فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللَّهِ مُبَارَكَةً طَيِّبَةً ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

عَلَى nor وَلَا restriction حَرَجٌ the blind الْأَعْمَىٰ on عَلَى there is not لَيْسَ
the sick الْمَرِيضِ on عَلَى nor وَلَا restriction حَرَجٌ the lame الْأَعْرَجِ on
تَأْكُلُوا that أَن yourselves أَنفُسِكُمْ on عَلَىٰ nor وَلَا restriction حَرَجٌ
آبَائِكُمْ houses بُيُوتِ or أَوْ your houses بُيُوتِكُمْ from مِن you eat
أَوْ (of) your mothers أُمَّهَاتِكُمْ houses بُيُوتِ or أَوْ (of) your fathers
houses بُيُوتِ or أَوْ (of) your brothers إِخْوَانِكُمْ houses بُيُوتِ or
(of) your أَعْمَامِكُمْ houses بُيُوتِ or أَوْ (of) your sisters أَخَوَاتِكُمْ
(of) your paternal عَمَّاتِكُمْ houses بُيُوتِ or أَوْ paternal uncles
or أَوْ (of) your maternal uncles أَخْوَالِكُمْ houses بُيُوتِ or أَوْ aunts
مَلَكْتُم what مَا or أَوْ (of) your maternal aunts خَالَاتِكُمْ houses بُيُوتِ
there لَيْسَ your friend صَدِيقِكُمْ or أَوْ its keys مَّفَاتِحَهُ you hold
all جَمِيعًا you eat تَأْكُلُوا that أَن sin جُنَاحٌ on you عَلَيْكُمْ is not
فَسَلِّمُوا houses بُيُوتًا you enter دَخَلْتُم but when فَإِذَا apart أَشْتَاتًا or أَوْ
a greeting تَحِيَّةً yourselves (one another) أَنفُسِكُمْ then greet عَلَىٰ
good طَيِّبَةً blessed مُبَارَكَةً Allah اللَّهِ from مِّنْ عِندِ
الْآيَاتِ for you لَكُمُ Allah اللَّهُ makes clear يُبَيِّنُ thus كَذَٰلِكَ
may understand تَعْقِلُونَ ﴿٦١﴾ so that you لَعَلَّكُمْ the Signs

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you

enter the houses, greet one another with a greeting from Allâh (i.e. say: السلام عليكم *As-Salâmu 'Alaikum* — peace be on you), blessed and good. Thus Allâh makes clear the *Ayât* to you that you may understand.

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ ۚ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُو۟لَٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

ءَامَنُوا۟ (are) those who ٱلَّذِينَ the true believers ٱلْمُؤْمِنُونَ only إِنَّمَا
and when وَإِذَا and His Messenger وَرَسُولِهِۦ in Allah بِٱللَّهِ believed
لَّمْ collective جَامِعٍ a matter أَمْرٍ on عَلَىٰٓ with him مَعَهُۥ they are كَانُوا۟
they have asked his permission يَسْتَـْٔذِنُوهُ until حَتَّىٰ they go يَذْهَبُوا۟ not
those أُو۟لَٰٓئِكَ ask your permission يَسْتَـْٔذِنُونَكَ those who ٱلَّذِينَ verily إِنَّ
and His وَرَسُولِهِۦ in Allah بِٱللَّهِ believe يُؤْمِنُونَ they who ٱلَّذِينَ (are)
for لِبَعْضِ they ask your permission ٱسْتَـْٔذَنُوكَ so if فَإِذَا Messenger
to whom لِّمَن give permission فَأْذَن affairs of theirs شَأْنِهِمْ some
for لَهُمُ and ask forgiveness وَٱسْتَغْفِرْ of them مِنْهُمْ you wish شِئْتَ
(is) Oft-Forgiving غَفُورٌ Allah ٱللَّهَ truly إِنَّ Allah ٱللَّهَ them
Most Merciful رَّحِيمٌ ﴿٦٢﴾

62. The true believers are only those, who believe in (the Oneness of) Allâh and His Messenger (Muhammad ﷺ); and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿٦٤﴾

بَيْنَكُمْ (of) the Messenger ٱلرَّسُولِ calling دُعَآءَ make تَجْعَلُوا۟ not لَّا
قَدْ others بَعْضًا some of you بَعْضِكُم as calling كَدُعَآءِ among you
slip away يَتَسَلَّلُونَ those who ٱلَّذِينَ Allah ٱللَّهُ knows يَعْلَمُ truly

those ٱلَّذِينَ and let beware فَلْيَحْذَرِ under shelter لِوَاذًا of you مِنكُمْ
تُصِيبَهُمْ lest أَن his commandment عَنْ أَمْرِهِۦٓ oppose يُخَالِفُونَ who
befall them يُصِيبَهُمْ or أَوْ an affliction فِتْنَةٌ should befall them
to لِلَّهِ certainly إِنَّ behold أَلَآ painful أَلِيمٌ (٦٣) a torment عَذَابٌ
وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ (is) in فِى all that مَا Allah (belongs)
عَلَيْهِ you أَنتُمْ what مَآ He knows يَعْلَمُ surely قَدْ and the earth
they will يُرْجَعُونَ and the Day (when) وَيَوْمَ (are) on it (condition)
بِمَا then He will inform them فَيُنَبِّئُهُم to Him إِلَيْهِ be brought back
thing شَىْءٍ of every بِكُلِّ and Allah وَٱللَّهُ they did عَمِلُوا۟ of what
All-Knower عَلِيمٌۢ (٦٤)

63. Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger ﷺ). And let those who oppose the Messenger's (Muhammad's) commandment beware, lest some *Fitnah* should befall them or a painful torment be inflicted on them. **64.** Certainly, to Allâh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.

سُورَةُ الفُرْقَانِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا (١) ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا (٢) وَٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا (٣)

the criterion ٱلْفُرْقَانَ sent down نَزَّلَ Who ٱلَّذِى Blessed is He تَبَارَكَ
to the لِلْعَٰلَمِينَ that he may be لِيَكُونَ His slave عَبْدِهِۦ on/to عَلَىٰ
مُلْكُ to Him (belongs) لَهُۥ He Who ٱلَّذِى a warner نَذِيرًا (١) worlds
وَلَمْ and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ the dominion
He has يَكُن and not وَلَمْ a son وَلَدًا taken يَتَّخِذْ and Who has not
and He وَخَلَقَ the dominion ٱلْمُلْكِ in فِى a partner شَرِيكٌ for Him لَّهُۥ

and has measured it فَقَدَّرَهُۥ thing شَىْءٍ every كُلَّ has created
yet they وَٱتَّخَذُوا۟ exactly according to its due measurement تَقْدِيرًا ﴿٢﴾
they يَخْلُقُونَ not لَّا gods ءَالِهَةً besides Him مِن دُونِهِۦٓ have taken
and وَلَا are created يُخْلَقُونَ but they وَهُمْ anything شَيْـًٔا create
وَلَا hurt ضَرًّا for themselves لِأَنفُسِهِمْ they possess يَمْلِكُونَ neither
nor وَلَا death مَوْتًا they possess يَمْلِكُونَ nor وَلَا benefit نَفْعًا nor
(able to) raising the dead ﴿٣﴾ نُشُورًا nor وَلَا life حَيَوٰةً

Sûrat Al-Furqân
(The Criterion) XXV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Blessed be He Who sent down the criterion to His slave (Muhammad ﷺ) that he may be a warner to the *'âlamîn.* **2.** He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements. **3.** Yet they have taken besides Him other *alîhâh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ ۖ فَقَدْ جَآءُو ظُلْمًا وَزُورًا ﴿٤﴾ وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾ قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾

هَٰذَآ nothing إِنْ disbelieve كَفَرُوٓا۟ those who ٱلَّذِينَ and say وَقَالَ
and helped وَأَعَانَهُۥ he invented it ٱفْتَرَىٰهُ a lie إِفْكٌ but إِلَّآ this (is)
they جَآءُو in fact فَقَدْ other ءَاخَرُونَ people قَوْمٌ at it عَلَيْهِ him
and وَقَالُوٓا۟ and a lie ﴿٤﴾ وَزُورًا a wrong (thing) ظُلْمًا have produced
which he ٱكْتَتَبَهَا (of) the ancients ٱلْأَوَّلِينَ tales أَسَٰطِيرُ they say
to him عَلَيْهِ are dictated تُمْلَىٰ and they فَهِىَ has written down
has sent it أَنزَلَهُ say قُلْ and afternoon ﴿٥﴾ وَأَصِيلًا morning بُكْرَةً
ٱلسَّمَٰوَٰتِ of (in) فِى the secret ٱلسِّرَّ knows يَعْلَمُ He Who ٱلَّذِى down
غَفُورًا He is كَانَ truly إِنَّهُۥ and the earth وَٱلْأَرْضِ the heavens
Most Merciful ﴿٦﴾ رَّحِيمًا Oft-Forgiving

4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad ﷺ) has invented, and others have helped him at it. In fact, they have produced an unjust wrong (thing) and a lie." **5.** And they say: "Tales of the ancients, which he has written down:, and they are dictated to him morning and afternoon." **6.** Say: "It (this Qur'ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."

وَقَالُوا۟ مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ ۙ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾ ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَٰلَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

يَأْكُلُ Messenger ٱلرَّسُولِ this هَٰذَا why does مَالِ and they say وَقَالُوا۟
the markets ٱلْأَسْوَاقِ in فِى and walk about وَيَمْشِى food ٱلطَّعَامَ eat
فَيَكُونَ an angel مَلَكٌ to him إِلَيْهِ is sent down أُنزِلَ why not لَوْلَآ
(why) is (not) يُلْقَىٰٓ or أَوْ a warner نَذِيرًا ﴿٧﴾ with him مَعَهُۥ to be
لَهُۥ (why) is (not) تَكُونُ or أَوْ a treasure كَنزٌ to him إِلَيْهِ granted
وَقَالَ where of مِنْهَا he may eat يَأْكُلُ a garden جَنَّةٌ for him
إِلَّا you follow تَتَّبِعُونَ not إِن the wrong-doers ٱلظَّٰلِمُونَ and say
ضَرَبُوا۟ how كَيْفَ see ٱنظُرْ bewitched مَّسْحُورًا ﴿٨﴾ a man رَجُلًا but
so they have gone فَضَلُّوا۟ similitudes ٱلْأَمْثَٰلَ for you لَكَ they coin
a (Right) Path سَبِيلًا ﴿٩﴾ they can (find) يَسْتَطِيعُونَ and not فَلَا astray

7. And they say: "Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him? **8.** "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the *Zâlimûn* say: "You follow none but a man bewitched." **9.** See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَيَجْعَل لَّكَ قُصُورًا ﴿١٠﴾ بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا ﴿١٤﴾

will جَعَلَ He wishes شَآءَ if إِن Who ٱلَّذِىٓ blessed is He تَبَارَكَ
gardens جَنَّٰتٍ that ذَٰلِكَ than مِّن better خَيْرًا (for) you لَكَ assign
and He will وَيَجْعَل rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى
they deny كَذَّبُوا۟ nay بَلْ palaces ﴿١٠﴾ قُصُورًۢا (for) you لَّكَ assign
for those who لِمَن and We have prepared وَأَعْتَدْنَا the Hour بِٱلسَّاعَةِ
رَأَتْهُم when إِذَا a flaming Fire ﴿١١﴾ سَعِيرًا the Hour بِٱلسَّاعَةِ deny كَذَّبَ
لَهَا they will hear سَمِعُوا۟ far بَعِيدٍ a place مَّكَانٍۭ from مِّن it sees them
they will أُلْقُوا۟ and when وَإِذَآ and roaring ﴿١٢﴾ وَزَفِيرًا raging تَغَيُّظًا its
مُّقَرَّنِينَ narrow ضَيِّقًا (into) a place مَكَانًا thereof مِنْهَا be thrown
(for) ﴿١٣﴾ ثُبُورًا therein هُنَالِكَ they will call دَعَوْا۟ chained together
(for) ثُبُورًا today ٱلْيَوْمَ you call تَدْعُوا۟ not لَّا destruction
(for) destructions ثُبُورًا but call وَٱدْعُوا۟ one وَٰحِدًا destruction
many ﴿١٤﴾ كَثِيرًا

10. Blessed be He Who, if He wills, will assign you better than (all) that — Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise). **11.** Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell). **12.** When it (Hell) sees them from a far place, they will hear its raging and its roaring. **13.** And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. **14.** Exclaim not today for one destruction, but exclaim for many destructions.

قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ ٱلْخُلْدِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَآءً وَمَصِيرًا ﴿١٥﴾ لَّهُمْ فِيهَا مَا يَشَآءُونَ خَٰلِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْـُٔولًا ﴿١٦﴾ وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِى هَٰٓؤُلَآءِ أَمْ هُمْ ضَلُّوا۟ ٱلسَّبِيلَ ﴿١٧﴾

(of) ٱلْخُلْدِ Paradise جَنَّةُ or أَمْ better خَيْرٌ is that أَذَٰلِكَ say قُلْ
the pious ٱلْمُتَّقُونَ have been promised وُعِدَ which ٱلَّتِى Eternity
﴿١٥﴾ وَمَصِيرًا as a reward جَزَآءً for them لَهُمْ it will be كَانَتْ people
مَا (will be) therein فِيهَا for them لَّهُمْ and as a final destination
and they will abide eternally خَٰلِدِينَ they desire يَشَآءُونَ all that
that ﴿١٦﴾ مَّسْـُٔولًا a promise وَعْدًا your Lord رَبِّكَ upon عَلَىٰ that is كَانَ

He will يَحْشُرُهُمْ and on the Day (when) وَيَوْمَ must be fulfilled
مِن دُونِ they worship يَعْبُدُونَ and that which وَمَا gather them
who أَضْلَلْتُمْ was it you ءَأَنتُمْ so He will say فَيَقُولُ Allah ٱللَّهِ besides
went ضَلُّوا they هُمْ or أَمْ these هَٰٓؤُلَآءِ My slaves عِبَادِى misled
the (Right) Path ٱلسَّبِيلَ ﴿١٧﴾ astray (from)

15. Say: (O Muhammad ﷺ) "Is that (torment) better or the Paradise of Eternity which is promised to the *Muttaqûn* (the pious)?" It will be theirs as a reward and as a final destination. **16.** For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled. **17.** And on the Day when He will gather them together and that which they worship besides Allâh. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

قَالُوا۟ سُبْحَٰنَكَ مَا كَانَ يَنۢبَغِى لَنَآ أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَآءَ وَلَٰكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ وَكَانُوا۟ قَوْمًۢا بُورًا ﴿١٨﴾ فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾ وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِى ٱلْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

was كَانَ it not مَا Glorified are You سُبْحَٰنَكَ they will say قَالُوا۟
مِنْ besides You مِن دُونِكَ take نَّتَّخِذَ to أَن for us لَنَآ proper يَنۢبَغِى
you gave them comfort مَّتَّعْتَهُمْ but وَلَٰكِن protectors أَوْلِيَآءَ any
the ٱلذِّكْرَ they forgot نَسُوا۟ till حَتَّىٰ and their fathers وَءَابَآءَهُمْ
so verily فَقَدْ lost بُورًا ﴿١٨﴾ a people قَوْمًۢا and became وَكَانُوا۟ remembrance
فَمَا you say تَقُولُونَ regarding what بِمَا they deny you كَذَّبُوكُم
وَمَن (get) help نَصْرًا nor وَلَا avert صَرْفًا you can تَسْتَطِيعُونَ so not
We shall نُذِقْهُ among you مِّنكُمْ does wrong يَظْلِم and whoever
أَرْسَلْنَا and not وَمَآ great كَبِيرًا ﴿١٩﴾ a torment عَذَابًا make him taste
(of) the Messengers ٱلْمُرْسَلِينَ any مِنَ before you قَبْلَكَ We sent
وَيَمْشُونَ food ٱلطَّعَامَ they ate لَيَأْكُلُونَ verily they إِنَّهُمْ but إِلَّآ
and We have made وَجَعَلْنَا the markets ٱلْأَسْوَاقِ in فِى and walked

some of you بَعْضَكُمْ	for others لِبَعْضٍ	as a trial فِتْنَةً	will أَتَصْبِرُونَ
you have patience	and is وَكَانَ	your Lord رَبُّكَ	Ever بَصِيرًا ﴿٢٠﴾
All-seer			

18. They will say: "Glorified be You! It was not for us to take any *Auliyâ'* besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people. **19.** Thus they will belie you (polytheists) regarding what you say; then you can neither avert (the punishment) nor get help. And whoever among you does wrong, We shall make him taste a great torment. **20.** And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer.

۞ وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَـٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ ٱلْمَلَـٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾ وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَـٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾

۞ وَقَالَ and said ٱلَّذِينَ those who لَا not يَرْجُونَ expect لِقَآءَنَا a meeting with Us لَوْلَآ why not أُنزِلَ are sent down عَلَيْنَا to us ٱلْمَلَـٰٓئِكَةُ the angels أَوْ or نَرَىٰ we see رَبَّنَا our Lord لَقَدِ indeed ٱسْتَكْبَرُوا۟ they think arrogantly فِىٓ of أَنفُسِهِمْ themselves وَعَتَوْ and are scornful عُتُوًّا (with) pride كَبِيرًا ﴿٢١﴾ great يَوْمَ on the Day يَرَوْنَ they will see ٱلْمَلَـٰٓئِكَةَ the angels لَا no بُشْرَىٰ glad tidings (will there be) يَوْمَئِذٍ that day لِّلْمُجْرِمِينَ for the criminals وَيَقُولُونَ and they will say (the angels) حِجْرًا (all glad tidings) are foridden (for you) مَّحْجُورًا ﴿٢٢﴾ strictly وَقَدِمْنَآ and We shall turn إِلَىٰ to مَا whatever عَمِلُوا۟ they did مِنْ (from) عَمَلٍ deeds فَجَعَلْنَـٰهُ We shall make it (them) هَبَآءً as floating particles of dust مَّنثُورًا ﴿٢٣﴾ scattered

21. And those who expect not a Meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. **22.** On the Day they will see the angels no glad tidings will there be for the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you." **23.** And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.

أَصْحَـٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾ وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَـٰمِ وَنُزِّلَ ٱلْمَلَـٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾ ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَـٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَـٰفِرِينَ عَسِيرًا ﴿٢٦﴾ وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَـٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾

أَصْحَـٰبُ the dwellers ٱلْجَنَّةِ (of) Paradise يَوْمَئِذٍ on that Day خَيْرٌ (will have) the best مُّسْتَقَرًّا abode وَأَحْسَنُ and the fairest مَقِيلًا ﴿٢٤﴾ (of) places for repose وَيَوْمَ and (remember) the Day (when) تَشَقَّقُ shall be rent asunder ٱلسَّمَآءُ the heaven بِٱلْغَمَـٰمِ with clouds وَنُزِّلَ and will be sent down ٱلْمَلَـٰٓئِكَةُ the angels تَنزِيلًا ﴿٢٥﴾ with a grand

(will be) ٱلْحَقُّ on that Day يَوْمَئِذٍ the sovereignty ٱلْمُلْكُ descending and it will وَكَانَ belonging to the Most Gracious لِلرَّحْمَٰنِ the truth وَيَوْمَ hard عَسِيرًا ﴿٢٦﴾ the disbelievers ٱلْكَٰفِرِينَ for عَلَى a day يَوْمًا be the ٱلظَّالِمُ will bite يَعَضُّ and (remember)the Day (when) oh! يَٰلَيْتَنِى he will say يَقُولُ his hands يَدَيْهِ on عَلَىٰ wrong-doer the Messenger ٱلرَّسُولِ with مَعَ I had taken ٱتَّخَذْتُ would that a path سَبِيلًا ﴿٢٧﴾

24. The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose. **25.** And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. **26.** The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allâh), and it will be a hard Day for the disbelievers. **27.** And (remember) the Day when the *Zâlim* will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ)

يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا ﴿٢٩﴾ وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

فُلَانًا I take أَتَّخِذْ did not لَمْ would that لَيْتَنِى Ah! Woe to me يَٰوَيْلَتَىٰ عَنِ he led me astray أَضَلَّنِى indeed لَّقَدْ as a friend خَلِيلًا ﴿٢٨﴾ so-and-so it جَآءَنِى (when) إِذْ after بَعْدَ the Reminder (Quran) ٱلذِّكْرِ from to man لِلْإِنسَٰنِ Satan ٱلشَّيْطَٰنُ and is ever وَكَانَ had come to me the ٱلرَّسُولُ and will say وَقَالَ deserter in the hour of need خَذُولًا ﴿٢٩﴾ took ٱتَّخَذُوا۟ my people قَوْمِى verily إِنَّ O my Lord ! يَٰرَبِّ Messenger جَعَلْنَا and thus وَكَذَٰلِكَ as deserted مَهْجُورًا ﴿٣٠﴾ Quran ٱلْقُرْءَانَ this هَٰذَا among مِّنَ an enemy عَدُوًّا Prophet نَبِىٍّ for every لِكُلِّ We made هَادِيًا your Lord بِرَبِّكَ and sufficient is وَكَفَىٰ the criminals ٱلْمُجْرِمِينَ and Helper وَنَصِيرًا ﴿٣١﴾ as a Guide

28. "Ah! Woe to me! Would that I had never taken so-and-so as a *Khalîl* (an intimate friend)! **29.** "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And *Shaitân* (Satan) is to man ever a deserter in the hour of need." **30.** And the Messenger (Muhammad ﷺ) will say: "O my Lord! Verily, my people deserted this Qur'ân. **31.** Thus have We made for every Prophet an enemy among the *Mujrimûn*. But Sufficient is your Lord as a Guide and Helper.

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَٰهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا
يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ ٱلَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُو۟لَٰٓئِكَ شَرٌّ
مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

why not لَوْلَا disbelieve كَفَرُوا۟ those who ٱلَّذِينَ and say وَقَالَ نُزِّلَ
وَٰحِدَةً all جُمْلَةً the Quran ٱلْقُرْءَانُ to him عَلَيْهِ is revealed (sent down)
thereby بِهِۦ that We may strengthen لِنُثَبِّتَ thus كَذَٰلِكَ at once
in recitation ﴿٣٢﴾ تَرْتِيلًا and We have recited it وَرَتَّلْنَٰهُ your heart فُؤَادَكَ
example or similitude بِمَثَلٍ they do bring to you يَأْتُونَكَ and not وَلَا
and the وَأَحْسَنَ the truth بِٱلْحَقِّ We bring to you جِئْنَٰكَ but إِلَّا
will be يُحْشَرُونَ those who ٱلَّذِينَ explanation ﴿٣٣﴾ تَفْسِيرًا better
such أُو۟لَٰٓئِكَ Hell جَهَنَّمَ to إِلَىٰ their faces وُجُوهِهِمْ on عَلَىٰ gathered
and most astray from وَأَضَلُّ in a state مَّكَانًا evil شَرٌّ (will be)
the (Straight) Path ﴿٣٤﴾ سَبِيلًا

32. And those who disbelieve say: "Why is not the Qur'ân revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. **33.** And no example or similitude do they bring, but We reveal to you the truth (against that similitude or example), and the better explanation thereof. **34.** Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَا مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا ٱذْهَبَآ إِلَى ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟
بِـَٔايَٰتِنَا فَدَمَّرْنَٰهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا۟ ٱلرُّسُلَ أَغْرَقْنَٰهُمْ وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً ۖ وَأَعْتَدْنَا
لِلظَّٰلِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

the Scripture ٱلْكِتَـٰبَ Moses مُوسَى We gave ءَاتَيْنَا and indeed وَلَقَدْ
هَـٰرُونَ his brother أَخَاهُ with him مَعَهُۥٓ and (We) placed وَجَعَلْنَا
go ٱذْهَبَآ and We said فَقُلْنَا as a helper (minister) وَزِيرًا ﴿٣٥﴾ Aaron
have denied كَذَّبُوا۟ who ٱلَّذِينَ the people ٱلْقَوْمِ to إِلَى you both
with ﴿٣٦﴾ تَدْمِيرًا then We destroyed them فَدَمَّرْنَـٰهُمْ Our Verses بِـَٔايَـٰتِنَا
when لَّمَّا (of) Noah نُوحٍ and the people وَقَوْمَ utter destruction
We drowned أَغْرَقْنَـٰهُمْ the Messengers ٱلرُّسُلَ they denied كَذَّبُوا۟
as a ءَايَةً for mankind لِلنَّاسِ and We made them وَجَعَلْنَـٰهُمْ them
for the wrong-doers لِلظَّـٰلِمِينَ and We have prepared وَأَعْتَدْنَا sign
painful ﴿٣٧﴾ أَلِيمًا torment عَذَابًا

35. And indeed We gave Mûsâ (Moses) the Scripture, and placed his brother Hârûn (Aaron) with him as a helper; **36.** And We said: "Go you both to the people who have denied Our *Ayât*." Then We destroyed them with utter destruction. **37.** And Nûh's (Noah's) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the *Zâlimûn.*

وَعَادًا وَثَمُودَا۟ وَأَصْحَـٰبَ ٱلرَّسِّ وَقُرُونًۢا بَيْنَ ذَٰلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَا لَهُ ٱلْأَمْثَـٰلَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾
وَلَقَدْ أَتَوْا۟ عَلَى ٱلْقَرْيَةِ ٱلَّتِىٓ أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ ۚ أَفَلَمْ يَكُونُوا۟ يَرَوْنَهَا ۚ بَلْ كَانُوا۟ لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾ وَإِذَا
رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَـٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ رَسُولًا ﴿٤١﴾

(of) ٱلرَّسِّ and the dwellers وَأَصْحَـٰبَ and Thamud وَثَمُودَا۟ and Ad وَعَادًا
(those) ذَٰلِكَ in between بَيْنَ and generations وَقُرُونًۢا Ar-Rass
لَهُ We put forward ضَرَبْنَا and each of them وَكُلًّا many ﴿٣٨﴾ كَثِيرًا
We brought to ruin تَبَّرْنَا and each وَكُلًّا examples ٱلْأَمْثَـٰلَ for him
by عَلَى they have passed أَتَوْا۟ and indeed وَلَقَدْ destruction ﴿٣٩﴾ تَتْبِيرًا
rain مَطَرَ was rained أُمْطِرَتْ on which ٱلَّتِىٓ the town (of Lot) ٱلْقَرْيَةِ
بَلْ to see it يَرَوْنَهَا they are (able) يَكُونُوا۟ are not أَفَلَمْ the evil ٱلسَّوْءِ
any ﴿٤٠﴾ نُشُورًا to expect يَرْجُونَ not لَا they used كَانُوا۟ nay, but
they take إِن يَتَّخِذُونَكَ they see you رَأَوْكَ and when وَإِذَا resurrection
whom ٱلَّذِى is this the one أَهَـٰذَا in mockery هُزُوًا but إِلَّا you not
as a Messenger ﴿٤١﴾ رَسُولًا Allah ٱللَّهُ has sent بَعَثَ

38. And (also) 'Âd and Thamûd, and the Dwellers of Ar-Rass, and many generations in between. **39.** And for each (of them) We put forward examples, and each (of them) We brought to utter ruin (because of their disbelief and evil deeds). **40.** And indeed they have passed by the town on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection. **41.** And when they see you, they treat you only in mockery (saying): "Is this the one whom Allâh has sent as a Messenger?

إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا لَوْلَآ أَن صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ ٱلْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾ أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَٱلْأَنْعَٰمِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

ءَالِهَتِنَا from عَنْ misled us لَيُضِلُّنَا He would have nearly إِن كَادَ
we were patient and صَبَرْنَا that أَن had it not been لَوْلَآ our gods
and they will know وَسَوْفَ يَعْلَمُونَ in their (worship) عَلَيْهَا constant
أَضَلُّ who it is that مَنْ the torment ٱلْعَذَابَ they see يَرَوْنَ when حِينَ
have you أَرَءَيْتَ (from) the (Right) Path ﴿٤٢﴾ سَبِيلًا (is) most astray
his own هَوَىٰهُ as his god إِلَٰهَهُۥ has taken ٱتَّخَذَ him who مَنِ seen
a ﴿٤٣﴾ وَكِيلًا over him عَلَيْهِ be تَكُونُ would you then أَفَأَنتَ desire
that أَنَّ do you think تَحْسَبُ or أَمْ watcher/disposer of affairs
إِنْ understand يَعْقِلُونَ or أَوْ hear يَسْمَعُونَ most of them أَكْثَرَهُمْ
they are هُمْ nay بَلْ like cattle كَٱلْأَنْعَٰمِ but إِلَّا they (are) هُمْ not
(from) the Path ﴿٤٤﴾ سَبِيلًا farther astray أَضَلُّ

42. "He would have nearly misled us from our *âlihah* (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path! **43.** Have you seen him who has taken as his *ilâh* (god) his own vain desire? Would you then be a *Wakîl* over him? **44.** Or do you think that most of them hear or understand? They are only like cattle nay, they are even farther astray from the Path.

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ﴿٤٧﴾ وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا ﴿٤٨﴾

مَدَّ how كَيْفَ Your Lord رَبِّكَ (to) إِلَىٰ see تَرَ do you not أَلَمْ
He لَجَعَلَهُۥ He willed شَآءَ and if وَلَوْ the shadow ٱلظِّلَّ He spread
ٱلشَّمْسَ We have made جَعَلْنَا then ثُمَّ still سَاكِنًا could have made it
We withdraw قَبَضْنَـٰهُ then ثُمَّ a guide ﴿٤٥﴾ دَلِيلًا over it عَلَيْهِ the sun
and it is He وَهُوَ gradual ﴿٤٦﴾ يَسِيرًا a withdrawl قَبْضًا to Us إِلَيْنَا it
a covering لِبَاسًا the night ٱلَّيْلَ for you لَكُمُ makes جَعَلَ who ٱلَّذِى
the ٱلنَّهَارَ and makes وَجَعَلَ as a repose سُبَاتًا and the sleep وَٱلنَّوْمَ
ٱلَّذِىٓ and it is He وَهُوَ getting up (like resurrection) ﴿٤٧﴾ نُشُورًا day
as heralds of glad tidings بُشْرًۢا the winds ٱلرِّيَـٰحَ sends أَرْسَلَ Who
مِنَ and We send down وَأَنزَلْنَا His Mercy رَحْمَتِهِۦ before بَيْنَ يَدَىْ
pure ﴿٤٨﴾ طَهُورًا water مَآءً the sky ٱلسَّمَآءِ from

45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still But We have made the sun its guide. **46.** Then We withdraw it to Us — a gradual concealed withdrawal. **47.** And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day *Nushûr*. **48.** And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky,

لِّنُحْـِۧيَ بِهِۦ بَلْدَةً مَّيْتًا وَنُسْقِيَهُۥ مِمَّا خَلَقْنَآ أَنْعَـٰمًا وَأَنَاسِىَّ كَثِيرًا ﴿٤٩﴾ وَلَقَدْ صَرَّفْنَـٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾ وَلَوْ شِئْنَا لَبَعَثْنَا فِى كُلِّ قَرْيَةٍ نَّذِيرًا ﴿٥١﴾ فَلَا تُطِعِ ٱلْكَـٰفِرِينَ وَجَـٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا ﴿٥٢﴾

(to) a land (town) بَلْدَةً thereby بِهِۦ that We may give life لِّنُحْـِۧيَ
We خَلَقْنَآ thereof مِمَّا and We give to drink وَنُسْقِيَهُۥ dead مَّيْتًا
and وَلَقَدْ many ﴿٤٩﴾ كَثِيرًا and men وَأَنَاسِىَّ cattle أَنْعَـٰمًا have created
in لِيَذَّكَّرُوا۟ amongst them بَيْنَهُمْ We have distributed it صَرَّفْنَـٰهُ indeed
but refuse فَأَبَىٰٓ order that they may remember (the Grace of Allah)
﴿٥٠﴾ كُفُورًا except إِلَّا people ٱلنَّاسِ most أَكْثَرُ (or deny)
We would have raised لَبَعَثْنَا We willed شِئْنَا and had وَلَوْ disbelief
obey تُطِعِ so, not فَلَا a warner ﴿٥١﴾ نَّذِيرًا town قَرْيَةٍ every كُلِّ in فِى
بِهِۦ (but) strive against them وَجَـٰهِدْهُم the disbelievers ٱلْكَـٰفِرِينَ
utmost ﴿٥٢﴾ كَبِيرًا endeavour جِهَادًا with it

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created. **50.** And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allâh, but most men accept nothing but disbelief or ingratitude. **51.** And had We willed, We would have raised a warner in every town. **52.** So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân).

۞ وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾ وَهُوَ ٱلَّذِى
خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ
ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾

the ٱلْبَحْرَيْنِ has let free (merge) مَرَجَ Who ٱلَّذِى and it is He ۞ وَهُوَ
وَهَٰذَا (and) sweet فُرَاتٌ (is) palatable عَذْبٌ (this) one هَٰذَا two seas
بَيْنَهُمَا and He has set وَجَعَلَ and bitter أُجَاجٌ (is) salt مِلْحٌ and this (one)
﴿٥٣﴾ مَّحْجُورًا and partition وَحِجْرًا a barrier بَرْزَخًا between them
ٱلْمَآءِ from مِنَ created خَلَقَ Who ٱلَّذِى and it is He وَهُوَ suppressed
kindred by نَسَبًا and has appointed for him فَجَعَلَهُۥ man بَشَرًا water
Your رَبُّكَ and is ever وَكَانَ and kindred by marriage وَصِهْرًا blood
besides مِن دُونِ and they worship وَيَعْبُدُونَ All-Powerful ﴿٥٤﴾ قَدِيرًا Lord
can benefit (profit) them يَنفَعُهُمْ neither لَا that which مَا Allah ٱللَّهِ
عَلَىٰ the disbeliever ٱلْكَافِرُ and is وَكَانَ harm them يَضُرُّهُمْ nor وَلَا
a helper ﴿٥٥﴾ ظَهِيرًا his Lord رَبِّهِۦ against

53. And it is He Who has let free the two seas (kinds of water), this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them. **54.** And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills. **55.** And they (disbelievers, polytheists) worship besides Allâh, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.

وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٥٧﴾
وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا ﴿٥٩﴾

as a bearer of مُبَشِّرًا but إِلَّا We have sent you أَرْسَلْنَٰكَ and not وَمَآ
I ask of أَسْـَٔلُكُمْ not مَآ say قُلْ and a warner وَنَذِيرًا ﴿٥٦﴾ glad tidings
whosoever مَن save that إِلَّا reward أَجْرٍ any مِنْ for this عَلَيْهِ you
a Path سَبِيلًا ﴿٥٧﴾ His Lord رَبِّهِۦ to إِلَىٰ take يَتَّخِذَ to أَن wills شَآءَ
ٱلَّذِى the Ever living One ٱلْحَىِّ in عَلَى and put your trust وَتَوَكَّلْ
وَكَفَىٰ His Praise بِحَمْدِهِۦ and glorify وَسَبِّحْ dies يَمُوتُ not لَا Who
(of) His عِبَادِهِۦ regarding the sins بِذُنُوبِ and Sufficient is He بِهِۦ
the ٱلسَّمَٰوَٰتِ created خَلَقَ Who ٱلَّذِى as All-Knower خَبِيرًا ﴿٥٨﴾ slaves
(is) between بَيْنَهُمَا and all that وَمَا and the earth وَٱلْأَرْضَ heavens
over عَلَى He rose ٱسْتَوَىٰ then ثُمَّ days أَيَّامٍ six سِتَّةِ in فِى them
Him بِهِۦ so ask فَسْـَٔلْ the Most Gracious ٱلرَّحْمَٰنُ the Throne ٱلْعَرْشِ
as (He is) the All-Knower خَبِيرًا ﴿٥٩﴾

56. And We have sent you (O Muhammad ﷺ) only as a bearer of glad tidings and a warner. **57.** Say: "No reward do I ask of you for this, save that whosoever wills, may take a Path to his Lord. **58.** And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves, **59.** Who created the heavens and the earth and all that is between them in six Days. Then He rose over (*Istawâ*) the Throne. The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad ﷺ, concerning His Qualities: His rising over His Throne, His creations), as He is *Al-Khabîr*.

وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۩ ﴿٦٠﴾ تَبَارَكَ ٱلَّذِى جَعَلَ فِى ٱلسَّمَآءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَٰجًا وَقَمَرًا مُّنِيرًا ﴿٦١﴾ وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

prostrate ٱسْجُدُوا۟ to them لَهُمُ it is said قِيلَ and when وَإِذَا
and what is وَمَا they say قَالُوا۟ to the Most Gracious لِلرَّحْمَٰنِ yourselves
لِمَا shall we fall down in prostration أَنَسْجُدُ the Most Gracious ٱلرَّحْمَٰنُ
and it increases in them وَزَادَهُمْ you command us تَأْمُرُنَا to that which
فِى has placed جَعَلَ Who ٱلَّذِى blessed is He تَبَارَكَ aversion نُفُورًا ۩ ﴿٦٠﴾
therein فِيهَا and has placed وَجَعَلَ big stars بُرُوجًا the heaven ٱلسَّمَآءِ in
وَهُوَ giving light مُّنِيرًا ﴿٦١﴾ and a moon وَقَمَرًا a great lamp سِرَٰجًا

وَٱلنَّهَارَ the night ٱلَّيْلَ has put جَعَلَ Who ٱلَّذِى and He it is
to أَن desires أَرَادَ for such who لِّمَنْ in succession خِلْفَةً and the day
to show his gratitude شُكُورًا ﴿٦٢﴾ desires أَرَادَ or أَوْ remember يَذَّكَّرَ

60. And when it is said to them: "Prostrate yourselves to the Most Gracious (Allâh)!" They say: "And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad ﷺ) command us?" And it increases in them only aversion. **61.** Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light. **62.** And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾ وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَٰمًا ﴿٦٤﴾ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾

(are) ٱلَّذِينَ (of) the Most Gracious ٱلرَّحْمَٰنِ and the slaves وَعِبَادُ
and وَإِذَا in humility هَوْنًا earth ٱلْأَرْضِ on عَلَى walk يَمْشُونَ those who
they say قَالُوا۟ the foolish ٱلْجَٰهِلُونَ address them خَاطَبَهُمُ when
and those وَٱلَّذِينَ 'peace' (mild words of gentleness) سَلَٰمًا ﴿٦٣﴾ (reply)
سُجَّدًا before their Lord لِرَبِّهِمْ spend the night يَبِيتُونَ who
say يَقُولُونَ and those who وَٱلَّذِينَ and standing وَقِيَٰمًا ﴿٦٤﴾ prostrating
(of) جَهَنَّمَ the torment عَذَابَ from us عَنَّا avert ٱصْرِفْ our Lord رَبَّنَا
an inseparable غَرَامًا ﴿٦٥﴾ is كَانَ its torment عَذَابَهَا verily إِنَّ Hell
as an مُسْتَقَرًّا is evil سَآءَتْ indeed it إِنَّهَا permanent punishment
إِذَآ and those who وَٱلَّذِينَ and as a place to dwell وَمُقَامًا ﴿٦٦﴾ abode
nor وَلَمْ are extravagant يُسْرِفُوا۟ neither لَمْ they spend أَنفَقُوا۟ when
those ذَٰلِكَ between بَيْنَ but there is وَكَانَ stingy يَقْتُرُوا۟
a medium (way) قَوَامًا ﴿٦٧﴾ (extremes)

63. And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. **64.** And those who spend the night in worship of their Lord, prostrate and standing. **65.** And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable,

permanent punishment." **66.** Evil indeed it (Hell) is as an abode and as a place to rest in. **67.** And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ
يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَٰمَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا
صَٰلِحًا فَأُولَٰٓئِكَ يُبَدِّلُ اللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾

إِلَٰهًا Allah اللَّهِ with مَعَ invoke يَدْعُونَ not لَا and those who وَالَّذِينَ
which الَّتِي the soul النَّفْسَ they kill يَقْتُلُونَ nor وَلَا another ءَاخَرَ god
وَلَا for just cause بِالْحَقِّ except إِلَّا Allah اللَّهُ has forbidden حَرَّمَ
يَفْعَلْ and whoever وَمَن commit illegal sexual intercourse يَزْنُونَ nor
يُضَٰعَفْ the punishment ﴿٦٨﴾ أَثَامًا shall receive يَلْقَ this ذَٰلِكَ does
(on the) يَوْمَ the torment الْعَذَابُ for (to) him لَهُ will be doubled
therein فِيهِ and he will abide وَيَخْلُدْ (of) Resurrection الْقِيَٰمَةِ Day
وَءَامَنَ repent تَابَ those who مَن except إِلَّا in disgrace ﴿٦٩﴾ مُهَانًا
for فَأُولَٰٓئِكَ righteous صَٰلِحًا deed عَمَلًا and do وَعَمِلَ and believe
into حَسَنَٰتٍ their sins سَيِّـَٔاتِهِمْ Allah اللَّهُ will change يُبَدِّلُ those
﴿٧٠﴾ رَّحِيمًا Oft-Forgiving غَفُورًا Allah اللَّهُ and is وَكَانَ good deeds
Most Merciful

68. And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. **69.** The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; **70.** Except those who repent and believe, and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh Is Oft-Forgiving, Most Merciful.

وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا
كِرَامًا ﴿٧٢﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِـَٔايَٰتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ
لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

righteous صَٰلِحًا and does وَعَمِلَ repents تَابَ and whosoever وَمَن
Allah اللَّهِ to إِلَى repents يَتُوبُ then verily he فَإِنَّهُ good deeds

do not لَا and those who وَالَّذِينَ (with true) repentance مَتَابًا ﴿٧١﴾
they pass مَرُّوا and if وَإِذَا (to) falsehood الزُّورَ bear witness يَشْهَدُونَ
with كِرَامًا ﴿٧٢﴾ they pass by مَرُّوا by some evil play or evil talk بِاللَّغْوِ
they are reminded ذُكِّرُوا when إِذَا and those who وَالَّذِينَ dignity
عَلَيْهَا they fall يَخِرُّوا not لَمْ (of) their Lord رَبِّهِمْ (of) Verses بِآيَاتِ
يَقُولُونَ and those who وَالَّذِينَ and blind وَعُمْيَانًا ﴿٧٣﴾ deaf صُمًّا upon it
our أَزْوَاجِنَا from مِنْ on us لَنَا bestow هَبْ Our Lord! رَبَّنَا say
(of) our eyes أَعْيُنٍ comfort قُرَّةَ and our off spring وَذُرِّيَّاتِنَا wives
leaders إِمَامًا ﴿٧٤﴾ for the pious لِلْمُتَّقِينَ and make us وَاجْعَلْنَا

71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance. **72.** And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. **73.** And those who, when they are reminded of the *Ayât* of their Lord, fall not deaf and blind thereat. **74.** And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqûn* (the pious)."

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾ قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

with the hightest الْغُرْفَةَ will be rewarded يُجْزَوْنَ those أُولَٰئِكَ
they shall be وَيُلَقَّوْنَ they kept patience صَبَرُوا because بِمَا room
and word of peace وَسَلَامًا ﴿٧٥﴾ greetings تَحِيَّةً therein فِيهَا met with
as an مُسْتَقَرًّا excellent it is حَسُنَتْ therein فِيهَا abiding خَالِدِينَ
pays يَعْبَأُ not مَا say قُلْ and a place to dwell وَمُقَامًا ﴿٧٦﴾ abode
دُعَاؤُكُمْ had there not been لَوْلَا My Lord رَبِّي to you بِكُمْ attention
you have denied كَذَّبْتُمْ but indeed فَقَدْ your invocation (to Him)
necessary لِزَامًا ﴿٧٧﴾ so (torment) will be فَسَوْفَ يَكُونُ

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect. **76.** Abiding therein excellent it is as an abode, and as a place to rest in. **77.** Say (O Muhammad ﷺ to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever."

سُورَةُ الشُّعَرَاءِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ﴿٣﴾ إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً
فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ﴿٤﴾ وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ
أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾

(of) the ٱلْكِتَٰبِ the Verses ءَايَٰتُ these (are) تِلْكَ Ta-Sin-Mim طسٓمٓ ﴿١﴾
are going to بَٰخِعٌ it may be (that) you لَعَلَّكَ manifest ٱلْمُبِينِ ﴿٢﴾ Book
مُؤْمِنِينَ ﴿٣﴾ become يَكُونُوا۟ that they do not أَلَّا yourself نَّفْسَكَ kill
to عَلَيْهِم. We could send down نُنَزِّلْ We will نَّشَأْ if إِن believers
أَعْنَٰقُهُمْ so would bend فَظَلَّتْ a sign ءَايَةً the heaven ٱلسَّمَآءِ from مِّنَ them
comes يَأْتِيهِم and not وَمَا in humility خَٰضِعِينَ ﴿٤﴾ to it لَهَا their necks
the Most Gracious ٱلرَّحْمَٰنِ from مِّنَ Reminder ذِكْرٍ any مِّن to them
مُعْرِضِينَ ﴿٥﴾ from it عَنْهُ they were كَانُوا۟ but إِلَّا recent revelation مُحْدَثٍ
then will come فَسَيَأْتِيهِمْ have denied كَذَّبُوا۟ so they فَقَدْ turning away
at (with it) بِهِۦ they were كَانُوا۟ (of) what مَا the news أَنۢبَٰٓؤُا۟ to them
mocking يَسْتَهْزِءُونَ ﴿٦﴾

Sûrat Ash-Shu'arâ'
(The Poets) XXVI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Tâ-Sîn-Mîm.* **2.** These are the Verses of the manifest Book. **3.** It may be that you (O Muhammad ﷺ) are going to kill yourself with grief, that they do not become believers. **4.** If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility. **5.** And never comes there unto them a Reminder as a recent revelation from the Most Gracious (Allâh), but they turn away therefrom. **6.** So they have indeed denied (the truth — this Qur'ân), then the news of what they mocked at will come to them.

أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ
ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٩﴾ وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّىٓ أَخَافُ أَن
يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَىٰ هَٰرُونَ ﴿١٣﴾

how much كَمْ the earth ٱلْأَرْضِ (to) إِلَى they observe يَرَوْا do not أَوَلَمْ
pair زَوْجٍ every كُلِّ of مِن therein فِيهَا We caused to grow أَنۢبَتْنَا
and not وَمَا (is) a sign لَءَايَةً this ذَٰلِكَ in فِى verily إِنَّ good كَرِيمٍ ﴿٧﴾
رَبَّكَ and verily وَإِنَّ believers مُّؤْمِنِينَ ﴿٨﴾ most of them أَكْثَرُهُم are كَانَ
the ﴿٩﴾ ٱلرَّحِيمُ the All-Mighty ٱلْعَزِيزُ He is truly لَهُوَ your Lord
your رَبُّكَ called نَادَىٰ and (remember) when وَإِذْ Most-Merciful
ٱلظَّٰلِمِينَ ﴿١٠﴾ the people ٱلْقَوْمَ you go (to) ٱئْتِ that أَنِ Moses مُوسَىٰٓ Lord
will أَلَا (of) Pharaoh فِرْعَوْنَ the people قَوْمَ (who are) wrong-doers
verily إِنِّىٓ My Lord رَبِّ he said قَالَ fear (Allah) يَتَّقُونَ ﴿١١﴾ they not
and straitens وَيَضِيقُ they will deny me يُكَذِّبُونِ ﴿١٢﴾ that أَن I fear أَخَافُ
my tongue لِسَانِى expresses well يَنطَلِقُ and not وَلَا my breast صَدْرِى
Aaron هَٰرُونَ ﴿١٣﴾ for إِلَىٰ so send فَأَرْسِلْ

7. Do they not observe the earth how much of every good kind We cause to grow therein? **8.** Verily, in this is an *Ayâh* (proof or sign), yet most of them are not believers. **9.** And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. **10.** And (remember) when your Lord called Mûsâ (Moses) (saying): "Go to the people who are *Zâlimûn* (polytheists and wrongdoers) **11.** "The people of Fir'aun (Pharaoh). Will they not fear Allâh and become righteous?" **12.** He said: "My Lord! Verily, I fear that they will belie me, **13.** "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron).

وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾ قَالَ كَلَّا فَٱذْهَبَا بِـَٔايَٰتِنَآ إِنَّا مَعَكُم مُّسْتَمِعُونَ ﴿١٥﴾ فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦﴾ أَنْ أَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٧﴾ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾

فَأَخَافُ a charge of crime ذَنۢبٌ against me عَلَىَّ and they have وَلَهُمْ
كَلَّا (Allah) said قَالَ they will kill me يَقْتُلُونِ ﴿١٤﴾ that أَن and I fear
verily We shall إِنَّا with Our Signs بِـَٔايَٰتِنَآ go you both فَٱذْهَبَا nay
and go both of you (to) فَأْتِيَا listening مُّسْتَمِعُونَ ﴿١٥﴾ (be) with you مَعَكُم
رَبِّ the Messengers رَسُولُ we are إِنَّا and say فَقُولَآ Pharaoh فِرْعَوْنَ
(to مَعَنَا send أَرْسِلْ so (that) أَنْ (of) the worlds ٱلْعَٰلَمِينَ ﴿١٦﴾ (of) Lord
(Pharaoh) said قَالَ (of) Israel إِسْرَٰٓءِيلَ ﴿١٧﴾ the Children بَنِىٓ go) with us
as a child وَلِيدًا among us فِينَا bring you up نُرَبِّكَ did we not أَلَمْ
سِنِينَ ﴿١٨﴾ your life عُمُرِكَ of مِنْ with us فِينَا and you stayed وَلَبِثْتَ
many years

14. "And they have a charge of crime against me, and I fear they will kill me." **15.** (Allâh) said: "Nay! Go you both with Our Signs. Verily, We shall be with you, listening. **16.** "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the *'Âlamîn*, **17.** "So allow the Children of Israel to go with us.' " **18.** [Fir'aun (Pharaoh)] said [to Mûsâ]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِى فَعَلْتَ وَأَنتَ مِنَ ٱلْكَٰفِرِينَ ﴿١٩﴾ قَالَ فَعَلْتُهَآ إِذًا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ﴿٢٠﴾ فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِى رَبِّى حُكْمًا وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىَّ أَنْ عَبَّدتَّ بَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٢﴾

you did وَأَنتَ which فَعَلْتَ your deed ٱلَّتِى and you did فَعْلَتَكَ وَفَعَلْتَ
(Moses) قَالَ the ingrates ٱلْكَٰفِرِينَ ﴿١٩﴾ (one) of مِنَ and you (were)
ٱلضَّآلِّينَ ﴿٢٠﴾ from/of مِنَ when I (was) وَأَنَا۠ then إِذًا I did it فَعَلْتُهَآ said
I خِفْتُكُمْ when لَمَّا from you مِنكُمْ so I fled فَفَرَرْتُ the misguided
right حُكْمًا my Lord رَبِّى (to) me لِى but granted فَوَهَبَ feared you
the ٱلْمُرْسَلِينَ ﴿٢١﴾ (one) of مِنَ and made me وَجَعَلَنِى judgement
with which you تَمُنُّهَا (is) favour نِعْمَةٌ and this وَتِلْكَ Messengers
the بَنِىٓ you have enslaved عَبَّدتَّ that أَنْ (over) me عَلَىَّ reproach
(of) Israel إِسْرَٰٓءِيلَ ﴿٢٢﴾ Children

19. "And you did your deed, which you did. While you were one of the ingrates." **20.** Mûsâ (Moses) said: "I did it then, when I was ignorant. **21.** "So I fled from you when I feared you. But my Lord has granted me *Hukm*, and made me one of the Messengers. **22.** "And this is the past favour with which you reproach me, — that you have enslaved the Children of Israel."

قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ ﴿٢٣﴾ قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾

ٱلْعَٰلَمِينَ ﴿٢٣﴾ (is) the Lord رَبُّ and what is وَمَا Pharaoh فِرْعَوْنُ said قَالَ
(of) the ٱلسَّمَٰوَٰتِ Lord رَبُّ (Moses) said قَالَ (of) the worlds
(is) between بَيْنَهُمَآ and all that وَمَا and the earth وَٱلْأَرْضِ heavens
seeking to be convinced with مُّوقِنِينَ ﴿٢٤﴾ (you are) كُنتُم if إِن them
do أَلَا around him حَوْلَهُۥٓ to those لِمَنْ (Pharaoh) said قَالَ certainty
and وَرَبُّ your Lord رَبُّكُمْ (Moses) said قَالَ you hear تَسْتَمِعُونَ ﴿٢٥﴾ not

(Pharaoh) قَالَ ancient ٱلْأَوَّلِينَ ﴿٢٦﴾ (of) your fathers ءَابَآئِكُمُ the Lord
has been sent أُرْسِلَ who ٱلَّذِىٓ your Messenger رَسُولَكُمُ verily إِنَّ said
Lord رَبُّ (Moses) said قَالَ (is) a madman لَمَجْنُونٌ ﴿٢٧﴾ to you إِلَيْكُمْ
(is) بَيْنَهُمَآ and all that وَمَا and the West وَٱلْمَغْرِبِ (of) the East ٱلْمَشْرِقِ
understand تَعْقِلُونَ ﴿٢٨﴾ you did كُنتُمْ if إِن between them

23. Fir'aun (Pharaoh) said: "And what is the Lord of the *'Âlamîn*?" **24.** Mûsâ (Moses) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty." **25.** Fir'aun (Pharaoh) said to those around: "Do you not hear (what he says)?" **26.** Mûsâ (Moses) said: "Your Lord and the Lord of your ancient fathers!" **27.** (Pharaoh) said: "Verily, your Messenger who has been sent to you is a madman!" **28.** [Mûsâ (Moses)] said: "Lord of the east and the west, and all that is between them, if you did but understand!"

قَالَ لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ ﴿٢٩﴾ قَالَ أَوَلَوْ جِئْتُكَ بِشَىْءٍ مُّبِينٍ ﴿٣٠﴾ قَالَ فَأْتِ بِهِۦٓ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣١﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾ وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ ﴿٣٣﴾ قَالَ لِلْمَلَإِ حَوْلَهُۥٓ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ﴿٣٤﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِۦ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾

other غَيْرِى a god إِلَٰهًا you choose ٱتَّخَذْتَ if لَئِنِ (Pharaoh) said قَالَ
the ٱلْمَسْجُونِينَ ﴿٢٩﴾ among مِنَ I will certainly put you لَأَجْعَلَنَّكَ than me
بِشَىْءٍ I bring you جِئْتُكَ even if أَوَلَوْ (Moses) said قَالَ prisoners
bring forth فَأْتِ (Pharaoh) قَالَ manifest (clear) مُّبِينٍ ﴿٣٠﴾ something
فَأَلْقَىٰ the truthful ٱلصَّٰدِقِينَ ﴿٣١﴾ (one) of مِنَ you are كُنتَ if إِن it بِهِۦٓ
a ثُعْبَانٌ it was هِىَ and behold فَإِذَا his stick عَصَاهُ so (Moses) threw
his hand يَدَهُۥ and he drew out وَنَزَعَ manifest (clear) مُّبِينٌ ﴿٣٢﴾ serpent
قَالَ to all beholders لِلنَّٰظِرِينَ ﴿٣٣﴾ white بَيْضَآءُ it was هِىَ and behold فَإِذَا
هَٰذَا verily إِنَّ around him حَوْلَهُۥٓ to the chiefs لِلْمَلَإِ (Pharaoh)said
he wants يُرِيدُ a well-versed عَلِيمٌ ﴿٣٤﴾ (is) indeed a sorcerer لَسَٰحِرٌ this
by his بِسِحْرِهِۦ your land أَرْضِكُم of مِّنْ drive you out يُخْرِجَكُم to أَن
(that) you command تَأْمُرُونَ ﴿٣٥﴾ what is it then فَمَاذَا sorcery

29. (Pharaoh) said: "If you choose an *ilâh* (god) other than me, I will certainly put you among the prisoners." **30.** [Mûsâ (Moses)] said: "Even if I bring you something manifest (and convincing)?" **31.** [Fir‘aun (Pharaoh)] said: "Bring it forth then, if you are of the truthful!" **32.** So [Mûsâ (Moses)] threw his stick, and behold, it was a serpent, manifest. **33.** And he drew out his hand, and behold, it was white to all beholders! **34.** [Fir‘aun (Pharaoh)] said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer. **35.** "He wants to drive you out of your land by his sorcery: what is it then that you command?"

قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٣٦﴾ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾ فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ﴿٣٩﴾ لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿٤٠﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالُوا۟ لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿٤١﴾ قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ﴿٤٢﴾

and his brother وَأَخَاهُ put him off (for a while) أَرْجِهْ they said قَالُوٓا۟
they يَأْتُوكَ callers حَٰشِرِينَ ﴿٣٦﴾ the cities ٱلْمَدَآئِنِ to فِى and send وَٱبْعَثْ
well-versed عَلِيمٍ ﴿٣٧﴾ sorcerer سَحَّارٍ every بِكُلِّ will bring to you
at a fixed لِمِيقَٰتِ the sorcerers ٱلسَّحَرَةُ so were assembeled فَجُمِعَ
to لِلنَّاسِ and it was said وَقِيلَ appointed مَّعْلُومٍ ﴿٣٨﴾ on a day يَوْمٍ time
that we may لَعَلَّنَا assemble مُّجْتَمِعُونَ ﴿٣٩﴾ you أَنتُم will هَلْ the people
(they) هُمُ they are كَانُوا۟ if إِن the sorcerers ٱلسَّحَرَةَ follow نَتَّبِعُ
the sorcerers ٱلسَّحَرَةُ arrived جَآءَ so when فَلَمَّا the winners ٱلْغَٰلِبِينَ ﴿٤٠﴾
a لَأَجْرًا for us لَنَا is there أَئِنَّ to Pharaoh لِفِرْعَوْنَ they said قَالُوا۟
قَالَ the winners ٱلْغَٰلِبِينَ ﴿٤١﴾ (we) نَحْنُ we are كُنَّا if إِن reward
لَّمِنَ then إِذًا and verily you (shall be) وَإِنَّكُمْ yes نَعَمْ (Pharaoh) said
those brought near (to myself) ٱلْمُقَرَّبِينَ ﴿٤٢﴾ of

36. They said: "Put him off and his brother (for a while), and send callers to the cities; **37.** "To bring up to you every well-versed sorcerer." **38.** So the sorcerers were assembled at a fixed time on a day appointed. **39.** And it was said to the people: "Are you (too) going to assemble? **40.** "That we may follow the sorcerers if they are the winners." **41.** So when the sorcerers arrived, they said to Fir‘aun (Pharaoh): "Will there surely be a reward for us if we are the winners?" **42.** He said: "Yes, and you shall then verily be of those brought near (to myself).

قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ ٱلْغَٰلِبُونَ ﴿٤٤﴾ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾ فَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿٤٦﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿٤٧﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿٤٨﴾

you أَنتُم	what مَآ	throw أَلْقُوا۟	Moses مُوسَىٰٓ	to them لَهُم	said قَالَ
their ropes حِبَالَهُمْ	so they threw فَأَلْقَوْا۟	are going to throw مُّلْقُونَ ﴿٤٣﴾			
فِرْعَوْنَ	by the might بِعِزَّةِ	and said وَقَالُوا۟	and their sticks وَعِصِيَّهُمْ		
who (are) ٱلْغَٰلِبُونَ ﴿٤٤﴾	(we for sure) لَنَحْنُ	it is we إِنَّا	(of) Pharaoh		
and فَإِذَا	his stick عَصَاهُ	Moses مُوسَىٰ	then threw فَأَلْقَىٰ	the winners	
they falsely يَأْفِكُونَ ﴿٤٥﴾	all that مَا	swallowed up تَلْقَفُ	it هِىَ	behold	
prostrate سَٰجِدِينَ ﴿٤٦﴾	the sorcerers ٱلسَّحَرَةُ	and fell down فَأُلْقِىَ	showed		
(of) the ٱلْعَٰلَمِينَ ﴿٤٧﴾	in the Lord بِرَبِّ	we believe ءَامَنَّا	saying قَالُوٓا۟		
and Aaron وَهَٰرُونَ ﴿٤٨﴾	(of) Moses مُوسَىٰ	the Lord رَبِّ	worlds		

43. Mûsâ (Moses) said to them: "Throw what you are going to throw!" **44.** So they threw their ropes and their sticks, and said: "By the might of Fir‘aun (Pharaoh), it is we who will certainly win!" **45.** Then Mûsâ (Moses) threw his stick, and behold, it swallowed up all that they falsely showed! **46.** And the sorcerers fell down prostrate. **47.** Saying: "We believe in the Lord of the *‘Âlamîn* (mankind, jinn and all that exists). **48.** "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."

قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُوا۟ لَا ضَيْرَ ۖ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَٰيَٰنَآ أَن كُنَّآ أَوَّلَ ٱلْمُؤْمِنِينَ ﴿٥١﴾

before قَبْلَ	in him لَهُۥ	you have believed ءَامَنتُمْ	(Pharaoh) said قَالَ	
is your لَكَبِيرُكُمُ	surely he إِنَّهُۥ	to you لَكُمْ	I give leave ءَاذَنَ	that أَن
فَلَسَوْفَ	(sorcery) magic ٱلسِّحْرَ	has thought you عَلَّمَكُمُ	Who ٱلَّذِى	chief
أَيْدِيَكُمْ	I will cut off لَأُقَطِّعَنَّ	you come to know تَعْلَمُونَ	so verily shall	
opposite sides خِلَٰفٍ	on مِّنْ	and your legs وَأَرْجُلَكُم	your hands	
no لَا	they said قَالُوا۟	all أَجْمَعِينَ ﴿٤٩﴾	and I will crucify you وَلَأُصَلِّبَنَّكُمْ	
we are to return مُنقَلِبُونَ ﴿٥٠﴾	our Lord رَبِّنَا	to إِلَىٰ	surely إِنَّآ	harm ضَيْرَ
our رَبُّنَا	us لَنَا	will forgive يَغْفِرَ	that أَن	hope نَطْمَعُ	verily we إِنَّا
the first أَوَّلَ	we are كُنَّآ	that (as) أَن	our sins خَطَٰيَٰنَآ	Lord
(of) the believers ٱلْمُؤْمِنِينَ ﴿٥١﴾				

49. [Fir‘aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all." **50.** They said: "No harm! Surely, to our Lord (Allâh) we are to return. **51.** "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers."

۞وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم مُّتَّبَعُونَ ﴿٥٢﴾ فَأَرْسَلَ فِرْعَوْنُ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٥٣﴾ إِنَّ هَٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ فَأَتْبَعُوهُم مُّشْرِقِينَ ﴿٦٠﴾

۞وَأَوْحَيْنَآ and We revealed إِلَىٰ to مُوسَىٰٓ Moses أَنْ (saying) that أَسْرِ
depart by night بِعِبَادِىٓ with My slaves إِنَّكُم verily you مُّتَّبَعُونَ ﴿٥٢﴾
(will be) pursued فَأَرْسَلَ then sent فِرْعَوْنُ Pharaoh فِى to ٱلْمَدَآئِنِ the
cities حَٰشِرِينَ ﴿٥٣﴾ callers (saying) إِنَّ verily هَٰٓؤُلَآءِ these لَشِرْذِمَةٌ are
(indeed but) band قَلِيلُونَ ﴿٥٤﴾ a small وَإِنَّهُمْ and verily they لَنَا for us
لَغَآئِظُونَ ﴿٥٥﴾ have enraged وَإِنَّا and verily we لَجَمِيعٌ (are) all assembled
حَٰذِرُونَ ﴿٥٦﴾ amply fore-warned فَأَخْرَجْنَٰهُم so We expelled them مِّن from
جَنَّٰتٍ gardens وَعُيُونٍ ﴿٥٧﴾ and springs وَكُنُوزٍ and treasures وَمَقَامٍ and
a place كَرِيمٍ ﴿٥٨﴾ honourable كَذَٰلِكَ thus وَأَوْرَثْنَٰهَا and We caused to
inherit them بَنِىٓ the Children إِسْرَٰٓءِيلَ ﴿٥٩﴾ (of) Israel فَأَتْبَعُوهُم so they
pursued them مُّشْرِقِينَ ﴿٦٠﴾ at sunrise

52. And We revealed to Mûsâ (Moses), saying: "Depart by night with My slaves, verily, you will be pursued." **53.** Then Fir‘aun (Pharaoh) sent callers to (all) the cities. **54.** (Saying): "Verily, these indeed are but a small band. **55.** "And verily, they have done what has enraged us. **56.** "But we are a host all assembled, amply forewarned." **57.** So, We expelled them from gardens and springs, **58.** Treasures, and every kind of honourable place. **59.** Thus and We caused the Children of Israel to inherit them. **60.** So they pursued them at sunrise.

فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ قَالَ أَصْحَٰبُ مُوسَىٰٓ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾ قَالَ كَلَّآ ۖ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَ ۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَٱلطَّوْدِ ٱلْعَظِيمِ ﴿٦٣﴾ وَأَزْلَفْنَا ثَمَّ ٱلْءَاخَرِينَ ﴿٦٤﴾ وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا ٱلْءَاخَرِينَ ﴿٦٦﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٦٧﴾

said قَالَ the two hosts ٱلْجَمْعَانِ saw (each other) تَرَٰٓءَا and when فَلَمَّا
we are (٦١) لَمُدْرَكُونَ surely إِنَّا (of) Moses مُوسَىٰٓ the companions أَصْحَٰبُ
with me مَعِىَ verily إِنَّ nay كَلَّآ (Moses) said قَالَ to be overtaken
then We فَأَوْحَيْنَآ He will guide me (٦٢) سَيَهْدِينِ (is) My Lord رَبِّى
بِّعَصَاكَ strike ٱضْرِب (saying) that أَنِ Moses مُوسَىٰٓ to إِلَىٰ revealed
and became فَكَانَ and it parted فَٱنفَلَقَ the sea ٱلْبَحْرَ with your stick
وَأَزْلَفْنَا huge (٦٣) ٱلْعَظِيمِ like the mountain كَٱلطَّوْدِ part فِرْقٍ each كُلُّ
وَأَنجَيْنَا the others (٦٤) ٱلْءَاخَرِينَ there ثَمَّ and We brought near (to that sea)
all (٦٥) أَجْمَعِينَ with him مَّعَهُۥٓ and those وَمَن Moses مُوسَىٰ and We saved
in فِى verily إِنَّ the others (٦٦) ٱلْءَاخَرِينَ We drowned أَغْرَقْنَا then ثُمَّ
أَكْثَرُهُم were كَانَ and yet not وَمَا is indeed a sign لَءَايَةً this ذَٰلِكَ
believers (٦٧) مُّؤْمِنِينَ most of them

61. And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken." **62.** [Mûsâ (Moses)] said: "Nay, verily, with me is my Lord. He will guide me." **63.** Then We revealed to Mûsâ (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain. **64.** Then We brought near the others to that place. **65.** And We saved Mûsâ (Moses) and all those with him. **66.** Then We drowned the others. **67.** Verily, in this is indeed a sign (or a proof), yet most of them are not believers.

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ (٦٨) وَٱتْلُ عَلَيْهِمْ نَبَأَ إِبْرَٰهِيمَ (٦٩) إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا تَعْبُدُونَ (٧٠) قَالُوا۟ نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَٰكِفِينَ (٧١) قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ (٧٢) أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ (٧٣) قَالُوا۟ بَلْ وَجَدْنَآ ءَابَآءَنَا كَذَٰلِكَ يَفْعَلُونَ (٧٤) قَالَ أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ (٧٥)

the ٱلْعَزِيزُ He is truly لَهُوَ your Lord رَبَّكَ and verily وَإِنَّ
to عَلَيْهِمْ and recite وَٱتْلُ the Most-Merciful (٦٨) ٱلرَّحِيمُ All-Mighty
لِأَبِيهِ he said قَالَ when إِذْ (of) Abraham (٦٩) إِبْرَٰهِيمَ the story نَبَأَ them
do you (٧٠) تَعْبُدُونَ what مَا and his people وَقَوْمِهِۦ to his father
and we فَنَظَلُّ idols أَصْنَامًا we worship نَعْبُدُ they said قَالُوا۟ worship
do هَلْ he said قَالَ devoted (٧١) عَٰكِفِينَ to them لَهَا will remain
or أَوْ you call (on them) (٧٢) تَدْعُونَ when إِذْ they hear you يَسْمَعُونَكُمْ
قَالُوا۟ do they harm (you) (٧٣) يَضُرُّونَ or أَوْ do they benefit you يَنفَعُونَكُمْ

so كَذَٰلِكَ our fathers ءَابَآءَنَا we found وَجَدْنَآ nay but بَلْ they said
كُنتُمْ that which مَّا do you observe أَفَرَءَيْتُم he said قَالَ doing يَفْعَلُونَ ﴿٧٤﴾
worshipping تَعْبُدُونَ ﴿٧٥﴾ you have been

68. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. **69.** And recite to them the story of Ibrâhîm (Abraham). **70.** When he said to his father and his people: "What do you worship?" **71.** They said: "We worship idols, and to them we are ever devoted." **72.** He said: "Do they hear you, when you call on (them)? **73.** "Or do they benefit you or do they harm (you)?" **74.** They said: "(Nay) but we found our fathers doing so." **75.** He said: "Do you observe that which you have been worshipping

أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّيٓ إِلَّا رَبَّ ٱلْعَٰلَمِينَ ﴿٧٧﴾ ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَٱلَّذِى هُوَ
يُطْعِمُنِى وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ ﴿٨١﴾ وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى
خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ ﴿٨٢﴾ رَبِّ هَبْ لِى حُكْمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿٨٣﴾

فَإِنَّهُمْ the ancients ٱلْأَقْدَمُونَ ﴿٧٦﴾ and your fathers وَءَابَآؤُكُمُ you أَنتُمْ
رَبَّ except (save) إِلَّا to me لِّيٓ enemies عَدُوٌّ verily they are
has created me خَلَقَنِى Who ٱلَّذِى (of) the worlds ٱلْعَٰلَمِينَ ﴿٧٧﴾ the Lord
He هُوَ and He Who وَٱلَّذِى guides me يَهْدِينِ ﴿٧٨﴾ and it is He Who فَهُوَ
مَرِضْتُ and when وَإِذَا and gives me to drink وَيَسْقِينِ ﴿٧٩﴾ feeds me يُطْعِمُنِى
and Who وَٱلَّذِى cures me يَشْفِينِ ﴿٨٠﴾ it is He Who فَهُوَ I am ill
will bring me to life يُحْيِينِ ﴿٨١﴾ then ثُمَّ will cause me to die يُمِيتُنِى
He will forgive يَغْفِرَ that أَن I hope أَطْمَعُ and Who وَٱلَّذِىٓ (again)
(of) ٱلدِّينِ ﴿٨٢﴾ (on) the Day يَوْمَ my faults (sins) خَطِيٓـَٔتِى (for) me لِى
religious حُكْمًا on me لِى bestow هَبْ My Lord رَبِّ Recompense
with the righteous بِٱلصَّٰلِحِينَ ﴿٨٣﴾ and join me وَأَلْحِقْنِى knowledge

76. "You and your ancient fathers? **77.** "Verily, they are enemies to me, save the Lord of the *'Âlamîn*, **78.** "Who has created me, and it is He Who guides me. **79.** "And it is He Who feeds me and gives me to drink. **80.** "And when I am ill, it is He Who cures me. **81.** "And Who will cause me to die, and then will bring me to life (again). **82.** "And Who, I hope, will forgive me my faults on the Day of Recompense (the Day of Resurrection). **83.** My Lord! Bestow *Hukm* on me, and join me with the righteous.

وَٱجْعَل لِّي لِسَانَ صِدْقٍ فِي ٱلْآخِرِينَ ﴿٨٤﴾ وَٱجْعَلْنِي مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ﴿٨٥﴾ وَٱغْفِرْ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

an صِدْقٍ mention (tongue) لِسَانَ (for) me لِّي and grant وَٱجْعَل
and وَٱجْعَلْنِي later generations ٱلْآخِرِينَ ﴿٨٤﴾ in فِي honourable (truth)
(of) ٱلنَّعِيمِ ﴿٨٥﴾ of Paradise جَنَّةِ the inheritors وَرَثَةِ of مِن make me
مِنَ he is كَانَ verily إِنَّهُۥ my father لِأَبِيٓ and forgive وَٱغْفِرْ Delight
(on) the يَوْمَ disgrace me تُخْزِنِي and not وَلَا the erring ٱلضَّآلِّينَ ﴿٨٦﴾ of
the Day whereon يَوْمَ they will be resurrecting يُبْعَثُونَ ﴿٨٧﴾ Day (when)
إِلَّا sons بَنُونَ ﴿٨٨﴾ nor وَلَا wealth مَالٌ will avail يَنفَعُ neither لَا
سَلِيمٍ ﴿٨٩﴾ a heart بِقَلْبٍ (to) Allah ٱللَّهَ brings أَتَى (him) who مَنْ exept
to the لِلْمُتَّقِينَ ﴿٩٠﴾ Paradise ٱلْجَنَّةُ and will be brought near وَأُزْلِفَتِ clean
pious persons

84. And grant me an honourable mention in later generations. **85.** And make me one of the inheritors of the Paradise of Delight. **86.** And forgive my father, verily, he is of the erring. **87.** And disgrace me not on the Day when (all the creatures) will be resurrected. **88.** The Day whereon neither wealth nor sons will avail, **89.** Except him who brings to Allâh a clean heart." **90.** And Paradise will be brought near to the *Muttaqûn* (the pious).

وَبُرِّزَتِ ٱلْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِن دُونِ ٱللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ﴿٩٣﴾ فَكُبْكِبُوا۟ فِيهَا هُمْ وَٱلْغَاوُۥنَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾ قَالُوا۟ وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَٱللَّهِ إِن كُنَّا لَفِي ضَلَٰلٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٩٨﴾ وَمَآ أَضَلَّنَآ إِلَّا ٱلْمُجْرِمُونَ ﴿٩٩﴾

لِلْغَاوِينَ ﴿٩١﴾ the Hell-Fire ٱلْجَحِيمُ and will be placed in full view وَبُرِّزَتِ
where أَيْنَ to them لَهُمْ and it will be said وَقِيلَ (For) the erring
مِن دُونِ to worship تَعْبُدُونَ ﴿٩٢﴾ you used كُنتُمْ those that مَا (are)
يَنتَصِرُونَ ﴿٩٣﴾ or أَوْ they help you يَنصُرُونَكُمْ can هَلْ Allah ٱللَّهِ instead of
فِيهَا then they will be thrown on their faces فَكُبْكِبُوا۟ help themselves
and the وَجُنُودُ and those who were in error وَٱلْغَاوُۥنَ ﴿٩٤﴾ they هُمْ into it
they will say قَالُوا۟ together أَجْمَعُونَ ﴿٩٥﴾ (of) Iblis إِبْلِيسَ hosts (soldiers)
contending (fight with يَخْتَصِمُونَ ﴿٩٦﴾ are in it فِيهَا while they وَهُمْ
an ضَلَٰلٍ in لَفِي we were كُنَّا truly إِن by Allah تَٱللَّهِ each other)

we held you as equals (in نُسَوِّيكُم when إِذْ manifest ﴿٩٧﴾ مُّبِينٍ error
and none وَمَآ (of) the worlds ﴿٩٨﴾ ٱلْعَٰلَمِينَ with the Lord بِرَبِّ worship)
the criminals ﴿٩٩﴾ ٱلْمُجْرِمُونَ except إِلَّا brought us into error أَضَلَّنَآ

91. And the (Hell) Fire will be placed in full view of the erring. **92.** And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship. **93.** "Instead of Allâh? Can they help you or (even) help themselves?" **94.** Then they will be thrown on their faces into the (Fire), they and the *Ghâwûn*. **95.** And the whole hosts of *Iblîs* (Satan) together. **96.** They will say while contending therein, **97.** By Allâh, we were truly, in a manifest error, **98.** When we held you (false gods) as equals (in worship) with the Lord of the *'Âlamîn*; **99.** And none has brought us into error except the *Mujrimûn*.

فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٠٤﴾ كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

nor وَلَا intercessors ﴿١٠٠﴾ شَٰفِعِينَ any مِن we have لَنَا now not فَمَا
a كَرَّةً we had لَنَا that أَنَّ if فَلَوْ a close ﴿١٠١﴾ حَمِيمٍ friend صَدِيقٍ
إِنَّ the believers ﴿١٠٢﴾ ٱلْمُؤْمِنِينَ among مِنَ we shall be فَنَكُونَ chance
(was) كَانَ yet not وَمَا (is) indeed a sign لَءَايَةً this ذَٰلِكَ in فِى verily
رَبَّكَ and verily وَإِنَّ believers ﴿١٠٣﴾ مُّؤْمِنِينَ most of them أَكْثَرُهُم are
the Most ﴿١٠٤﴾ ٱلرَّحِيمُ the All-Mighty ٱلْعَزِيزُ He is truly لَهُوَ Your Lord
the ﴿١٠٥﴾ ٱلْمُرْسَلِينَ (of) Noah نُوحٍ the people قَوْمُ denied كَذَّبَتْ Merciful
نُوحٌ their brother أَخُوهُمْ to them لَهُمْ said قَالَ when إِذْ Messengers
to you لَكُمْ verily I إِنِّى fear (Allah) ﴿١٠٦﴾ تَتَّقُونَ will you not أَلَا Noah
trustworthy ﴿١٠٧﴾ أَمِينٌ (am) a Messenger رَسُولٌ

100. Now we have no intercessors, **101.** Nor a close friend (to help us). **102.** (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers! **103.** Verily, in this is indeed a sign, yet most of them are not believers. **104.** And verily, your Lord, He is truly the All-Mighty, the Most Merciful. **105.** The people of Nûh (Noah) belied the Messengers. **106.** When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him? **107.** "I am a trustworthy Messenger to you.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٠٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١١٠﴾
۞ قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ
تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

I أَسْأَلُكُمْ and not وَمَا and obey me وَأَطِيعُونِ ﴿١٠٨﴾ Allah اللَّهَ so fear فَاتَّقُوا
my reward أَجْرِيَ not إِنْ reward أَجْرٍ any مِنْ for it عَلَيْهِ ask of you
فَاتَّقُوا (of) the worlds الْعَالَمِينَ ﴿١٠٩﴾ the Lord رَبِّ (on) from عَلَىٰ but إِلَّا
shall أَنُؤْمِنُ they said قَالُوا ۞ and obey me وَأَطِيعُونِ ﴿١١٠﴾ Allah اللَّهَ so fear
the الْأَرْذَلُونَ ﴿١١١﴾ (when) follow you وَاتَّبَعَكَ in you لَكَ we believe
knowledge I عِلْمِي and what وَمَا he said قَالَ lowest (of the people)
حِسَابُهُمْ verily إِنْ to do يَعْمَلُونَ ﴿١١٢﴾ they used كَانُوا of what بِمَا have
you تَشْعُرُونَ ﴿١١٣﴾ if لَوْ my Lord رَبِّي with عَلَىٰ (is) but إِلَّا their account
going to drive away بِطَارِدِ I (am) أَنَا and not وَمَا could know
the believers الْمُؤْمِنِينَ ﴿١١٤﴾

108. "So fear Allâh, keep your duty to Him, and obey me. **109.** "No reward do I ask of you for it; my reward is only from the Lord of the *'Âlamîn*. **110.** "So keep your duty to Allâh, fear Him and obey me." **111.** They said: "Shall we believe in you, when the meanest (of the people) follow you?" **112.** He said: "And what knowledge have I of what they used to do? **113.** "Their account is only with my Lord, if you could (but) know. **114.** "And I am not going to drive away the believers.

إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿١١٥﴾ قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَافْتَحْ بَيْنِي
وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ الْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾
إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾

they said قَالُوا plain مُبِينٌ ﴿١١٥﴾ a warner نَذِيرٌ but إِلَّا I (am) أَنَا not إِنْ
you will surely be لَتَكُونَنَّ O Noah يَا نُوحُ you cease تَنْتَهِ not لَمْ if لَئِنْ
my Lord رَبِّ he said قَالَ the stoned (to death) الْمَرْجُومِينَ ﴿١١٦﴾ among مِنَ
therefore, فَافْتَحْ have denied me كَذَّبُونِ ﴿١١٧﴾ my people قَوْمِي verily إِنَّ
وَنَجِّنِي (fair judgement) فَتْحًا and them وَبَيْنَهُمْ between me بَيْنِي judge
الْمُؤْمِنِينَ ﴿١١٨﴾ of مِنَ (are) with me مَعِيَ and those who وَمَنْ and save me

with him مَّعَهُۥ and those وَمَن and We saved him فَأَنجَيْنَٰهُ the believers
بَعْدُ We drowned أَغْرَقْنَا then ثُمَّ laden ٱلْمَشْحُونِ ﴿١١٩﴾ the ship ٱلْفُلْكِ in فِى
(is) لَءَايَةً this ذَٰلِكَ in فِى verily إِنَّ the rest ٱلْبَاقِينَ ﴿١٢٠﴾ thereafter
مُّؤْمِنِينَ ﴿١٢١﴾ most of them أَكْثَرُهُم are كَانَ yet not وَمَا indeed a sign
(is) ٱلْعَزِيزُ He indeed لَهُوَ your Lord رَبَّكَ and verily وَإِنَّ believers
the Most Merciful ٱلرَّحِيمُ ﴿١٢٢﴾ the All-Mighty

115. I am only a plain warner." **116.** They said: "If you cease not, O Nûh (Noah) you will surely, be among those stoned (to death)." **117.** He said: "My Lord! Verily, my people have belied me. **118.** Therefore judge You between me and them, and save me and those of the believers who are with me." **119.** And We saved him and those with him in the laden ship. **120.** Then We drowned the rest (disbelievers) thereafter. **121.** Verily, in this is indeed a sign, yet most of them are not believers. **122.** And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

قَالَ when إِذْ the Messengers ٱلْمُرْسَلِينَ ﴿١٢٣﴾ Âd (people) عَادٌ denied كَذَّبَتْ
will you not أَلَا Hud هُودٌ their brother أَخُوهُمْ to them لَهُمْ said
a Messenger رَسُولٌ to you لَكُمْ verily I (am) إِنِّى fear (Allah) تَتَّقُونَ ﴿١٢٤﴾
وَمَآ and obey me وَأَطِيعُونِ ﴿١٢٦﴾ Allah ٱللَّهَ so fear فَٱتَّقُوا۟ trustworthy أَمِينٌ ﴿١٢٥﴾
(is) إِنْ reward أَجْرٍ any مِنْ for it عَلَيْهِ I ask of you أَسْـَٔلُكُمْ and not
ٱلْعَٰلَمِينَ ﴿١٢٧﴾ the Lord رَبِّ (on) from عَلَىٰ but إِلَّا my reward أَجْرِىَ not
high place رِيعٍ on every بِكُلِّ do you build أَتَبْنُونَ (of) the worlds
and do you take وَتَتَّخِذُونَ to play frivolously تَعْبَثُونَ ﴿١٢٨﴾ a landmark ءَايَةً
as if you لَعَلَّكُمْ places (fine buildings) مَصَانِعَ for your selves
will live (therein) forever تَخْلُدُونَ ﴿١٢٩﴾

123. 'Âd (people) belied the Messengers. **124.** When their brother Hûd said to them: "Will you not fear Allâh and obey Him? **125.** "Verily, I am a trustworthy Messenger to you. **126.** "So fear Allâh, keep your duty to Him, and obey me.

127. "No reward do I ask of you for it; my reward is only from the Lord of the *'Âlamîn*. **128.** "Do you build high palaces on every high place, while you do not live in them? **129.** "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever.

وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٣١﴾ وَاتَّقُوا الَّذِي أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُم بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾ وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ ﴿١٣٦﴾ إِنْ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾

as tyrants جَبَّارِينَ ﴿١٣٠﴾ you seize بَطَشْتُمْ you seize بَطَشْتُم and when وَإِذَا
and fear Him وَاتَّقُوا and obey me وَأَطِيعُونِ ﴿١٣١﴾ Allah اللَّهَ so fear فَاتَّقُوا
you know تَعْلَمُونَ ﴿١٣٢﴾ with all that بِمَا has aided you أَمَدَّكُم Who الَّذِي
وَجَنَّاتٍ and children وَبَنِينَ ﴿١٣٣﴾ with cattle بِأَنْعَامٍ He has aided you أَمَدَّكُم
for عَلَيْكُمْ fear أَخَافُ verily I إِنِّي and springs وَعُيُونٍ ﴿١٣٤﴾ and gardens
they said قَالُوا Great عَظِيمٍ ﴿١٣٥﴾ (of) a Day يَوْمٍ the torment عَذَابَ you
لَمْ or أَمْ whether you preach أَوَعَظْتَ to us عَلَيْنَا (it is the) same سَوَاءٌ
this is هَٰذَا not إِنْ those who preach الْوَاعِظِينَ ﴿١٣٦﴾ of مِّنَ be تَكُن not
(of) the ancients الْأَوَّلِينَ ﴿١٣٧﴾ the custom خُلُقُ but إِلَّا

130. "And when you seize (somebody), seize you (him) as tyrants? **131.** "So fear Allâh, keep your duty to Him, and obey me. **132.** "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. **133.** "He has aided you with cattle and children. **134.** "And gardens and springs. **135.** "Verily, I fear for you the torment of a Great Day." **136.** They said: "It is the same to us whether you preach or be not of those who preach. **137.** "This is no other than the false tales and religion of the ancients,

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٤٥﴾

so they فَكَذَّبُوهُ to be punished بِمُعَذَّبِينَ ﴿١٣٨﴾ we are نَحْنُ and not وَمَا
ذَٰلِكَ in فِي verily إِنَّ and We destroyed them فَأَهْلَكْنَاهُمْ denied him
most of them أَكْثَرُهُم are كَانَ and not وَمَا (is) indeed a sign لَآيَةً this

He indeed هُوَ your Lord رَبَّكَ and verily وَإِنَّ believers مُؤْمِنِينَ ﴿١٣٩﴾
denied كَذَّبَتْ the Most Merciful الرَّحِيمُ ﴿١٤٠﴾ (is) the All-Mighty الْعَزِيزُ
to لَهُمْ said قَالَ when إِذْ the Messengers الْمُرْسَلِينَ ﴿١٤١﴾ Thamud ثَمُودُ
fear تَتَّقُونَ ﴿١٤٢﴾ will you not أَلَا Salih صَالِحٌ their brother أَخُوهُمْ them
أَمِينٌ ﴿١٤٣﴾ a Messenger رَسُولٌ to you لَكُمْ verily I (am) إِنِّي Allah
and وَمَا and obey me وَأَطِيعُونِ ﴿١٤٤﴾ Allah اللَّهَ so fear فَاتَّقُوا trustworthy
أَجْرِيَ (is) not إِنْ reward أَجْرٍ any مِنْ for it عَلَيْهِ I ask you أَسْأَلُكُمْ not
(of) the الْعَالَمِينَ ﴿١٤٥﴾ the Lord رَبِّ (on) from عَلَىٰ but إِلَّا my reward
worlds

138. "And we are not going to be punished." **139.** So they belied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers. **140.** And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. **141.** Thamûd (people) belied the Messenger. **142.** When their brother Sâlih said to them: "Will you not fear Allâh and obey Him? **143.** "I am a trustworthy Messenger to you. **144.** "So fear Allâh, keep your duty to Him, and obey me. **145.** "No reward do I ask of you for it; my reward is only from the Lord of the *'Âlamîn.*

أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ ﴿١٤٦﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾ وَتَنْحِتُونَ مِنَ الْجِبَالِ
بُيُوتًا فَرِهِينَ ﴿١٤٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٥٠﴾ وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾
قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾ مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾

which you have here هَاهُنَا that مَا in فِي will you be left أَتُتْرَكُونَ
and وَزُرُوعٍ and springs وَعُيُونٍ ﴿١٤٧﴾ gardens جَنَّاتٍ in فِي secure آمِنِينَ ﴿١٤٦﴾
its flowering branches طَلْعُهَا and date-palms وَنَخْلٍ corn-fields
the mountains الْجِبَالِ of/in مِنَ and you carve وَتَنْحِتُونَ soft هَضِيمٌ ﴿١٤٨﴾
and وَأَطِيعُونِ ﴿١٥٠﴾ Allah اللَّهَ so fear فَاتَّقُوا skillfully فَرِهِينَ ﴿١٤٩﴾ houses بُيُوتًا
الْمُسْرِفِينَ ﴿١٥١﴾ the command أَمْرَ follow/obey تُطِيعُوا and not وَلَا obey me
the الْأَرْضِ in فِي make mischief يُفْسِدُونَ who الَّذِينَ (of) the wasters
verily only إِنَّمَا they said قَالُوا reform يُصْلِحُونَ ﴿١٥٢﴾ and not وَلَا land
you أَنْتَ not مَا (those) bewitched الْمُسَحَّرِينَ ﴿١٥٣﴾ of مِنَ you are أَنْتَ
then bring (us) فَأْتِ like us مِثْلُنَا a human being بَشَرٌ but إِلَّا (are)
the truthful الصَّادِقِينَ ﴿١٥٤﴾ of مِنَ you are كُنْتَ if إِنْ a sign بِآيَةٍ

146. "Will you be left secure in that which you have here? **147.** "In gardens and springs. **148.** "And green crops (field) and date palms with soft spadix. **149.** "And you hew out in the mountains, houses with great skill. **150.** "So fear Allâh, keep your duty to Him, and obey me. **151.** "And follow not the command of *Al-Musrifûn*, **152.** "Who make mischief in the land, and reform not." **153.** They said: "You are only of those bewitched! **154.** "You are but a human being like us. Then bring us a sign if you are of the truthful."

قَالَ هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾ فَعَقَرُوهَا فَأَصْبَحُوا۟ نَٰدِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ ٱلْعَذَابُ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٥٩﴾

(a right) شِرْبٌ it has لَّهَا (is) a she camel نَاقَةٌ this هَٰذِهِۦ he said قَالَ
to drink (water) شِرْبُ and you have (a right) وَلَكُمْ to drink (water)
with بِسُوٓءٍ touch her تَمَسُّوهَا and not وَلَا known ﴿١٥٥﴾ مَّعْلُومٍ on a day يَوْمٍ
(of) a Day يَوْمٍ the torment عَذَابُ lest should seize you فَيَأْخُذَكُمْ harm
and then they فَأَصْبَحُوا۟ but they killed her فَعَقَرُوهَا Great ﴿١٥٦﴾ عَظِيمٍ
the ٱلْعَذَابُ so overtook them فَأَخَذَهُمُ regretful ﴿١٥٧﴾ نَٰدِمِينَ became
yet وَمَا (is) indeed a sign لَءَايَةً this ذَٰلِكَ in فِى verily إِنَّ torment
and وَإِنَّ believers ﴿١٥٨﴾ مُّؤْمِنِينَ most of them أَكْثَرُهُم are كَانَ not
(is) the All-Mighty ٱلْعَزِيزُ He indeed لَهُوَ your Lord رَبَّكَ verily
the Most Merciful ﴿١٥٩﴾ ٱلرَّحِيمُ

155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. **156.** "And touch her not with harm, lest the torment of a Great Day should seize you." **157.** But they killed her, and then they became regretful. **158.** So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers. **159.** And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٤﴾ أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَٰلَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

the Messengers ٱلْمُرْسَلِينَ ﴿١٦٠﴾ (of) Lot لُوطٍ the people قَوْمُ denied كَذَّبَتْ
will أَلَا Lot لُوطٌ their brother أَخُوهُمْ to them لَهُمْ said قَالَ when إِذْ
(am) رَسُولٌ to you لَكُمْ verily I إِنِّى fear (Allah) تَتَّقُونَ ﴿١٦١﴾ you not
وَأَطِيعُونِ ﴿١٦٣﴾ Allah ٱللَّهَ so fear فَٱتَّقُوا۟ trustworthy أَمِينٌ ﴿١٦٢﴾ a Messenger
any مِنْ for it عَلَيْهِ I ask of you أَسْـَٔلُكُمْ and not وَمَآ and obey me
the رَبِّ upon عَلَىٰ but إِلَّا my reward أَجْرِىَ (is) not إِنْ reward أَجْرٍ
the ٱلذُّكْرَانَ do you go unto أَتَأْتُونَ (of) the worlds ٱلْعَٰلَمِينَ ﴿١٦٤﴾ Lord
those whom مَا and leave وَتَذَرُونَ the mankind ٱلْعَٰلَمِينَ ﴿١٦٥﴾ of مِنَ males
your أَزْوَٰجِكُم of مِّنْ your Lord رَبُّكُم for you لَكُمْ has created خَلَقَ
trespassing عَادُونَ ﴿١٦٦﴾ (are) people قَوْمٌ you أَنتُمْ nay بَلْ wives

160. The people of Lût (Lot) belied the Messengers. **161.** When their brother Lût (Lot) said to them: "Will you not fear Allâh and obey Him? **162.** "Verily, I am a trustworthy Messenger to you. **163.** "So fear Allâh, keep your duty to Him, and obey me. **164.** "No reward do I ask of you for it; my reward is only from the Lord of the *'Âlamîn*. **165.** "Go you in unto the males of the *'Âlamîn* (mankind), **166.** "And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!"

قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَٰلُوطُ لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّى لِعَمَلِكُم مِّنَ ٱلْقَالِينَ ﴿١٦٨﴾ رَبِّ نَجِّنِى وَأَهْلِى مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ فَنَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٧١﴾ ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿١٧٣﴾

لَتَكُونَنَّ O Lot يَٰلُوطُ you cease تَنتَهِ not لَّمْ if لَئِن they said قَالُوا۟
those who will be driven ٱلْمُخْرَجِينَ ﴿١٦٧﴾ (one) of مِنَ verily you will be
(am) of مِّنَ for your action لِعَمَلِكُم indeed I إِنِّى he said قَالَ out
my رَبِّ those who disapprove with severe anger and fury ٱلْقَالِينَ ﴿١٦٨﴾
يَعْمَلُونَ ﴿١٦٩﴾ from what مِمَّا and my family وَأَهْلِى save me نَجِّنِى Lord
إِلَّا all أَجْمَعِينَ ﴿١٧٠﴾ and his family وَأَهْلَهُۥٓ so We saved him فَنَجَّيْنَٰهُ they do
those who ٱلْغَٰبِرِينَ ﴿١٧١﴾ among فِى an old woman (his wife) عَجُوزًا except
the ٱلْءَاخَرِينَ ﴿١٧٢﴾ We destroyed دَمَّرْنَا then afterward ثُمَّ remained behind
a rain (of torment) مَّطَرًا on them عَلَيْهِم and We rained وَأَمْطَرْنَا others
of those who had ٱلْمُنذَرِينَ ﴿١٧٣﴾ was the rain مَطَرُ and how evil فَسَآءَ
been warned

167. They said: “If you cease not. O Lût (Lot)! Verily, you will be one of those who are driven out!” **168.** He said: “I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy). **169.** “My Lord! Save me and my family from what they do.” **170.** So We saved him and his family, all, **171.** Except an old woman (his wife) among those who remained behind. **172.** Then afterward We destroyed the others. **173.** And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٧٤﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾ كَذَّبَ أَصْحَٰبُ لْـَٔيْكَةِ الْمُرْسَلِينَ ﴿١٧٦﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٧٩﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾

are كَانَ yet not وَمَا (is) indeed a sign لَآيَةً this ذَٰلِكَ in فِي verily إِنَّ
your رَبَّكَ and verily وَإِنَّ believers ﴿١٧٤﴾ مُّؤْمِنِينَ most of them أَكْثَرُهُم
the Most ﴿١٧٥﴾ الرَّحِيمُ the All-Mighty الْعَزِيزُ He indeed لَهُوَ Lord
of Al-Aiyka (a لْـَٔيْكَةِ the dwellers أَصْحَٰبُ denied كَذَّبَ Merciful
said قَالَ when إِذْ the Messengers ﴿١٧٦﴾ الْمُرْسَلِينَ garden with thick trees)
verily إِنِّي you fear ﴿١٧٧﴾ تَتَّقُونَ will not أَلَا Shu`aib شُعَيْبٌ to them لَهُمْ
so فَاتَّقُوا trustworthy ﴿١٧٨﴾ أَمِينٌ (am) a Messenger رَسُولٌ to you لَكُمْ I
I ask of أَسْأَلُكُمْ and not وَمَا and obey me ﴿١٧٩﴾ وَأَطِيعُونِ Allah اللَّهَ fear
إِلَّا my reward أَجْرِيَ (is) not إِنْ reward أَجْرٍ any مِنْ for it عَلَيْهِ you
(of) the worlds ﴿١٨٠﴾ الْعَالَمِينَ the Lord رَبِّ upon عَلَىٰ but

174. Verily, in this is indeed a sign, yet most of them are not believers. **175.** And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. **176.** The dwellers of Al-Aikah belied the Messengers. **177.** When Shu‘aib said to them: “Will you not fear Allâh? **178.** “I am a trustworthy Messenger to you. **179.** “So fear Allâh, keep your duty to Him, and obey me. **180.** “No reward do I ask of you for it; my reward is only from the Lord of the *‘Âlamîn.*

۞ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾ وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأَوَّلِينَ ﴿١٨٤﴾ قَالُوا إِنَّمَا أَنتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾ وَمَا أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾

among مِنَ be تَكُونُوا and not وَلَا full measure الْكَيْلَ give ۞ أَوْفُوا
بِالْقِسْطَاسِ and weigh وَزِنُوا those who cause loss (to others) ﴿١٨١﴾ الْمُخْسِرِينَ

defraud تَبْخَسُوا and not وَلَا the straight ٱلْمُسْتَقِيمِ ﴿١٨٢﴾ with just balance
فِى do evil تَعْثَوْا nor وَلَا their things أَشْيَآءَهُمْ people ٱلنَّاسَ by reducing
and fear Him وَٱتَّقُوا making corruption مُفْسِدِينَ ﴿١٨٣﴾ the land ٱلْأَرْضِ in
ٱلْأَوَّلِينَ ﴿١٨٤﴾ and the generations وَٱلْجِبِلَّةَ created you خَلَقَكُمْ Who ٱلَّذِى
(one) مِنَ you are أَنتَ verily إِنَّمَا they said قَالُوٓا (of) the men of old
but إِلَّا you (are) أَنتَ and not وَمَآ those bewitched ٱلْمُسَحَّرِينَ ﴿١٨٥﴾ of
we think that نَّظُنُّكَ and verily وَإِن like us مِّثْلُنَا a human being بَشَرٌ
the liars ٱلْكَٰذِبِينَ ﴿١٨٦﴾ (one) indeed of لَمِنَ you are

181. "Give full measure, and cause no loss (to others). **182.** "And weigh with the true and straight balance. **183.** "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land. **184.** "And fear Him Who created you and the generations of the men of old." **185.** They said: "You are only one of those bewitched! **186.** "You are but a human being like us and verily, we think that you are one of the liars!

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٨٧﴾ قَالَ رَبِّىٓ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٩١﴾ وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾

the ٱلسَّمَآءِ of مِّنَ a piece كِسَفًا on us عَلَيْنَا so cause to fall فَأَسْقِطْ
he قَالَ the truthful ٱلصَّٰدِقِينَ ﴿١٨٧﴾ of مِنَ you are كُنتَ if إِن heaven
you تَعْمَلُونَ ﴿١٨٨﴾ of what بِمَا (is) Best Knower أَعْلَمُ my Lord رَبِّىٓ said
the عَذَابُ so seized them فَأَخَذَهُمْ but they denied him فَكَذَّبُوهُ do
كَانَ indeed that إِنَّهُۥ (of) shadow ٱلظُّلَّةِ (of) the day يَوْمِ torment
فِى verily إِنَّ Great عَظِيمٍ ﴿١٨٩﴾ (of) a Day يَوْمٍ the torment عَذَابَ was
most أَكْثَرُهُم are كَانَ yet not وَمَا (is) indeed a sign لَءَايَةً this ذَٰلِكَ in
He لَهُوَ Your Lord رَبَّكَ and verily وَإِنَّ believers مُّؤْمِنِينَ ﴿١٩٠﴾ of them
and وَإِنَّهُۥ the Most Merciful ٱلرَّحِيمُ ﴿١٩١﴾ the All-Mighty ٱلْعَزِيزُ is indeed
(of) the ٱلْعَٰلَمِينَ ﴿١٩٢﴾ (of) the Lord رَبِّ (is) a revelation لَتَنزِيلُ truly this
the spirit (Gabriel) ٱلرُّوحُ with it بِهِ has brought down نَزَلَ worlds
the trustworthy ٱلْأَمِينُ ﴿١٩٣﴾

187. “So cause a piece of the heaven to fall on us, if you are of the truthful!” **188.** He said: “My Lord is the Best Knower of what you do.” **189.** But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day. **190.** Verily, in this is indeed a sign, yet most of them are not believers. **191.** And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. **192.** And truly, this (the Qur’ân) is a revelation from the Lord of the *‘Âlamîn*, **193.** Which the trustworthy *Rûh* has brought down.

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾ وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ ﴿١٩٦﴾ أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾ وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾ كَذَٰلِكَ سَلَكْنَٰهُ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿٢٠٠﴾ لَا يُؤْمِنُونَ بِهِۦ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٢٠١﴾

(one) of the مِنَ that you may be لِتَكُونَ your heart قَلْبِكَ upon عَلَىٰ
﴿١٩٥﴾ مُّبِينٍ Arabic عَرَبِيٍّ in tongue (language) بِلِسَانٍ warners ﴿١٩٤﴾ ٱلْمُنذِرِينَ
(of) ﴿١٩٦﴾ ٱلْأَوَّلِينَ the Scriptures زُبُرِ (is) in لَفِى and verily it وَإِنَّهُۥ plain
يَعْلَمَهُۥ that أَن a sign ءَايَةً to them لَّهُمْ is it not أَوَلَمْ يَكُن former-people
﴿١٩٧﴾ إِسْرَٰٓءِيلَ (of) the Children بَنِىٓ the learned scholars عُلَمَٰٓؤُا۟ knew it
بَعْضِ unto عَلَىٰ We had revealed it نَزَّلْنَٰهُ and if وَلَوْ (of) Israel
and he had recited it فَقَرَأَهُۥ the non-Arabs ﴿١٩٨﴾ ٱلْأَعْجَمِينَ (some) any
﴿١٩٩﴾ مُؤْمِنِينَ in it بِهِۦ they would كَانُوا۟ not مَّا unto them عَلَيْهِم
We have caused it to enter سَلَكْنَٰهُ thus كَذَٰلِكَ be. believers
يُؤْمِنُونَ not لَا (of) the criminals ﴿٢٠٠﴾ ٱلْمُجْرِمِينَ the hearts قُلُوبِ (in) فِى
the torment ٱلْعَذَابَ they see يَرَوُا۟ until حَتَّىٰ in it بِهِۦ they will believe
painful ﴿٢٠١﴾ ٱلْأَلِيمَ

194. Upon your heart (O Muhammad ﷺ) that you may be (one) of the warners, **195.** In the plain Arabic language. **196.** And verily, it is (announced) in the Scriptures of former people. **197.** Is it not a sign to them that the learned scholars of the Children of Israel knew it (as true)? **198.** And if We had revealed it (this Qur’ân) unto any of the non-Arabs, **199.** And he had recited it unto them, they would not have believed in it. **200.** Thus have We caused it to enter the hearts of the *Mûjrimûn*. **201.** They will not believe in it until they see the painful torment.

فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾ فَيَقُولُوا۟ هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾ أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾ وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾ ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾ وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ﴿٢١٠﴾

not لَا while they وَهُمْ suddenly بَغْتَةً it shall come to them فَيَأْتِيَهُم
يَشْعُرُونَ perceive فَيَقُولُوا then they will say هَلْ can نَحْنُ we مُنظَرُونَ
be respited أَفَبِعَذَابِنَا is it for Our Torment يَسْتَعْجِلُونَ they wish to be
hastened أَفَرَءَيْتَ have you thought إِن if مَّتَّعْنَٰهُمْ We do let them
enjoy سِنِينَ for years ثُمَّ and afterwards جَآءَهُم comes to them مَّا
what كَانُوا they were (had been) يُوعَدُونَ promised مَآ not أَغْنَىٰ
shall avail عَنْهُم them مَّا what كَانُوا they used يُمَتَّعُونَ to enjoy وَمَآ
and not أَهْلَكْنَا did We destroy مِن any قَرْيَةٍ township إِلَّا but لَهَا it
had مُنذِرُونَ warners ذِكْرَىٰ (by way of) reminder وَمَا and not كُنَّا
We have been ظَٰلِمِينَ unjust وَمَا and not تَنَزَّلَتْ have brought down
بِهِ it ٱلشَّيَٰطِينُ the devils

202. It shall come to them of a sudden, while they perceive it not. **203.** Then they will say: "Can we be respited?" **204.** Would they then wish for Our Torment to be hastened on? **205.** Tell Me, (even) if We do let them enjoy for years, **206.** And afterwards comes to them that (punishment) which they had been promised, **207.** All that with which they used to enjoy shall not avail them. **208.** And never did We destroy a township but it had its warners **209.** By way of reminder, and We have never been unjust. **210.** And it is not the *Shayâtîn* (devils) who have brought it (this Qur'ân) down.

وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾ فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ ﴿٢١٣﴾ وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾ وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾

and neither وَمَا it would suit يَنۢبَغِى them لَهُمْ nor وَمَا يَسْتَطِيعُونَ
they can (produce it) إِنَّهُمْ verily they عَنِ from ٱلسَّمْعِ hearing (it)
لَمَعْزُولُونَ have been removed far فَلَا so not تَدْعُ invoke مَعَ with ٱللَّهِ
Allah إِلَٰهًا god ءَاخَرَ another فَتَكُونَ lest you should be مِنَ among
ٱلْمُعَذَّبِينَ those who recieve torment وَأَنذِرْ and warn عَشِيرَتَكَ your
tribe ٱلْأَقْرَبِينَ of near kindred وَٱخْفِضْ and lower or put down جَنَاحَكَ
your wing (be humble) لِمَنِ to those who ٱتَّبَعَكَ follow you مِنَ of
ٱلْمُؤْمِنِينَ the believers فَإِنْ then if عَصَوْكَ they disobey you فَقُلْ then

you do تَعْمَلُونَ ﴿٢١٦﴾ of what مِّمَّا (am) innocent بَرِىٓءٌ verily I إِنِّى say
the الرَّحِيمِ ﴿٢١٧﴾ the All-Mighty الْعَزِيزِ in عَلَى and put your trust وَتَوَكَّلْ Most Merciful

211. Neither would it suit them nor they can (produce it). **212.** Verily, they have been removed far from hearing it. **213.** So invoke not with Allâh another *ilâh* (god) lest you should be among those who receive punishment. **214.** And warn your tribe (O Muhammad ﷺ) of near kindred. **215.** And be kind and humble to the believers who follow you. **216.** Then if they disobey you, say: "I am innocent of what you do." **217.** And put your trust in the All-Mighty, the Most Merciful,

الَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى السَّٰجِدِينَ ﴿٢١٩﴾ إِنَّهُۥ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَٰطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَٰذِبُونَ ﴿٢٢٣﴾ وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا الَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ الصَّٰلِحَٰتِ وَذَكَرُوا۟ اللَّهَ كَثِيرًا وَانتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾

you stand up (in prayer) تَقُومُ ﴿٢١٨﴾ when حِينَ sees you يَرَىٰكَ Who الَّذِى
those who السَّٰجِدِينَ ﴿٢١٩﴾ among فِى and (sees) your movements وَتَقَلُّبَكَ
الْعَلِيمُ ﴿٢٢٠﴾ (is) the All-Hearer السَّمِيعُ He هُوَ verily إِنَّهُۥ fall prostrate
whom مَن upon عَلَىٰ I inform you أُنَبِّئُكُمْ shall هَلْ the All-Knower
every كُلِّ on عَلَىٰ they decend تَنَزَّلُ the devils الشَّيَٰطِينُ ﴿٢٢١﴾ decend تَنَزَّلُ
ear (to the السَّمْعَ who give يُلْقُونَ sinful person أَثِيمٍ ﴿٢٢٢﴾ lying أَفَّاكٍ
as وَالشُّعَرَآءُ (are) liars كَٰذِبُونَ ﴿٢٢٣﴾ and most of them وَأَكْثَرُهُمْ devils)
do أَلَمْ the erring ones الْغَاوُۥنَ ﴿٢٢٤﴾ follow them يَتَّبِعُهُمُ for the poets
valley وَادٍ every كُلِّ in/about فِى that they أَنَّهُمْ you see تَرَ not
what مَا say يَقُولُونَ and that they وَأَنَّهُمْ they roam about يَهِيمُونَ ﴿٢٢٥﴾
ءَامَنُوا۟ those who الَّذِينَ except إِلَّا they do يَفْعَلُونَ ﴿٢٢٦﴾ do not لَا
and وَذَكَرُوا۟ righteous deeds الصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe
and vindicate themselves وَانتَصَرُوا۟ much كَثِيرًا Allah اللَّهَ remember
and will come to وَسَيَعْلَمُ they have been wronged ظُلِمُوا۟ after مِنۢ بَعْدِ مَا
مُنقَلَبٍ (by) what أَىَّ do wrong ظَلَمُوٓا۟ those who الَّذِينَ know
they will be overturned يَنقَلِبُونَ ﴿٢٢٧﴾ overturning

218. Who sees you (O Muhammad ﷺ) when you stand up (alone at night for *Tahajjud* prayers). **219.** And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers). **220.** Verily, He, only He, is the All-Hearer, the All-Knower. **221.** Shall I inform you (O people!) upon whom the *Shayâtin* (devils) descend? **222.** They descend on every lying, sinful person. **223.** Who gives ear, and most of them are liars. **224.** As for the poets, the erring ones follow them, **225.** See you not that they speak about every subject in their poetry? **226.** And that they say what they do not do. **227.** Except those who believe and do righteous deeds, and remember Allâh much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.

سُورَةُ النَّمۡلِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

طسٓۚ تِلۡكَ ءَايَٰتُ ٱلۡقُرۡءَانِ وَكِتَابٖ مُّبِينٍ ١ هُدٗى وَبُشۡرَىٰ لِلۡمُؤۡمِنِينَ ٢ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ٣ إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ زَيَّنَّا لَهُمۡ أَعۡمَٰلَهُمۡ فَهُمۡ يَعۡمَهُونَ ٤ أُوْلَٰٓئِكَ ٱلَّذِينَ لَهُمۡ سُوٓءُ ٱلۡعَذَابِ وَهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡأَخۡسَرُونَ ٥ وَإِنَّكَ لَتُلَقَّى ٱلۡقُرۡءَانَ مِن لَّدُنۡ حَكِيمٍ عَلِيمٍ ٦

(of) the Quran ٱلۡقُرۡءَانِ (are) Verses ءَايَٰتُ these تِلۡكَ Ta-Sin طسٓ
and glad وَبُشۡرَىٰ a guide هُدٗى clear (1) مُّبِينٍ and a Book وَكِتَابٖ
perform يُقِيمُونَ those who ٱلَّذِينَ for the believers (2) لِلۡمُؤۡمِنِينَ tidings
and they وَهُم the Zakat ٱلزَّكَوٰةَ and give وَيُؤۡتُونَ the prayer ٱلصَّلَوٰةَ
إِنَّ believe with certainty (3) يُوقِنُونَ they هُمۡ in the Hereafter بِٱلۡأٓخِرَةِ
زَيَّنَّا in Hereafter بِٱلۡأٓخِرَةِ believe يُؤۡمِنُونَ not لَا those who ٱلَّذِينَ verily
so فَهُمۡ their deeds أَعۡمَٰلَهُمۡ to them لَهُمۡ We have made fair-seeming
ٱلَّذِينَ (they are) those أُوْلَٰٓئِكَ wander about blindly (4) يَعۡمَهُونَ that they
and وَهُمۡ the torment ٱلۡعَذَابِ evil سُوٓءُ for them (will be) لَهُمۡ who
(will (5) ٱلۡأَخۡسَرُونَ (they) هُمُ the Hereafter ٱلۡأٓخِرَةِ in فِي they___
are being taught لَتُلَقَّى and verily you وَإِنَّكَ be) the greatest losers
All-Knowing (6) عَلِيمٍ All-Wise حَكِيمٍ from مِن لَّدُنۡ the Quran ٱلۡقُرۡءَانَ

Sûrat An-Naml
(The Ants) XXVII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Tâ-Sîn.* These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear; **2.** A guide (to the Right Path) and glad tidings for the believers. **3.** Those who perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and they believe with certainty in the Hereafter. **4.** Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly. **5.** They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers. **6.** And verily, you (O Muhammad ﷺ) are being taught the Qur'ân from One, All-Wise, All-Knowing.

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ إِنِّىٓ ءَانَسْتُ نَارًا سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ ءَاتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾ فَلَمَّا جَآءَهَا نُودِىَ أَنۢ
بُورِكَ مَن فِى ٱلنَّارِ وَمَنْ حَوْلَهَا وَسُبْحَـٰنَ ٱللَّهِ رَبِّ ٱلْعَـٰلَمِينَ ﴿٨﴾ يَـٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾ وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَءَاهَا
تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَـٰمُوسَىٰ لَا تَخَفْ إِنِّى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ ﴿١٠﴾

to his household لِأَهْلِهِۦٓ Moses مُوسَىٰ said قَالَ (remember) when إِذْ
مِّنْهَا I will bring you سَـَٔاتِيكُم a fire نَارًا have seen ءَانَسْتُ verily I إِنِّىٓ
بِشِهَابٍ I will bring you ءَاتِيكُم or أَوْ some information بِخَبَرٍ from it
may warm ﴿٧﴾ تَصْطَلُونَ that you لَّعَلَّكُمْ burning قَبَسٍ a brand
أَنۢ he was called نُودِىَ he came to it جَآءَهَا but when فَلَمَّا yourselves
and وَمَنْ the fire ٱلنَّارِ (is) in فِى Whoever مَن blessed is بُورِكَ that
Allah ٱللَّهِ and glorified is وَسُبْحَـٰنَ (is) round about it حَوْلَهَا whoever
أَنَا verily إِنَّهُۥٓ O Moses يَـٰمُوسَىٰٓ (of) the worlds ﴿٨﴾ ٱلْعَـٰلَمِينَ Lord رَبِّ
وَأَلْقِ the All-Wise ﴿٩﴾ ٱلْحَكِيمُ the All-Mighty ٱلْعَزِيزُ Allah ٱللَّهُ (it is) I
تَهْتَزُّ he saw it رَءَاهَا but when فَلَمَّا your stick عَصَاكَ and throw down
in مُدْبِرًا he turned وَلَّىٰ (were) a snake جَآنٌّ as if it كَأَنَّهَا moving
تَخَفْ not لَا O Moses يَـٰمُوسَىٰ look back يُعَقِّبْ and did not وَلَمْ flight
the ﴿١٠﴾ ٱلْمُرْسَلُونَ infront of Me لَدَىَّ fear يَخَافُ not لَا verily I إِنِّى fear
Messengers

7. (Remember) when Mûsâ (Moses) said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves." **8.** But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And

glorified be Allâh, the Lord of the *'Âlamîn.* **9.** "O Mûsâ (Moses)! Verily, it is I, Allâh, the All-Mighty, the All-Wise. **10.** "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mûsâ (Moses)! Fear not: verily, the Messengers fear not in front of Me.

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوٓءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ فِى تِسْعِ ءَايَٰتٍ
إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿١٢﴾ فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا مُبْصِرَةً قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾ وَجَحَدُوا۟ بِهَا
وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٤﴾

he has بَدَّلَ then ثُمَّ has done wrong ظَلَمَ him who مَن except إِلَّا
then surely فَإِنِّى evil سُوٓءٍ after بَعْدَ (for) good حُسْنًۢا changed
and put وَأَدْخِلْ Most-Merciful ﴿١١﴾ رَّحِيمٌ (am) Oft-Forgiving غَفُورٌ I
it will come forth تَخْرُجْ your bosom جَيْبِكَ into فِى your hand يَدَكَ
تِسْعِ (there are) in/among فِى hurt سُوٓءٍ without مِنْ غَيْرِ white بَيْضَآءَ
إِنَّهُمْ and his people وَقَوْمِهِۦٓ Pharaoh فِرْعَوْنَ to إِلَىٰ signs ءَايَٰتٍ nine
but when فَلَمَّا impious ﴿١٢﴾ فَٰسِقِينَ a people قَوْمًا are كَانُوا۟ verily they
they قَالُوا۟ clear to see مُبْصِرَةً Our Verses ءَايَٰتُنَا came to them جَآءَتْهُمْ
and they وَجَحَدُوا۟ manifest ﴿١٣﴾ مُّبِينٌ (is) a magic سِحْرٌ this هَٰذَا said
their أَنفُسُهُمْ though convinced them وَٱسْتَيْقَنَتْهَآ them بِهَا rejected
كَيْفَ so see فَٱنظُرْ and arrogantly وَعُلُوًّا wrongfully ظُلْمًا ownselves
(of) the evil-doers ﴿١٤﴾ ٱلْمُفْسِدِينَ end عَٰقِبَةُ was كَانَ how

11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful. **12.** "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily, they are a people who are *Fâsiqûn.* **13.** But when Our *Ayât* came to them, clear to see, they said: "This is a manifest magic." **14.** And they belied them wrongfully and arrogantly, though their ownselves were convinced thereof. So see what was the end of the *Mufsidûn.*

وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَٰنَ عِلْمًا وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ ﴿١٥﴾ وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ
وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ إِنَّ هَٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ ﴿١٦﴾ وَحُشِرَ لِسُلَيْمَٰنَ جُنُودُهُۥ
مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَٰكِنَكُمْ
لَا يَحْطِمَنَّكُمْ سُلَيْمَٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

and Solomon وَسُلَيْمَٰنَ David دَاوُۥدَ We gave ءَاتَيْنَا and indeed وَلَقَدْ
(are) to لِلَّهِ all the praises ٱلْحَمْدُ and they said وَقَالَا knowledge عِلْمًا
مِّنْ many كَثِيرٍ above عَلَىٰ has preferred us فَضَّلَنَا Who ٱلَّذِى Allah
سُلَيْمَٰنُ and inherited وَوَرِثَ believing ٱلْمُؤْمِنِينَ ﴿١٥﴾ His slaves عِبَادِهِ of
عُلِّمْنَا mankind ٱلنَّاسُ O يَٰٓأَيُّهَا and he said وَقَالَ David دَاوُۥدَ Solomon
and وَأُوتِينَا (of) birds ٱلطَّيْرِ the language مَنطِقَ we have been taught
verily إِنَّ thing شَىْءٍ every كُلِّ from مِن on us has been bestowed
and وَحُشِرَ evident ٱلْمُبِينُ ﴿١٦﴾ is grace ٱلْفَضْلُ indeed (it) لَهُوَ this هَٰذَا
of مِنَ his hosts جُنُودُهُۥ before Solomon لِسُلَيْمَٰنَ (there) were gathered
يُوزَعُونَ ﴿١٧﴾ and they فَهُمْ and birds وَٱلطَّيْرِ and men وَٱلْإِنسِ jinn ٱلْجِنِّ
وَادِ to عَلَىٰ they came أَتَوْا when إِذَآ till حَتَّىٰٓ were set in battle order
ٱلنَّمْلُ O يَٰٓأَيُّهَا one ant نَمْلَةٌ said قَالَتْ (of) the ants ٱلنَّمْلِ valley
should يَحْطِمَنَّكُمْ lest لَا your dwellings مَسَٰكِنَكُمْ enter ٱدْخُلُوا ants
لَا while they وَهُمْ and his hosts وَجُنُودُهُۥ Solomon سُلَيْمَٰنُ crush you
perceive يَشْعُرُونَ ﴿١٨﴾ not

15. And indeed We gave knowledge to Dâwûd (David) and Sulaimân (Solomon), and they both said: "All the praises and thanks be to Allâh, Who has preferred us above many of His believing slaves!" **16.** And Sulaimân (Solomon) inherited (the knowledge of) Dâwûd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allâh)." **17.** And there were gathered before Sulaimân (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward). **18.** Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not."

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِى بِرَحْمَتِكَ فِى عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾ وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَا لِىَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ ٱلْغَآئِبِينَ ﴿٢٠﴾

وَقَالَ her speech قَوْلِهَا at مِّن laughing ضَاحِكًا so he smiled فَتَبَسَّمَ
أَشْكُرَ that أَنْ bestow upon me power أَوْزِعْنِىٓ my Lord رَبِّ and said
أَنْعَمْتَ which ٱلَّتِىٓ (for) Your Favours نِعْمَتَكَ I may thank (you)

وَأَنْ my parents وَٰلِدَيَّ and on وَعَلَىٰ on me عَلَيَّ You have bestowed
You will be تَرْضَىٰهُ righteous deeds صَٰلِحًا I may do أَعْمَلَ and that
فِى by Your Mercy بِرَحْمَتِكَ and admit me وَأَدْخِلْنِى pleased with
and he وَتَفَقَّدَ righteous ﴿١٩﴾ ٱلصَّٰلِحِينَ your slaves عِبَادِكَ among
لَآ what is the matter مَالِىَ and said فَقَالَ the birds ٱلطَّيْرَ inspected
among مِنَ he is كَانَ or أَمْ the hoopoe ٱلْهُدْهُدَ I see أَرَى not
the absentees ﴿٢٠﴾ ٱلْغَآئِبِينَ

19. So he smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." **20.** He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?

لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَا۟ذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّى بِسُلْطَٰنٍ مُّبِينٍ ﴿٢١﴾ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾ إِنِّى وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَىْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

شَدِيدًا (with) punishment عَذَابًا I will surely punish him لَأُعَذِّبَنَّهُۥ
he brings me لَيَأْتِيَنِّى unless أَوْ slaughter him لَأَا۟ذْبَحَنَّهُۥٓ or أَوْ severe
long بَعِيدٍ not غَيْرَ but he stayed فَمَكَثَ clear ﴿٢١﴾ مُّبِينٍ a reason بِسُلْطَٰنٍ
you تُحِطْ not لَمْ that which بِمَا I have grasped أَحَطتُ he said فَقَالَ
سَبَإٍۭ from مِن and I have come to you وَجِئْتُكَ it بِهِۦ have grasped
ٱمْرَأَةً found وَجَدتُّ verily I إِنِّى true ﴿٢٢﴾ يَقِينٍ with news بِنَبَإٍ Sheba
and she has been given وَأُوتِيَتْ ruling over them تَمْلِكُهُمْ a woman
(is) a throne عَرْشٌ and for her وَلَهَا thing شَىْءٍ every كُلِّ from مِن
يَسْجُدُونَ and her people وَقَوْمَهَا I found her وَجَدتُّهَا great ﴿٢٣﴾ عَظِيمٌ
ٱللَّهِ instead of مِن دُونِ before the sun لِلشَّمْسِ prostrating themselves
Satan ٱلشَّيْطَٰنُ to them لَهُمُ and has made fair-seeming وَزَيَّنَ Allah
ٱلسَّبِيلِ from عَنِ and has barred them فَصَدَّهُمْ their deeds أَعْمَٰلَهُمْ
are guided ﴿٢٤﴾ يَهْتَدُونَ not لَا so they فَهُمْ (Allah's) Way

21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason." **22.** But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. **23.** "I found a woman ruling over them, she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. **24.** "I found her and her people worshipping the sun instead of Allâh, and *Shaitân* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) way, so they have no guidance."

أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ۩ ﴿٢٦﴾ ۞ قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٧﴾ ٱذْهَب بِّكِتَٰبِى هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

the ٱلَّذِى before Allah لِلَّهِ they prostrate themselves يَسْجُدُوا۟ so not أَلَّا
the ٱلسَّمَٰوَٰتِ in فِى the hidden thing ٱلْخَبْءَ brings out يُخْرِجُ Who
you تُخْفُونَ what مَا and knows وَيَعْلَمُ and the earth وَٱلْأَرْضِ heavens
(there is) لَآ Allah ٱللَّهُ you reveal تُعْلِنُونَ ﴿٢٥﴾ and what وَمَا conceal
(of) the Throne ٱلْعَرْشِ Lord رَبُّ He هُوَ but إِلَّا god إِلَٰهَ no
whether أَصَدَقْتَ we shall see سَنَنظُرُ he said قَالَ ۞ Supreme ٱلْعَظِيمِ ۩ ﴿٢٦﴾
the liars ٱلْكَٰذِبِينَ ﴿٢٧﴾ of مِنَ you are كُنتَ or أَمْ you speak the truth
to إِلَيْهِمْ and deliver it فَأَلْقِهْ this هَٰذَا with my letter بِّكِتَٰبِى go ٱذْهَب
مَاذَا and see فَٱنظُرْ from them عَنْهُمْ draw back تَوَلَّ then ثُمَّ them
they return يَرْجِعُونَ ﴿٢٨﴾ what

25. So they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. **26.** Allâh, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! **27.** [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars. **28.** "Go you with this letter of mine and deliver it to them then draw back from them, and see what (answer) they return."

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَٰبٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ﴿٣١﴾ قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَفْتُونِى فِىٓ أَمْرِى مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٢﴾ قَالُوا۟ نَحْنُ أُو۟لُوا۟ قُوَّةٍ وَأُو۟لُوا۟ بَأْسٍ شَدِيدٍ وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِى مَاذَا تَأْمُرِينَ ﴿٣٣﴾

to إِلَيَّ is delivered أُلْقِيَ verily إِنِّي chiefs ٱلْمَلَؤُا O يَٰٓأَيُّهَا she said قَالَتْ
سُلَيْمَٰنَ (is) from مِن verily it إِنَّهُۥ noble كَرِيمٌ ﴿٢٩﴾ a letter كِتَٰبٌ me
(of) Allah ٱللَّهِ in the Name بِسْمِ and verily it (reads) وَإِنَّهُۥ Solomon
تَعْلُوا۟ not أَلَّا the Most Merciful ٱلرَّحِيمِ ﴿٣٠﴾ the Most Gracious ٱلرَّحْمَٰنِ
as مُسْلِمِينَ ﴿٣١﴾ but come to me وَأْتُونِى against me عَلَىَّ be exalted
in فِىٓ advise me أَفْتُونِى chiefs ٱلْمَلَؤُا O يَٰٓأَيُّهَا she said قَالَتْ Muslims
حَتَّىٰ any case أَمْرًا deciding قَاطِعَةً I am كُنتُ not مَا my case أَمْرِى
(are) of أُو۟لُوا۟ قُوَّةٍ we نَحْنُ they said قَالُوا۟ you are present تَشْهَدُونِ ﴿٣٢﴾ till
and the وَٱلْأَمْرُ great شَدِيدٍ strength بَأْسٍ and of وَأُو۟لُوا۟ power
تَأْمُرِينَ ﴿٣٣﴾ what مَاذَا so look فَٱنظُرِى (is) for you إِلَيْكِ matter/command
do you command

29. She said: "O chiefs! Verily, here is delivered to me a noble letter, 30. "Verily, it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful; 31. "Be you not exalted against me, but come to me as Muslims.' " 32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me." 33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

قَالَتْ إِنَّ ٱلْمُلُوكَ إِذَا دَخَلُوا۟ قَرْيَةً أَفْسَدُوهَا وَجَعَلُوٓا۟ أَعِزَّةَ أَهْلِهَآ أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ ﴿٣٤﴾ وَإِنِّى مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌۢ بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ ﴿٣٥﴾ فَلَمَّا جَآءَ سُلَيْمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

they enter دَخَلُوا۟ when إِذَا kings ٱلْمُلُوكَ verily إِنَّ she said قَالَتْ
the most أَعِزَّةَ and make وَجَعَلُوٓا۟ they spoil it أَفْسَدُوهَا a town قَرْيَةً
and thus وَكَذَٰلِكَ the lowest أَذِلَّةً (of) its people أَهْلِهَآ honourable
to them إِلَيْهِم (will) send مُرْسِلَةٌ but verily I وَإِنِّى they do يَفْعَلُونَ ﴿٣٤﴾
ٱلْمُرْسَلُونَ ﴿٣٥﴾ return يَرْجِعُ with what بِمَ and see فَنَاظِرَةٌۢ a present بِهَدِيَّةٍ
(to) سُلَيْمَٰنَ (the messengers) came جَآءَ so when فَلَمَّا the messengers
فَمَآ in wealth بِمَالٍ will you help me أَتُمِدُّونَنِ he said قَالَ Solomon
than that مِّمَّآ (is) better خَيْرٌ Allah ٱللَّهُ has given me ءَاتَىٰنِۦَ what
in your gift بِهَدِيَّتِكُمْ you أَنتُم nay بَلْ He has given you ءَاتَىٰكُم which
rejoice تَفْرَحُونَ ﴿٣٦﴾

34. She said: "Verily, kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do. **35.** "But verily, I am going to send him a present, and see with what (answer) the messengers return." **36.** So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾ قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا
قَبْلَ أَن يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾ قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

we verily shall come to them فَلَنَأْتِيَنَّهُم to them إِلَيْهِمْ go back ارْجِعْ
of it بِهَا for them لَهُم (is) resistance قِبَلَ not لَّا with hosts بِجُنُودٍ
in disgrace أَذِلَّةً from there مِّنْهَا and we shall drive them out وَلَنُخْرِجَنَّهُم
الْمَلَأُ O يَا أَيُّهَا he said قَالَ (will be) abased صَاغِرُونَ ﴿٣٧﴾ and they وَهُمْ
قَبْلَ her throne بِعَرْشِهَا can bring me يَأْتِينِي which of you أَيُّكُمْ chiefs
as Muslims ﴿٣٨﴾ مُسْلِمِينَ they come to me يَأْتُونِي that أَن before
a strong one عِفْرِيتٌ said قَالَ (surrendering themselves in obedience)
before قَبْلَ it بِهِ will bring to you آتِيكَ I أَنَا the jinn الْجِنِّ from مِّنَ
and verily I وَإِنِّي your place مَّقَامِكَ from مِن you rise تَقُومَ that أَن
trustworthy ﴿٣٩﴾ أَمِينٌ (am) indeed strong لَقَوِيٌّ for it عَلَيْهِ

37. "Go back to them. We verily, shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased." **38.** He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?" **39.** An *'Ifrît* (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work."

قَالَ الَّذِي عِندَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِندَهُ قَالَ هَٰذَا مِن فَضْلِ رَبِّي
لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾ قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ
أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

of مِّنَ (was) knowledge عِلْمٌ with him عِندَهُ one who الَّذِي said قَالَ
before قَبْلَ it بِهِ will bring to you آتِيكَ I أَنَا the Scripture الْكِتَابِ
رَآهُ then when فَلَمَّا your eyesight طَرْفُكَ to you إِلَيْكَ returns يَرْتَدَّ that أَن

مِن this هَٰذَا he said قَالَ before him عِندَهُۥ placed مُسْتَقِرًّا he saw it
ءَأَشْكُرُ to test me لِيَبْلُوَنِىٓ (of) my Lord رَبِّى Grace فَضْلِ (is) from
شَكَرَ and whoever وَمَن ungrateful أَكْفُرُ or أَمْ whether I am grateful
وَمَن for himself لِنَفْسِهِۦ he is grateful يَشْكُرُ indeed فَإِنَّمَا is grateful
(is) غَنِىٌّ my Lord رَبِّى certainly فَإِنَّ is ungrateful كَفَرَ and who
عَرْشَهَا for her لَهَا disguise نَكِّرُوا۟ he said قَالَ Bountiful ﴿٤٠﴾ كَرِيمٌ Rich
whether she will be guided أَتَهْتَدِىٓ that we may see نَنظُرْ her throne
are ﴿٤١﴾ يَهْتَدُونَ not لَا those who ٱلَّذِينَ of مِنَ she will be تَكُونُ or أَمْ
guided

40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful. Certainly my Lord is Rich (Free of all needs), Bountiful." **41.** He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ قَالَتْ كَأَنَّهُۥ هُوَ ۚ وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾ وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ ۖ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا ۚ قَالَ إِنَّهُۥ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ ۗ قَالَتْ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٤﴾

عَرْشُكِ is like this أَهَٰكَذَا it was said قِيلَ she came جَآءَتْ so when فَلَمَّا
it (were) the هُوَ (it is) as though كَأَنَّهُۥ she said قَالَتْ your Throne
وَكُنَّا before her مِن قَبْلِهَا knowledge ٱلْعِلْمَ and was bestowed on us وَأُوتِينَا same
has prevented وَصَدَّهَا Muslims submitted (to Allah) ﴿٤٢﴾ مُسْلِمِينَ and we were
ٱللَّهِ besides مِن دُونِ worship تَّعْبُدُ she used to كَانَت that which مَا her and
﴿٤٣﴾ كَٰفِرِينَ a people قَوْمٍ of مِن was كَانَتْ indeed she إِنَّهَا Allah
the palace ٱلصَّرْحَ enter ٱدْخُلِى to her لَهَا it was said قِيلَ disbelieving
to be a pool لُجَّةً she thought it حَسِبَتْهُ she saw it رَأَتْهُ but when فَلَمَّا
verily it إِنَّهُۥ he said قَالَ her legs عَن سَاقَيْهَا and she uncovered وَكَشَفَتْ
قَالَتْ glass قَوَارِيرَ of/with مِّن traced smooth مُّمَرَّدٌ (is) a palace صَرْحٌ
نَفْسِى have wronged ظَلَمْتُ verily I إِنِّى my Lord رَبِّ she said

myself وَأَسْلَمْتُ (accept Islam) and I submit مَعَ with سُلَيْمَٰنَ Solomon لِلَّهِ to Allah رَبِّ Lord ٱلْعَٰلَمِينَ (of) the worlds

42. So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allâh." **43.** And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people. **44.** It was said to her: "Enter *As-Sarh*": but when she saw it, she thought it was a pool, and she uncovering her legs. Sulaimân (Solomon) said: "Verily, it is a *Sarh* (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit to Allâh, the Lord of the *'Âlamîn.*"

وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾ قَالَ يَٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ ۖ لَوْلَا تَسْتَغْفِرُونَ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ قَالُوا۟ ٱطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ قَالَ طَٰٓئِرُكُمْ عِندَ ٱللَّهِ ۖ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

and indeed وَلَقَدْ We sent أَرْسَلْنَا to إِلَىٰ Thamud ثَمُودَ their أَخَاهُمْ brother صَٰلِحًا Salih أَنِ to ٱعْبُدُوا worship ٱللَّهَ Allah فَإِذَا then look هُمْ they فَرِيقَانِ (became) two parties يَخْتَصِمُونَ quarreling with each other قَالَ he said يَٰقَوْمِ O my people لِمَ why تَسْتَعْجِلُونَ do you seek to hasten بِٱلسَّيِّئَةِ the evil (Allah's torment) قَبْلَ before ٱلْحَسَنَةِ the good (Allah's Mercy) لَوْلَا why not تَسْتَغْفِرُونَ you seek the forgiveness ٱللَّهَ (of) Allah لَعَلَّكُمْ that you may be تُرْحَمُونَ treated with mercy قَالُوا they said ٱطَّيَّرْنَا we auger ill omen بِكَ at you وَبِمَن and those مَّعَكَ with you قَالَ he said طَٰٓئِرُكُمْ your ill omen عِندَ (is) with ٱللَّهِ Allah بَلْ nay, but أَنتُمْ you قَوْمٌ (are) a people تُفْتَنُونَ that are being tested

45. And indeed We sent to Thamûd their brother Sâlih (Saleh), saying: "Worship Allâh. Then look! They became two parties (believers and disbelievers) quarrelling with each other." **46.** He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allâh's Mercy)? Why seek you not the forgiveness of Allâh, that you may receive mercy?" **47.** They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾ قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ
ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾ وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا
يَشْعُرُونَ ﴿٥٠﴾ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

men رَهْطٍ nine تِسْعَةُ the city الْمَدِينَةِ in فِي and there were وَكَانَ
and not وَلَا the land الْأَرْضِ in فِي who made mischief يُفْسِدُونَ
swear one to another تَقَاسَمُوا they said قَالُوا would reform يُصْلِحُونَ ﴿٤٨﴾
we shall surely make a night attack on him لَنُبَيِّتَنَّهُ by Allah بِاللَّهِ
to لِوَلِيِّهِ we will surely say لَنَقُولَنَّ then ثُمَّ and his household وَأَهْلَهُ
the destruction مَهْلِكَ we witnessed شَهِدْنَا not مَا his near relative
(are) ﴿٤٩﴾ لَصَادِقُونَ and verily we وَإِنَّا (of) his household أَهْلِهِ
and We planned وَمَكَرْنَا a plot مَكْرًا so they plotted وَمَكَرُوا truthful
فَانْظُرْ perceived ﴿٥٠﴾ يَشْعُرُونَ not لَا while they وَهُمْ a plan مَكْرًا
أَنَّا (of) their plot مَكْرِهِمْ end عَاقِبَةُ was كَانَ how كَيْفَ thus see
﴿٥١﴾ أَجْمَعِينَ and their people وَقَوْمَهُمْ destroyed them دَمَّرْنَاهُمْ verily We
all together

48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform. **49.** They said: "Swear one to another by Allâh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'" **50.** So they plotted a plot, and We planned a plan, while they perceived not. **51.** Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنْجَيْنَا الَّذِينَ آمَنُوا
وَكَانُوا يَتَّقُونَ ﴿٥٣﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَئِنَّكُمْ لَتَأْتُونَ
الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾

for what بِمَا in ruin خَاوِيَةً (are) their houses بُيُوتُهُمْ these فَتِلْكَ
(is) indeed لَآيَةً this ذَٰلِكَ in فِي verily إِنَّ they did wrong ظَلَمُوا
and We saved وَأَنْجَيْنَا who know ﴿٥٢﴾ يَعْلَمُونَ for people لِقَوْمٍ a sign

fear	يَتَّقُونَ ۝	and used to	وَكَانُوا	believed	ءَامَنُوا	those who	ٱلَّذِينَ
to	لِقَوْمِهِۦٓ	he said	قَالَ	when	إِذْ	and (remember) Lot	وَلُوطًا Allah
while	وَأَنتُمْ	indecency	ٱلْفَـٰحِشَةَ	do you commit	أَتَأْتُونَ	his people	
(to) men	ٱلرِّجَالَ	come	لَتَأْتُونَ	why do you	أَئِنَّكُمْ	see	تُبْصِرُونَ ۝ you
you	أَنتُمْ	nay but	بَلْ	women	ٱلنِّسَآءِ	instead of	مِّن دُونِ with lust شَهْوَةً
		who are ignorant	تَجْهَلُونَ ۝	(are) a people	قَوْمٌ		

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayâh* (a lesson or a sign) for people who know. **53.** And We saved those who believed, and used to fear Allâh, and keep their duty to Him. **54.** And (remember) Lût (Lot)! When he said to his people. Do you commit *Al-Fâhishah* while you see?" **55.** "Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly."

۞ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾ فَأَنجَيْنَٰهُ
وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَٰهَا مِنَ ٱلْغَٰبِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿٥٨﴾ قُلِ ٱلْحَمْدُ لِلَّهِ
وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ۗ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾ أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم
مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ هُمْ قَوْمٌ
يَعْدِلُونَ ﴿٦٠﴾

by his people قَوْمِهِۦٓ answer جَوَابَ (there) was كَانَ so not ۞ فَمَا
the family ءَالَ drive out أَخْرِجُوٓا۟ they said قَالُوٓا۟ that أَن except إِلَّآ
أُنَاسٌ verily they are إِنَّهُمْ your city قَرْيَتِكُمْ from مِّن (of) Lot لُوطٍ
وَأَهْلَهُۥٓ so We saved him فَأَنجَيْنَٰهُ (who) are clean يَتَطَهَّرُونَ ﴿٥٦﴾ a people
We destined her قَدَّرْنَٰهَا his wife ٱمْرَأَتَهُۥ except إِلَّا and his family
and وَأَمْطَرْنَا those who remained behind ٱلْغَٰبِرِينَ ﴿٥٧﴾ (to be) of مِنَ
so فَسَآءَ a rain (of stones) مَّطَرًا on them عَلَيْهِم We rained down
قُلِ (of) those who were warned ٱلْمُنذَرِينَ ﴿٥٨﴾ the rain مَطَرُ evil was
on عَلَىٰ and peace be وَسَلَٰمٌ (is) to Allah لِلَّهِ all praise ٱلْحَمْدُ say
is Allah ءَآللَّهُ He has chosen ٱصْطَفَىٰٓ whom ٱلَّذِينَ His slaves عِبَادِهِ
is not أَمَّنْ they ascribe as partners ﴿٥٩﴾ يُشْرِكُونَ or what أَمَّا better خَيْرٌ
and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ created خَلَقَ He Who
مَآءً the sky ٱلسَّمَآءِ from مِّنَ for you لَكُم and sends down وَأَنزَلَ
ذَاتَ gardens حَدَآئِقَ with it بِهِۦ and We cause to grow فَأَنۢبَتْنَا water
(for you) لَكُمْ it is كَانَ not مَّا beauty and delight بَهْجَةٍ full of
is there أَءِلَٰهٌ their trees شَجَرَهَآ you cause to grow تُنۢبِتُوا۟ that أَن
a people قَوْمٌ they are هُمْ Nay but بَلْ Allah ٱللَّهِ with مَّعَ any god
who ascribe equals يَعْدِلُونَ ﴿٦٠﴾

56. There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!" **57.** So We saved him and his family, except his wife. We destined her to be of those who remained behind. **58.** And We rained down on them a rain (of stones). So evil was the rain of those who were warned. **59.** Say (O Muhammad ﷺ): "Praise and thanks be to Allâh, and peace be on His slaves whom He has chosen! Is Allâh better, or (all) that you ascribe as partners (to Him)?". **60.** Is not He (better than your gods) Who created the heavens and the earth, and

sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilâh* (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!

أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا رَوَٰسِىَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾ أَمَّن يَهْدِيكُمْ فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ تَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

as a fixed قَرَارًا the earth ٱلْأَرْضَ has made جَعَلَ is He Who أَمَّن
وَجَعَلَ rivers أَنْهَٰرًا in its midst خِلَٰلَهَآ and has placed وَجَعَلَ abode
and has وَجَعَلَ firm mountains رَوَٰسِىَ for it لَهَا and has placed
is أَءِلَٰهٌ a barrier حَاجِزًا the two seas ٱلْبَحْرَيْنِ between بَيْنَ made
most of أَكْثَرُهُمْ Nay but بَلْ Allah ٱللَّهِ with مَّعَ there any god
Who responds يُجِيبُ is He أَمَّن they know ﴿٦١﴾ يَعْلَمُونَ not لَا them
وَيَكْشِفُ he calls Him دَعَاهُ when إِذَا to the distressed one ٱلْمُضْطَرَّ
خُلَفَآءَ and makes you وَيَجْعَلُكُمْ the evil ٱلسُّوٓءَ and removes
ٱللَّهِ with مَّعَ is there any god أَءِلَٰهٌ (of) the earth ٱلْأَرْضِ inheritors
is أَمَّن you remember ﴿٦٢﴾ تَذَكَّرُونَ that مَّا little is قَلِيلًا Allah
(of) ٱلْبَرِّ the darkness ظُلُمَٰتِ in فِى guides you يَهْدِيكُمْ He Who
the ٱلرِّيَٰحَ sends يُرْسِلُ and Who وَمَن and the sea وَٱلْبَحْرِ the land
His رَحْمَتِهِۦٓ before بَيْنَ يَدَىْ as heralds of glad tidings بُشْرًۢا winds
High تَعَٰلَى Allah ٱللَّهِ with مَّعَ is there any god أَءِلَٰهٌ Mercy
they ﴿٦٣﴾ يُشْرِكُونَ above all that عَمَّا Allah ٱللَّهُ Exalted is
associate partners

61. Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas? Is there any *ilâh* with Allâh? Nay, but most of them know not! **62.** Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilâh* (god) with Allâh? Little is that you remember! **63.** Is not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilâh* with Allâh? High Exalted be Allâh above all that they associate as partners!

أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿٦٤﴾ قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلِ ٱدَّٰرَكَ عِلْمُهُمْ فِى ٱلْءَاخِرَةِ ۚ بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ أَئِنَّا لَمُخْرَجُونَ ﴿٦٧﴾

He Who أَمَّن is يَبْدَؤُا۟ originates ٱلْخَلْقَ creation ثُمَّ then يُعِيدُهُۥ
shall repeat it وَمَن and Who يَرْزُقُكُم provides you مِّنَ from ٱلسَّمَآءِ
heaven وَٱلْأَرْضِ and earth أَءِلَٰهٌ is there any god مَّعَ with ٱللَّهِ Allah
قُلْ say هَاتُوا۟ bring forth بُرْهَٰنَكُمْ your proof إِن if كُنتُمْ you are
صَٰدِقِينَ ﴿٦٤﴾ truthful قُل say لَّا none يَعْلَمُ knows مَن who فِى (is) in
ٱلسَّمَٰوَٰتِ the heavens وَٱلْأَرْضِ and the earth ٱلْغَيْبَ the unseen إِلَّا
except ٱللَّهُ Allah وَمَا nor يَشْعُرُونَ can they perceive أَيَّانَ when
يُبْعَثُونَ ﴿٦٥﴾ they shall be resurrected بَلِ nay ٱدَّٰرَكَ is more
accomplished عِلْمُهُمْ their knowledge فِى of ٱلْءَاخِرَةِ the Hereafter بَلْ
nay هُمْ they فِى (are) in شَكٍّ doubt مِّنْهَا about it بَلْ nay هُم they
مِّنْهَا about it عَمُونَ ﴿٦٦﴾ (are) blind وَقَالَ and say ٱلَّذِينَ those who كَفَرُوٓا۟
disbelieve أَءِذَا when كُنَّا we have become تُرَٰبًا dust وَءَابَآؤُنَآ and our
fathers أَئِنَّا shall we really لَمُخْرَجُونَ ﴿٦٧﴾ be brought forth

64. Is not He Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilâh* (god) with Allâh? Say: "Bring forth your proofs, if you are truthful." **65.** Say: "None in the heavens and the earth knows the *Ghaib* (Unseen) except Allâh, nor can they perceive when they shall be resurrected." **66.** Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it. **67.** And those who disbelieve say: "When we have become dust — we and our fathers — shall we really be brought forth (again)?

لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٦٨﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٧١﴾ قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

and وَءَابَآؤُنَا We نَحْنُ this هَٰذَا we were promised وُعِدْنَا indeed لَقَدْ
(nothing) إِلَّآ this is هَٰذَآ verily إِنْ before مِن قَبْلُ our forefathers
in فِى travel سِيرُوا۟ say قُلْ (of) the ancients ٱلْأَوَّلِينَ ﴿٦٨﴾ tales أَسَٰطِيرُ but
the end عَٰقِبَةُ has been كَانَ how كَيْفَ and see فَٱنظُرُوا۟ the land ٱلْأَرْضِ
over عَلَيْهِمْ grieve تَحْزَنْ and not وَلَا (of) the criminals ٱلْمُجْرِمِينَ ﴿٦٩﴾
because of what مِّمَّا distress ضَيْقٍ in فِى be تَكُن nor وَلَا them
ٱلْوَعْدُ this هَٰذَا when مَتَىٰ and they say وَيَقُولُونَ they plot يَمْكُرُونَ ﴿٧٠﴾
truthful صَٰدِقِينَ ﴿٧١﴾ you are كُنتُمْ if إِن promise (will be fulfilled)
لَكُم close behind رَدِفَ may be يَكُونَ that أَن perhaps عَسَىٰٓ say قُلْ
you haste on تَسْتَعْجِلُونَ ﴿٧٢﴾ (of) that which ٱلَّذِى some بَعْضُ (to) you
for عَلَى (of) grace فَضْلٍ (is) full لَذُو your Lord رَبَّكَ and verily وَإِنَّ
do not لَا most of them أَكْثَرَهُمْ yet (but) وَلَٰكِنَّ mankind ٱلنَّاسِ
give thanks يَشْكُرُونَ ﴿٧٣﴾

68. "Indeed we were promised this — we and our forefathers before (us), verily, these are nothing but tales of ancients." **69.** Say to them (O Muhammad ﷺ): "Travel in the land and see how has been the end of the *Mujrimûn*." **70.** And grieve you not over them, nor be straitened (in distress) because of what they plot. **71.** And they say: "When (will) this promise (be fulfilled), if you are truthful?" **72.** Say: "Perhaps that which you wish to hasten on, may be close behind you. **73.** "Verily, your Lord is full of grace for mankind, yet most of them do not give thanks."

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَآئِبَةٍ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٧٥﴾ إِنَّ هَٰذَا
ٱلْقُرْءَانَ يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾ وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ
يَقْضِى بَيْنَهُم بِحُكْمِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلْ عَلَى ٱللَّهِ ۖ إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ ﴿٧٩﴾

conceal تُكِنُّ what مَا knows لَيَعْلَمُ your Lord رَبَّكَ and verily وَإِنَّ
(and وَمَا they reveal يُعْلِنُونَ ﴿٧٤﴾ and what وَمَا their breasts صُدُورُهُمْ
the heaven ٱلسَّمَآءِ in فِى hidden غَآئِبَةٍ (from) مِنْ there is) nothing
إِنَّ a clear مُّبِينٍ ﴿٧٥﴾ book كِتَٰبٍ (is) in فِى but إِلَّا and the earth وَٱلْأَرْضِ
the children بَنِىٓ to عَلَىٰ narrates يَقُصُّ Quran ٱلْقُرْءَانَ this هَٰذَا verily
in which فِيهِ they هُمْ (of) that ٱلَّذِى most أَكْثَرَ (of) Israel إِسْرَٰٓءِيلَ
and a وَرَحْمَةٌ a guidance لَهُدًى and verily it is وَإِنَّهُۥ differ يَخْتَلِفُونَ ﴿٧٦﴾
يَقْضِى your Lord رَبَّكَ verily إِنَّ for the believers لِّلْمُؤْمِنِينَ ﴿٧٧﴾ mercy

and وَهُوَ by His Judgement بِحُكْمِهِ between them بَيْنَهُم will decide
so put فَتَوَكَّلْ the All-Knowing الْعَلِيمُ ﴿٧٨﴾ the All-Mighty الْعَزِيزُ He is
truth الْحَقِّ (are) on عَلَى surely you إِنَّكَ Allah اللَّهِ in عَلَى your trust
the manifest الْمُبِينِ ﴿٧٩﴾

74. And verily, your Lord knows what their breasts conceal and what they reveal. **75.** And there is nothing hidden in the heaven and the earth but it is in a Clear Book. **76.** Verily, this Qur'ân narrates to the Children of Israel most of that in which they differ. **77.** And truly, it (this Qur'ân) is a guide and a mercy for the believers. **78.** Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing. **79.** So put your trust in Allâh; surely, you (O Muhammad ﷺ) are on manifest truth.

إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾ وَمَا أَنتَ بِهَادِي الْعُمْيِ عَن ضَلَالَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾ ۞ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾ وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

nor وَلَا the dead الْمَوْتَىٰ make hear تُسْمِعُ cannot لَا verily you إِنَّكَ
وَلَّوْا when إِذَا the call الدُّعَاءَ the deaf الصُّمَّ can you make hear تُسْمِعُ
بِهَادِي can you أَنتَ and nor وَمَا turning their backs مُدْبِرِينَ ﴿٨٠﴾ they flee
تُسْمِعُ not إِن their error ضَلَالَتِهِمْ out of عَن the blind الْعُمْيِ lead
بِآيَاتِنَا believe يُؤْمِنُ those who مَن except إِلَّا you can make to hear
have submitted as Muslims مُّسْلِمُونَ ﴿٨١﴾ and they فَهُم in Our Signs
against them عَلَيْهِمْ the word الْقَوْلُ is fulfilled وَقَعَ and when ۞ وَإِذَا
الْأَرْضِ from مِّنَ a beast دَابَّةً for them لَهُمْ We shall bring out أَخْرَجْنَا
النَّاسَ because أَنَّ (which) will speak to them تُكَلِّمُهُمْ the earth
وَيَوْمَ certain يُوقِنُونَ ﴿٨٢﴾ not لَا in our Signs بِآيَاتِنَا were كَانُوا mankind
out of مِن We shall gather نَحْشُرُ and (remember) the Day when
denied يُكَذِّبُ of those who مِّمَّن a troop فَوْجًا nation أُمَّةٍ every كُلِّ
shall be driven يُوزَعُونَ ﴿٨٣﴾ and they فَهُمْ Our signs بِآيَاتِنَا

80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call, when they flee, turning their backs. **81.** Nor can you lead the blind out of their error. You can only make to hear those who believe in Our *Ayât*, and who have submitted. **82.** And when the Word is fulfilled against them, We shall bring

out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our *Ayât*. **83.** And the Day when We shall gather out of every nation a troop of those who denied Our *Ayât*, and (then) they (all) shall be driven,

حَتَّىٰٓ إِذَا جَآءُو قَالَ أَكَذَّبْتُم بِـَٔايَٰتِى وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ ﴿٨٤﴾ وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ ﴿٨٥﴾ أَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾ وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَٰخِرِينَ ﴿٨٧﴾

did you أَكَذَّبْتُم He will say قَالَ they come جَآءُو when إِذَا till حَتَّىٰٓ
you تُحِيطُوا۟ whereas not وَلَمْ My Signs (proofs) بِـَٔايَٰتِى deny
you كُنتُمْ or what أَمَّاذَا by knowledge عِلْمًا them بِهَا comprehended
عَلَيْهِم the word ٱلْقَوْلُ and will be fulfilled وَوَقَعَ do ﴿٨٤﴾ تَعْمَلُونَ used to
and they فَهُمْ they have done wrong ظَلَمُوا۟ because بِمَا against them
أَنَّا they see يَرَوْا۟ did not أَلَمْ will be able to speak ﴿٨٥﴾ يَنطِقُونَ not لَا
فِيهِ for them to rest لِيَسْكُنُوا۟ the night ٱلَّيْلَ have made جَعَلْنَا that We
ذَٰلِكَ in فِى verily إِنَّ sight-giving مُبْصِرًا and the day وَٱلنَّهَارَ therein
وَيَوْمَ who believe ﴿٨٦﴾ يُؤْمِنُونَ for people لِّقَوْمٍ (are) signs لَءَايَٰتٍ this
ٱلصُّورِ (in) فِى will be blown يُنفَخُ and (remember) the day on which
(are) in فِى all who مَن and will be terrified فَفَزِعَ the Trumpet
إِلَّا the earth ٱلْأَرْضِ (are) on فِى and who وَمَن the heavens ٱلسَّمَٰوَٰتِ
shall أَتَوْهُ and all وَكُلٌّ Allah ٱللَّهُ wills شَآءَ him whom مَن except
humbled ﴿٨٧﴾ دَٰخِرِينَ come to Him

84. Till, when they come, He will say: "Did you deny My *Ayât* whereas you comprehended them not by knowledge, or what (else) was it that you used to do?" **85.** And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak. **86.** See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are *Ayât* for the people who believe. **87.** And the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him, humbled.

وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ۚ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ﴿٨٨﴾ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

and think them تَحْسَبُهَا the mountains ٱلْجِبَالَ and you will see وَتَرَى
as the passing مَرَّ shall pass away تَمُرُّ but they وَهِىَ solid جَامِدَةً
Who ٱلَّذِىٓ (of) Allah ٱللَّهِ the Work صُنْعَ (of) the clouds ٱلسَّحَابِ away
(is) خَبِيرٌۢ verily He إِنَّهُۥ thing شَىْءٍ every كُلَّ perfected أَتْقَنَ
whoever مَن you do تَفْعَلُونَ ﴿٨٨﴾ with all what بِمَا Well-Acquainted
مِّنْهَا (will be) better خَيْرٌ for him فَلَهُۥ a good deed بِٱلْحَسَنَةِ brings جَآءَ
on that Day يَوْمَئِذٍ the terror فَزَعٍ from مِّن and they وَهُم than it
an بِٱلسَّيِّئَةِ brings (does) جَآءَ and whoever وَمَن (will be) safe ءَامِنُونَ ﴿٨٩﴾
in فِى on their faces وُجُوهُهُمْ they will be cast down فَكُبَّتْ evil (deed)
مَا except إِلَّا you being recompensed تُجْزَوْنَ are هَلْ the Fire ٱلنَّارِ
do تَعْمَلُونَ ﴿٩٠﴾ you used to كُنتُمْ what

88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily, He is Well-Acquainted with what you do. **89.** Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day. **90.** And whoever brings an evil deed, they will be cast down on their faces in the Fire. "Are you being recompensed anything except what you used to do?"

إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُوَا ٱلْقُرْءَانَ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

رَبَّ worship أَعْبُدَ to أَنْ I have been commanded أُمِرْتُ indeed إِنَّمَآ
has sanctified it حَرَّمَهَا Who ٱلَّذِى city ٱلْبَلْدَةِ (of) this هَٰذِهِ the Lord
and I وَأُمِرْتُ thing شَىْءٍ (is) every كُلُّ and to Whom (belongs) وَلَهُۥ
ٱلْمُسْلِمِينَ ﴿٩١﴾ from among مِنَ be أَكُونَ to أَنْ have been commanded
so فَمَنِ the Quran ٱلْقُرْءَانَ recite أَتْلُوَا and to وَأَنْ the Muslims
he receives it يَهْتَدِى then verily فَإِنَّمَا receives guidance ٱهْتَدَىٰ whoever
goes ضَلَّ and whosoever وَمَن for the good of his ownself لِنَفْسِهِۦ
ٱلْمُنذِرِينَ ﴿٩٢﴾ (one) of مِنَ I (am) أَنَا۠ verily إِنَّمَآ say (to him) فَقُلْ astray
سَيُرِيكُمْ (is) to Allah لِلَّهِ All praises ٱلْحَمْدُ and say وَقُلِ the warners
and you shall recognize فَتَعْرِفُونَهَا His Signs ءَايَٰتِهِۦ He will show you

of what عَمَّا is unaware بِغَٰفِلٍ your Lord رَبُّكَ and not وَمَا them
you do تَعْمَلُونَ ﴿٩٣﴾

91. I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims. **92.** And that I should recite the Qur'ân, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): "I am only one of the warners." **93.** And say: "All the praises and thanks be to Allâh. He will show you His *Ayât*, and you shall recognise them. And your Lord is not unaware of what you do."

سُورَةُ القَصَص

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْىِۦ نِسَآءَهُمْ ۚ إِنَّهُۥ كَانَ مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾ وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾

(of) ٱلْكِتَٰبِ (are) the verses ءَايَٰتُ these تِلْكَ Ta Sin Mim طسٓمٓ ﴿١﴾
of مِن to you عَلَيْكَ We recite نَتْلُوا۟ manifest ٱلْمُبِينِ ﴿٢﴾ the Book نَّبَإِ
in truth بِٱلْحَقِّ and Pharaoh وَفِرْعَوْنَ (of) Moses مُوسَىٰ the news لِقَوْمٍ
Pharaoh فِرْعَوْنَ verily إِنَّ who believe يُؤْمِنُونَ ﴿٣﴾ for a people عَلَا
its أَهْلَهَا and made وَجَعَلَ the land ٱلْأَرْضِ in فِى exalted himself
among مِّنْهُمْ a group طَآئِفَةً weakening يَسْتَضْعِفُ sects شِيَعًا people
and letting live وَيَسْتَحْىِۦ their sons أَبْنَآءَهُمْ killing يُذَبِّحُ them نِسَآءَهُمْ
those who ٱلْمُفْسِدِينَ ﴿٤﴾ of مِنَ he was كَانَ verily إِنَّهُۥ their females
do a favour نَّمُنَّ to أَن and We wished وَنُرِيدُ commit great sins عَلَى
the land ٱلْأَرْضِ in فِى were weak ٱسْتُضْعِفُوا۟ those who ٱلَّذِينَ on/to
and to make them وَنَجْعَلَهُمُ rulers أَئِمَّةً and to make them وَنَجْعَلَهُمْ
the inheritors ٱلْوَٰرِثِينَ ﴿٥﴾

Sûrat Al-Qasas
(The Narration) XXVIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Tâ-Sîn-Mîm* **2.** These are the Verses of the manifest Book. **3.** We recite to you some of the news of Mûsâ (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe. **4.** Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidûn*. **5.** And We wished to do a favour to those who were weak in the land, and to make them rulers and to make them the inheritors,

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ ﴿٦﴾ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۖ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾ فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾

وَنُرِيَ the land الْأَرْضِ in فِي (for) them لَهُمْ and to establish وَنُمَكِّنَ
and وَجُنُودَهُمَا and Haman وَهَامَانَ Pharaoh فِرْعَوْنَ and We let see
they were كَانُوا that (which) مَّا from them مِنْهُم their hosts
the mother أُمِّ (to) إِلَىٰ and We inspired وَأَوْحَيْنَا Fearing ﴿٦﴾ يَحْذَرُونَ
you fear خِفْتِ but if فَإِذَا suckle him أَرْضِعِيهِ to أَنْ (of) Moses مُوسَىٰ
and وَلَا the river الْيَمِّ into فِي then cast him فَأَلْقِيهِ for him عَلَيْهِ
shall رَادُّوهُ verily We إِنَّا grieve تَحْزَنِي and not وَلَا fear تَخَافِي not
(one) مِنَ and shall make him وَجَاعِلُوهُ to you إِلَيْكِ bring him back
the آلُ then pick him up فَالْتَقَطَهُ the Messengers ﴿٧﴾ الْمُرْسَلِينَ of
لَهُمْ that he might become لِيَكُونَ (of) Pharaoh فِرْعَوْنَ household
Pharaoh فِرْعَوْنَ verily إِنَّ and grief وَحَزَنًا an enemy عَدُوًّا for them
were كَانُوا and their hosts وَجُنُودَهُمَا and Haman وَهَامَانَ
sinners ﴿٨﴾ خَاطِئِينَ

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared. **7.** And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." **8.** Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners.

وَقَالَتِ ٱمۡرَأَتُ فِرۡعَوۡنَ قُرَّتُ عَيۡنٖ لِّي وَلَكَۖ لَا تَقۡتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوۡ نَتَّخِذَهُۥ وَلَدٗا وَهُمۡ لَا يَشۡعُرُونَ ٩ وَأَصۡبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًاۖ إِن كَادَتۡ لَتُبۡدِي بِهِۦ لَوۡلَآ أَن رَّبَطۡنَا عَلَىٰ قَلۡبِهَا لِتَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ ١٠ وَقَالَتۡ لِأُخۡتِهِۦ قُصِّيهِۖ فَبَصُرَتۡ بِهِۦ عَن جُنُبٖ وَهُمۡ لَا يَشۡعُرُونَ ١١ ۞وَحَرَّمۡنَا عَلَيۡهِ ٱلۡمَرَاضِعَ مِن قَبۡلُ فَقَالَتۡ هَلۡ أَدُلُّكُمۡ عَلَىٰٓ أَهۡلِ بَيۡتٖ يَكۡفُلُونَهُۥ لَكُمۡ وَهُمۡ لَهُۥ نَٰصِحُونَ ١٢

a comfort قُرَّتُ (of) Pharaoh فِرۡعَوۡنَ the wife ٱمۡرَأَتُ and said وَقَالَتِ
kill تَقۡتُلُوهُ do not لَا and for you وَلَكَ for me لِّي of the eye عَيۡنٖ
or أَوۡ he may be of benefit to us يَنفَعَنَآ (that) أَن perhaps عَسَىٰٓ him
not لَا and they وَهُمۡ as a son وَلَدٗا we may adopt him نَتَّخِذَهُۥ
(of) the أُمِّ the heart فُؤَادُ and became وَأَصۡبَحَ perceive يَشۡعُرُونَ ٩
she was كَادَتۡ verily إِن empty فَٰرِغًا (of) Moses مُوسَىٰ mother
رَّبَطۡنَا that أَن had not لَوۡلَآ him بِهِۦ to disclose لَتُبۡدِي very near
so that she لِتَكُونَ her heart قَلۡبِهَا (over) عَلَىٰ We strengthened
and وَقَالَتۡ the believers ٱلۡمُؤۡمِنِينَ ١٠ (as one) of مِنَ might remain
so she فَبَصُرَتۡ follow him قُصِّيهِ to his sister لِأُخۡتِهِۦ she said
not لَا while they وَهُمۡ a far place جُنُبٖ from عَن him بِهِۦ watched
for him عَلَيۡهِ and We had forbidden ۞وَحَرَّمۡنَا perceive يَشۡعُرُونَ ١١
هَلۡ then she said فَقَالَتۡ already مِن قَبۡلُ suckling mothers ٱلۡمَرَاضِعَ
a household بَيۡتٖ people of أَهۡلِ on/to عَلَىٰٓ I direct you أَدُلُّكُمۡ shall
لَهُۥ and they will وَهُمۡ for you لَكُمۡ who will care for him يَكۡفُلُونَهُۥ
look after in a good manner نَٰصِحُونَ ١٢ to him

9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not. **10.** And the heart of the mother of Mûsâ (Moses) became empty. She was very near to disclose his, had We not strengthened her heart (with Faith), so that she might remain as one of the believers. **11.** And she said to his sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not. **12.** And We had already forbidden (other) foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"

فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿١٣﴾ وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٤﴾ وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ
غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنْ عَدُوِّهِۦ ۖ فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ
عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ ۖ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

تَقَرَّ that كَىْ his mother أُمِّهِۦ to إِلَىٰٓ so We restored him فَرَدَدْنَٰهُ
grieve تَحْزَنَ and not وَلَا her eye عَيْنُهَا might be comforted
ٱللَّهِ the Promise وَعْدَ that أَنَّ and that she might know وَلِتَعْلَمَ
not لَا most of them أَكْثَرَهُمْ but وَلَٰكِنَّ (is) true حَقٌّ (of) Allah
his full أَشُدَّهُۥ he attained بَلَغَ and when وَلَمَّا know ﴿١٣﴾ يَعْلَمُونَ
We ءَاتَيْنَٰهُ and became perfect (in manhood) وَٱسْتَوَىٰٓ strength
and وَكَذَٰلِكَ and knowledge وَعِلْمًا judgement حُكْمًا bestowed on him
and he وَدَخَلَ the good doers ﴿١٤﴾ ٱلْمُحْسِنِينَ We reward نَجْزِى thus
(of) unawareness غَفْلَةٍ a time حِينِ at عَلَىٰ the city ٱلْمَدِينَةَ entered
رَجُلَيْنِ there (in it) فِيهَا and he found فَوَجَدَ its people أَهْلِهَا of مِّنْ
his party شِيعَتِهِۦ (was) of مِن this هَٰذَا fighting يَقْتَتِلَانِ two men
and asked him for فَٱسْتَغَٰثَهُ his foes عَدُوِّهِۦ (was) of مِنْ and that وَهَٰذَا
against عَلَى his party شِيعَتِهِۦ (was) of مِن (the man) who ٱلَّذِى help
so struck him فَوَكَزَهُۥ his foe عَدُوِّهِۦ (was) of مِنْ the one who ٱلَّذِى
هَٰذَا he said قَالَ him عَلَيْهِ and killed فَقَضَىٰ Moses مُوسَىٰ with his fist
verily he is إِنَّهُۥ (of) Satan ٱلشَّيْطَٰنِ the doing عَمَلِ (is) of مِنْ this
plain ﴿١٥﴾ مُّبِينٌ misleading مُّضِلٌّ an enemy عَدُوٌّ

13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allâh is true. But most of them know not. **14.** And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukm* and religious knowledge. And thus do We reward the *Muhsinûn*. **15.** And he entered the city at a time of unawareness of its people: and he found there two men fighting, — one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: "This is of *Shaitân*'s (Satan's) doing, verily, he is a plain misleading enemy."

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَٱغْفِرْ لِي فَغَفَرَ لَهُۥٓ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ
ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِي ٱلْمَدِينَةِ خَآئِفًا يَتَرَقَّبُ فَإِذَا ٱلَّذِي ٱسْتَنصَرَهُۥ بِٱلْأَمْسِ يَسْتَصْرِخُهُۥ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ
لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾ فَلَمَّآ أَنْ أَرَادَ أَن يَبْطِشَ بِٱلَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ
إِن تُرِيدُ إِلَّآ أَن تَكُونَ جَبَّارًا فِي ٱلْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ ﴿١٩﴾

نَفْسِي have wronged ظَلَمْتُ verily I إِنِّي My Lord رَبِّ he said قَالَ
him لَهُۥٓ and He forgave فَغَفَرَ (for me) لِي so forgive فَٱغْفِرْ myself
the ٱلرَّحِيمُ ﴿١٦﴾ (is) the Oft-Forgiving ٱلْغَفُورُ He هُوَ verily إِنَّهُۥ
for that with which بِمَآ My Lord رَبِّ he said قَالَ Most Merciful
ظَهِيرًا I will be أَكُونَ never فَلَنْ me عَلَيَّ you have favored أَنْعَمْتَ
in فِي so he became فَأَصْبَحَ of the criminals لِّلْمُجْرِمِينَ ﴿١٧﴾ a helper
when behold فَإِذَا looking about يَتَرَقَّبُ afraid خَآئِفًا the city ٱلْمَدِينَةِ
yesterday بِٱلْأَمْسِ had sought his help ٱسْتَنصَرَهُۥ the man who ٱلَّذِي
إِنَّكَ Moses مُوسَىٰٓ to him لَهُۥ said قَالَ called him for his help يَسْتَصْرِخُهُۥ
أَن then when فَلَمَّآ plain مُّبِينٌ ﴿١٨﴾ a misleader لَغَوِيٌّ verily you are
عَدُوٌّ who هُوَ the man بِٱلَّذِي seize يَبْطِشَ to أَن he decided أَرَادَ that
يَٰمُوسَىٰٓ (the man) said قَالَ to both of them لَّهُمَا (was) an enemy
you قَتَلْتَ as كَمَا kill me تَقْتُلَنِي to أَن do you want أَتُرِيدُ O Moses
إِلَّآ you want تُرِيدُ nothing إِن yesterday بِٱلْأَمْسِ a man نَفْسًۢا killed
and وَمَا the land ٱلْأَرْضِ in فِي a tyrant جَبَّارًا become تَكُونَ to أَن but
those who do ٱلْمُصْلِحِينَ ﴿١٩﴾ of مِنَ be تَكُونَ to أَن you want تُرِيدُ not
right

16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. **17.** He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the *Mujrimûn*!" **18.** So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help. Mûsâ said to him: "Verily, you are a plain misleader!" **19.** Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَـٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ
ٱلنَّـٰصِحِينَ ﴿٢٠﴾ فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ ﴿٢١﴾ وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ
رَبِّىٓ أَن يَهْدِيَنِى سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن
دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِى حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

the farthest end أَقْصَا from مِّنْ a man رَجُلٌ and there came وَجَآءَ
إِنَّ O Moses يَـٰمُوسَىٰٓ he said قَالَ running يَسْعَىٰ (of) the city ٱلْمَدِينَةِ
بِكَ are taking counsel together يَأْتَمِرُونَ the chiefs ٱلْمَلَأَ verily
to لَكَ truly I am إِنِّى so escape فَٱخْرُجْ to kill you لِيَقْتُلُوكَ about you
so he escaped فَخَرَجَ the good advisers ٱلنَّـٰصِحِينَ ﴿٢٠﴾ (one) of مِنَ you
he said قَالَ looking about يَتَرَقَّبُ being afraid خَآئِفًا from there مِنْهَا
ٱلظَّـٰلِمِينَ ﴿٢١﴾ the people ٱلْقَوْمِ from مِنَ save me نَجِّنِى My Lord رَبِّ
(city مَدْيَنَ towards تِلْقَآءَ he went تَوَجَّهَ and when وَلَمَّا wrong-doers
(that) أَن My Lord رَبِّىٓ it may be عَسَىٰ he said قَالَ of) Madyan
and when وَلَمَّا Path ٱلسَّبِيلِ ﴿٢٢﴾ (to) the Right سَوَآءَ guides me يَهْدِيَنِى
he found وَجَدَ (of) Madyan مَدْيَنَ (at) the water مَآءَ he arrived وَرَدَ
watering يَسْقُونَ men ٱلنَّاسِ of مِّنَ a group أُمَّةً there عَلَيْهِ
ٱمْرَأَتَيْنِ besides them مِن دُونِهِمُ and he found وَوَجَدَ (their flocks)
he قَالَ who were keeping back (their flocks) تَذُودَانِ two women
لَا they said قَالَتَا (is) the matter with you خَطْبُكُمَا what مَا said
take (their يُصْدِرَ until حَتَّىٰ we can water (our flocks) نَسْقِى not
old man شَيْخٌ and our father is وَأَبُونَا the shephereds ٱلرِّعَآءُ flocks)
very كَبِيرٌ ﴿٢٣﴾

20. And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you." **21.** So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are *Zâlimûn*!" **22.** And when he went towards Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way." **23.** And when he arrived at the water (a well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back. He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take. And our father is a very old man."

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَآ أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَآءَتْهُ إِحْدَىٰهُمَا تَمْشِي عَلَى
ٱسْتِحْيَآءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۚ فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ لَا
تَخَفْ ۖ نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَىٰهُمَا يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ ۖ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِيُّ
ٱلْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّيٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَيَّ هَٰتَيْنِ عَلَىٰٓ أَن تَأْجُرَنِي ثَمَٰنِيَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ
عِندِكَ ۖ وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾

he تَوَلَّىٰٓ then ثُمَّ for them لَهُمَا so he watered (their flocks) فَسَقَىٰ
إِنِّي My Lord رَبِّ and said فَقَالَ shade ٱلظِّلِّ to إِلَى turned back
of مِنْ on me إِلَيَّ you bestowed أَنزَلْتَ of whatever لِمَآ truly, I am
إِحْدَىٰهُمَا then there came to him فَجَآءَتْهُ in need فَقِيرٌ ﴿٢٤﴾ good خَيْرٍ
she قَالَتْ shyly عَلَى ٱسْتِحْيَآءٍ walking تَمْشِي one of the two women
that he لِيَجْزِيَكَ calls you يَدْعُوكَ my father أَبِي verily إِنَّ said
for us لَنَا you watered سَقَيْتَ that مَا reward أَجْرَ may give you
to him عَلَيْهِ and narrated وَقَصَّ he came to him جَآءَهُۥ so when فَلَمَّا
you have نَجَوْتَ fear تَخَفْ not لَا he said قَالَ the story ٱلْقَصَصَ
قَالَتْ wrong-doers ٱلظَّٰلِمِينَ ﴿٢٥﴾ the people ٱلْقَوْمِ from مِنَ escaped
إِنَّ hire him ٱسْتَـْٔجِرْهُ O my father يَٰٓأَبَتِ one of them إِحْدَىٰهُمَا said
(is) the ٱلْقَوِيُّ you can hire ٱسْتَـْٔجَرْتَ who مَنِ the best خَيْرَ verily
I want أُرِيدُ verily إِنِّيٓ he said قَالَ the trustworthy ٱلْأَمِينُ ﴿٢٦﴾ strong
daughters of mine ٱبْنَتَيَّ one of إِحْدَى wed to you أُنكِحَكَ to أَنْ
you serve me تَأْجُرَنِي that أَن on the condition عَلَىٰٓ these two هَٰتَيْنِ
عَشْرًا you complete أَتْمَمْتَ but if فَإِنْ years حِجَجٍ for eight ثَمَٰنِيَ
I أُرِيدُ and not وَمَآ from you عِندِكَ then it will be فَمِنْ ten years
you will سَتَجِدُنِيٓ for you عَلَيْكَ make it difficult أَشُقَّ to أَنْ want
the ٱلصَّٰلِحِينَ ﴿٢٧﴾ (one) of مِنَ Allah ٱللَّهُ wills شَآءَ if إِن find me
righteous

24. So he watered for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!" **25.** Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Zâlimûn*." **26.** And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the

trustworthy." **27.** He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous."

قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَٰنَ عَلَيَّ ۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾ ۞ فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا ۖ قَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّيٓ ءَانَسْتُ نَارًا لَّعَلِّيٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّآ أَتَىٰهَا نُودِىَ مِن شَٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ فِى ٱلْبُقْعَةِ ٱلْمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّىٓ أَنَا ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٣٠﴾

أَيَّمَا and you وَبَيْنَكَ (is) between me بَيْنِي that ذَٰلِكَ he said قَالَ
then no فَلَا I fulfil قَضَيْتُ (of) the two terms ٱلْأَجَلَيْنِ whichever
مَا over عَلَىٰ and Allah وَٱللَّهُ (will be) on me عَلَيَّ injustice عُدْوَٰنَ
قَضَىٰ then when فَلَمَّا ۞ (is) surety ﴿٢٨﴾ وَكِيلٌ we say نَقُولُ what
بِأَهْلِهِۦٓ and was travelling وَسَارَ the term ٱلْأَجَلَ Moses مُوسَى fulfilled
(of) ٱلطُّورِ the direction جَانِبِ in مِن he saw ءَانَسَ with his family
ٱمْكُثُوٓا۟ to his family لِأَهْلِهِ he said قَالَ a fire نَارًا the Tur Mount
I ءَاتِيكُم perhaps لَّعَلِّيٓ a fire نَارًا have seen ءَانَسْتُ verily I إِنِّيٓ wait
or أَوْ some information بِخَبَرٍ from there مِّنْهَا may bring to you
that you may لَعَلَّكُمْ fire ٱلنَّارِ of مِّنَ a burning brand جَذْوَةٍ
he reached it أَتَىٰهَا so when فَلَمَّآ warm yourselves ﴿٢٩﴾ تَصْطَلُونَ
(of) the valley ٱلْوَادِ the side شَٰطِئِ from مِن he was called نُودِىَ
from مِنَ the blessed ٱلْمُبَٰرَكَةِ place ٱلْبُقْعَةِ in فِى the right ٱلْأَيْمَنِ
I أَنَا verily إِنِّىٓ O Moses يَٰمُوسَىٰٓ (saying) that أَن the tree ٱلشَّجَرَةِ
(of) the worlds ﴿٣٠﴾ ٱلْعَٰلَمِينَ the Lord رَبُّ Allah ٱللَّهُ (am)

28. He said: "That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allâh is Surety over what we say." **29.** Then, when Mûsâ (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves." **30.** So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: "O Mûsâ (Moses)! Verily, I am Allâh, the Lord of the *'Âlamîn*!

وَأَنْ أَلْقِ عَصَاكَ ۚ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَىٰ أَقْبِلْ وَلَا تَخَفْ ۖ إِنَّكَ مِنَ
الْآمِنِينَ ﴿٣١﴾ اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَانِكَ
بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا
فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾

he saw it رَآهَا but when فَلَمَّا your stick عَصَاكَ throw أَلْقِ and وَأَنْ
in مُدْبِرًا he turned وَلَّىٰ a snake جَانٌّ as if it were كَأَنَّهَا moving تَهْتَزُّ
draw أَقْبِلْ O Moses يَا مُوسَىٰ looked back يُعَقِّبْ and not وَلَمْ flight
(are) of مِنَ verily you إِنَّكَ fear تَخَفْ and do not وَلَا near
in فِي your hand يَدَكَ put اسْلُكْ those who are secure الْآمِنِينَ ﴿٣١﴾
مِنْ غَيْرِ white بَيْضَاءَ it will come forth تَخْرُجْ your bosom جَيْبِكَ
your جَنَاحَكَ to you إِلَيْكَ and draw وَاضْمُمْ disease سُوءٍ without
two evidences بُرْهَانَانِ these are فَذَانِكَ fear الرَّهْبِ from مِنَ hand
and his وَمَلَئِهِ Pharaoh فِرْعَوْنَ to إِلَىٰ your Lord رَبِّكَ from مِنْ
﴿٣٢﴾ فَاسِقِينَ a people قَوْمًا they are كَانُوا verily they إِنَّهُمْ chiefs
I قَتَلْتُ verily إِنِّي my Lord رَبِّ he said قَالَ who are rebellious
that أَنْ and I fear فَأَخَافُ a man نَفْسًا of them مِنْهُمْ have killed
they kill me يَقْتُلُونِ ﴿٣٣﴾

31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. "O Mûsâ (Moses)! Draw near, and fear not. Verily, you are of those who are secure. **32.** "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear. These are two *Burhâns* from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fâsiqûn*. **33.** He said: "My Lord! I have killed a man among them, and I fear that they will kill me.

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۖ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾ قَالَ سَنَشُدُّ
عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾ فَلَمَّا
جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا سِحْرٌ مُفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾

(is) more أَفْصَحُ he هُوَ Aaron هَارُونُ and my brother وَأَخِي
with مَعِيَ so send him فَأَرْسِلْهُ in speech لِسَانًا than me مِنِّي eloquent

I fear أَخَافُ verily إِنِّيٓ to confirm me يُصَدِّقُنِيٓ as a helper رِدۡءًا me
We will سَنَشُدُّ Allah said قَالَ they will deny me يُكَذِّبُونِ ﴿٣٤﴾ that أَن
and وَنَجۡعَلُ through your brother بِأَخِيكَ your arm عَضُدَكَ strengthen
يَصِلُونَ so not فَلَا power سُلۡطَٰنًا for you both لَكُمَا give (make)
you أَنتُمَا with Our Signs بِـَٔايَٰتِنَآ you (both) إِلَيۡكُمَا they shall reach
(will be) the ٱلۡغَٰلِبُونَ ﴿٣٥﴾ follow you ٱتَّبَعَكُمَا and those who وَمَنِ two
بِـَٔايَٰتِنَا Moses مُّوسَىٰ came to them جَآءَهُم then when فَلَمَّا victors
this (is) هَٰذَآ nothing مَا they said قَالُواْ clear بَيِّنَٰتٖ with Our Signs
we heard سَمِعۡنَا and not وَمَا invented مُّفۡتَرٗى magic سِحۡرٞ but إِلَّا
of old ٱلۡأَوَّلِينَ ﴿٣٦﴾ our fathers ءَابَآئِنَا among (in) فِيٓ of this بِهَٰذَا

34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me." **35.** Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our *Ayât*, you two as well as those who follow you will be the victors." **36.** Then when Mûsâ (Moses) came to them with Our Clear *Ayât*, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

وَقَالَ مُوسَىٰ رَبِّيٓ أَعۡلَمُ بِمَن جَآءَ بِٱلۡهُدَىٰ مِنۡ عِندِهِۦ وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِۖ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ﴿٣٧﴾
وَقَالَ فِرۡعَوۡنُ يَٰٓأَيُّهَا ٱلۡمَلَأُ مَا عَلِمۡتُ لَكُم مِّنۡ إِلَٰهٍ غَيۡرِي فَأَوۡقِدۡ لِي يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجۡعَل لِّي صَرۡحٗا
لَّعَلِّيٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ مِنَ ٱلۡكَٰذِبِينَ ﴿٣٨﴾ وَٱسۡتَكۡبَرَ هُوَ وَجُنُودُهُۥ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ
وَظَنُّوٓاْ أَنَّهُمۡ إِلَيۡنَا لَا يُرۡجَعُونَ ﴿٣٩﴾

of بِمَن knows best أَعۡلَمُ my Lord رَبِّيٓ Moses مُوسَىٰ and said وَقَالَ
and وَمَن from Him مِنۡ عِندِهِۦ with guidance بِٱلۡهُدَىٰ came جَآءَ who
in the ٱلدَّارِ the happy end عَٰقِبَةُ (for him) لَهُۥ will be تَكُونُ who
ٱلظَّٰلِمُونَ ﴿٣٧﴾ will be successful يُفۡلِحُ not لَا verily إِنَّهُۥ Hereafter
chiefs ٱلۡمَلَأُ O يَٰٓأَيُّهَا Pharaoh فِرۡعَوۡنُ and said وَقَالَ the wrong-doers
غَيۡرِي god إِلَٰهٍ any مِّنۡ that you have لَكُم I know عَلِمۡتُ not مَا
on عَلَى O Haman يَٰهَٰمَٰنُ for me لِي so kindle فَأَوۡقِدۡ other than me
لَّعَلِّيٓ a lofty tower صَرۡحٗا for me لِّي and set up فَٱجۡعَل clay ٱلطِّينِ
(of) Moses مُوسَىٰ the God إِلَٰهِ at إِلَىٰٓ may I look أَطَّلِعُ so that I

the	ٱلْكَٰذِبِينَ ﴿٣٨﴾	(is) one of مِنَ	I think that he لَأَظُنُّهُۥ	and verily وَإِنِّى	
and his hosts وَجُنُودُهُۥ	he هُوَ	and was arrogant وَٱسْتَكْبَرَ	liars		
وَظَنُّوٓا	right ٱلْحَقِّ	without بِغَيْرِ	that land ٱلْأَرْضِ	in فِى	(soldiers)
يُرْجَعُونَ ﴿٣٩﴾	not لَا	to Us إِلَيْنَا	that they أَنَّهُمْ	and they thought	would return

37. Mûsâ (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zâlimûn* will not be successful." **38.** Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an *ilâh* (a god) other than me. So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a *Sarhan* in order that I may look at (or look for) the *Ilâh* of Mûsâ (Moses); and verily, I think that he is one of the liars." **39.** And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾ وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾ وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾

فَنَبَذْنَٰهُمْ	and his hosts (soldiers) وَجُنُودَهُۥ	so We seized him فَأَخَذْنَٰهُ
how كَيْفَ	so behold فَٱنظُرْ	the sea ٱلْيَمِّ in فِى and We threw them
(of) the wrong-doers ٱلظَّٰلِمِينَ ﴿٤٠﴾	the end عَٰقِبَةُ	was كَانَ
inviting يَدْعُونَ	leaders أَئِمَّةً	and We have made them وَجَعَلْنَٰهُمْ
(of) Resurrection ٱلْقِيَٰمَةِ	and on the Day وَيَوْمَ	the fire ٱلنَّارِ to إِلَى
and We made to وَأَتْبَعْنَٰهُمْ	they will be helped يُنصَرُونَ ﴿٤١﴾	not لَا
and وَيَوْمَ a curse لَعْنَةً	world ٱلدُّنْيَا this هَٰذِهِ	in فِى follow them
(will be) مِّنَ	they هُم	(of) Resurrection ٱلْقِيَٰمَةِ on the Day
We gave ءَاتَيْنَا	and indeed وَلَقَدْ	the despised ٱلْمَقْبُوحِينَ ﴿٤٢﴾ among
We had أَهْلَكْنَا	after مِنۢ بَعْدِ مَآ	the Scripture ٱلْكِتَٰبَ Moses مُوسَى
as بَصَآئِرَ	of old ٱلْأُولَىٰ	the generations ٱلْقُرُونَ destroyed
and وَرَحْمَةً	and a guidance وَهُدًى	for mankind لِلنَّاسِ enlightments
and not وَمَا	might remember يَتَذَكَّرُونَ ﴿٤٣﴾	that they لَعَلَّهُمْ a mercy

We قَضَيْنَآ when إِذْ western ٱلْغَرْبِىِّ on the side بِجَانِبِ you were كُنتَ
and وَمَا the Commandment ٱلْأَمْرَ Moses مُوسَى to إِلَى made clear
the witnesses (those ٱلشَّٰهِدِينَ ﴿٤٤﴾ among مِنَ you were كُنتَ not
present)

40. So We seized him and his hosts, and We threw them all into the sea. So behold (O Muhammad ﷺ) what was the end of the *Zâlimûn*. **41.** And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. **42.** And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among *Al-Maqbuhûn*. **43.** And indeed We gave Mûsâ (Moses) — after We had destroyed the generations of old — the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember. **44.** And you (O Muhammad ﷺ) were not on the western side, when We made clear to Mûsâ (Moses) the commandment, and you were not among the witnesses.

وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾ وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٤٧﴾

and long فَتَطَاوَلَ generations قُرُونًا created أَنشَأْنَا but We وَلَٰكِنَّآ
you كُنتَ and not وَمَا the ages ٱلْعُمُرُ (over them) عَلَيْهِمُ were
(of) Madyan مَدْيَنَ the people أَهْلِ in فِىٓ a dweller ثَاوِيًا were
كُنَّا but We وَلَٰكِنَّا Our Verses ءَايَٰتِنَا to them عَلَيْهِمْ reciting تَتْلُوا۟
كُنتَ and not وَمَا sending (messengers) مُرْسِلِينَ ﴿٤٥﴾ were (kept)
when إِذْ (of) the Tur (Mount) ٱلطُّورِ at the side بِجَانِبِ you were
your رَّبِّكَ from مِّن as a mercy رَّحْمَةً but وَلَٰكِن We called نَادَيْنَا
أَتَىٰهُم not مَّآ to a people قَوْمًا that you give warning لِتُنذِرَ Lord
لَعَلَّهُمْ before you مِّن قَبْلِكَ warner نَّذِيرٍ any مِّن had come to them
they may remember (or receive يَتَذَكَّرُونَ ﴿٤٦﴾ in order that they
مُّصِيبَةٌ seize them تُصِيبَهُم (that) أَن and if not وَلَوْلَآ admonition)
their hands أَيْدِيهِمْ have sent forth قَدَّمَتْ for what بِمَا a calamity
أَرْسَلْتَ why not لَوْلَآ Our Lord! رَبَّنَا they would have said فَيَقُولُوا۟

we would then have فَنَتَّبِعَ	a Messenger رَسُولًا	to us إِلَيْنَا	you sent
and we would وَنَكُونَ	Your Verses (of Quran) ءَايَٰتِكَ	followed	
the believers ٱلْمُؤْمِنِينَ ﴿٤٧﴾	among مِنَ	have been	

45. But We created generations, and long were the ages that passed over them. And you (O Muhammad ﷺ) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers). **46.** And you (O Muhammad ﷺ) were not at the side of the Tûr (Mount) when We did call. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition. **47.** And if (We had) not in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your *Ayât* and would have been among the believers."

فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوا۟ لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ ۚ أَوَلَمْ يَكْفُرُوا۟ بِمَآ أُوتِىَ مُوسَىٰ مِن قَبْلُ ۖ قَالُوا۟ سِحْرَانِ تَظَٰهَرَا وَقَالُوٓا۟ إِنَّا بِكُلٍّ كَٰفِرُونَ ﴿٤٨﴾ قُلْ فَأْتُوا۟ بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٩﴾ فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥٠﴾

مِنْ عِندِنَا	the truth ٱلْحَقُّ	has come to them جَآءَهُمُ	but when فَلَمَّا
the مِثْلَ	he was given أُوتِىَ	why not لَوْلَآ	they said قَالُوا۟ from Us
did not أَوَلَمْ	Moses مُوسَىٰٓ	was given أُوتِىَ	(of) what مَآ like
مِن Moses مُوسَىٰ	was given أُوتِىَ	in what بِمَآ	they disbelieve يَكْفُرُوا۟
each تَظَٰهَرَا	two kinds of magic سِحْرَانِ	they said قَالُوا۟	before قَبْلُ
in both بِكُلٍّ	verily we إِنَّا	and they said وَقَالُوٓا۟	helping one another
a Book بِكِتَٰبٍ	then bring فَأْتُوا۟	say قُلْ	(are) disbelievers كَٰفِرُونَ ﴿٤٨﴾
than مِنْهُمَآ	(is) better guide أَهْدَىٰ	which هُوَ	Allah ٱللَّهِ from مِّنْ عِندِ
you are كُنتُمْ	if إِن	that I may follow it أَتَّبِعْهُ	these two
(to) لَكَ	they answer يَسْتَجِيبُوا۟	not لَّمْ	but if فَإِن truthful صَٰدِقِينَ ﴿٤٩﴾
their أَهْوَآءَهُمْ	they follow يَتَّبِعُونَ	that only أَنَّمَا	then know فَٱعْلَمْ you
than one who مِمَّنِ	(is) more astray أَضَلُّ	and who وَمَنْ	own lusts
مِّنَ guidance هُدًى	without بِغَيْرِ	his own lust هَوَىٰهُ	follows ٱتَّبَعَ
ٱلْقَوْمَ guides يَهْدِى	not لَا	Allah ٱللَّهَ	verily إِنَّ Allah ٱللَّهِ from
	wrong-doers ٱلظَّٰلِمِينَ ﴿٥٠﴾	the people	

48. But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Mûsâ (Moses)? Did they not disbelieve in that which was given to Mûsâ (Moses) of old?" They say: "Two kinds of magic, each helping the other!" And they say: "Verily, in both we are disbelievers." **49.** Say (to them, O Muhammad ﷺ): "Then bring a Book from Allâh, which is a better guide than these two, that I may follow it, if you are truthful." **50.** But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily, Allâh guides not the people who are *Zâlimûn.*

۞ وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ
عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾ أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ
بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٥٤﴾

۞ وَلَقَدْ and indeed وَصَّلْنَا We have conveyed لَهُمُ to them ٱلْقَوْلَ the
Word لَعَلَّهُمْ in order that يَتَذَكَّرُونَ ﴿٥١﴾ they may remember ٱلَّذِينَ
those to whom ءَاتَيْنَٰهُمُ We gave ٱلْكِتَٰبَ the Scripture مِن قَبْلِهِۦ before
it هُم they بِهِۦ in it يُؤْمِنُونَ ﴿٥٢﴾ believe وَإِذَا and when يُتْلَىٰ it is
recited عَلَيْهِمْ to them قَالُوٓا۟ they say ءَامَنَّا We believe بِهِۦٓ in it إِنَّهُ
verily it ٱلْحَقُّ is the truth مِن from رَّبِّنَآ our Lord إِنَّا indeed كُنَّا
we have been مِن قَبْلِهِۦ before it مُسْلِمِينَ ﴿٥٣﴾ those who submit to (from)
Allah أُو۟لَٰٓئِكَ these يُؤْتَوْنَ will be given أَجْرَهُم their reward مَّرَّتَيْنِ
twice بِمَا because صَبَرُوا۟ they are patient وَيَدْرَءُونَ and repel بِٱلْحَسَنَةِ
with good ٱلسَّيِّئَةَ evil وَمِمَّا and of what رَزَقْنَٰهُمْ We have provided
them يُنفِقُونَ ﴿٥٤﴾ they spend

51. And indeed now We have conveyed the Word to them, in order that they may remember. **52.** Those to whom We gave the Scripture before it, they believe in it (the Qur'ân). **53.** And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims. **54.** These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided them.

وَإِذَا سَمِعُوا۟ ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ عَلَيْكُمْ لَا نَبْتَغِى ٱلْجَٰهِلِينَ ﴿٥٥﴾ إِنَّكَ لَا
تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾ وَقَالُوٓا۟ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ

مِنْ أَرْضِنَآ ۚ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

they أَعْرَضُوا evil vain talk ٱللَّغْوَ they hear سَمِعُوا and when وَإِذَا
وَلَكُمْ our deeds أَعْمَٰلُنَا to us لَنَآ and say وَقَالُوا from it عَنْهُ withdraw
not لَا (be) to you عَلَيْكُمْ peace سَلَٰمٌ your deeds أَعْمَٰلُكُمْ and to you
تَهْدِى not لَا verily you إِنَّكَ the ignorant ٱلْجَٰهِلِينَ ﴿٥٥﴾ we seek نَبْتَغِى
يَهْدِى Allah ٱللَّهَ but وَلَٰكِنَّ you like أَحْبَبْتَ whom مَنْ you guide
knows best أَعْلَمُ and He وَهُوَ He wills يَشَآءُ whom مَن guides
نَّتَّبِعِ if إِن and they say وَقَالُوٓا those who are the guided بِٱلْمُهْتَدِينَ ﴿٥٦﴾
we would be نُتَخَطَّفْ with you مَعَكَ the guidance ٱلْهُدَىٰ we follow
We نُمَكِّن have not أَوَلَمْ our land أَرْضِنَآ from مِنْ snatched away
are يُجْبَىٰٓ a secure ءَامِنًا a santuary حَرَمًا for them لَّهُمْ established
رِّزْقًا kinds شَىْءٍ (of) all كُلِّ fruits ثَمَرَٰتُ to which إِلَيْهِ brought
most of أَكْثَرَهُمْ but وَلَٰكِنَّ Ourselves لَّدُنَّا from مِّن a provision
know يَعْلَمُونَ ﴿٥٧﴾ not لَا them

55. And when they hear *Al-Laghw*, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant." **56.** Verily, you (O Muhammad ﷺ) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided. **57.** And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا ۚ وَمَا كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَٰلِمُونَ ﴿٥٩﴾

قَرْيَةٍۭ (from) مِن We have destroyed أَهْلَكْنَا and how many وَكَمْ
for its means of مَعِيشَتَهَا which were thankless بَطِرَتْ a town
not لَمْ (of) their dwellings مَسَٰكِنُهُمْ and those فَتِلْكَ livelihood
قَلِيلًا except إِلَّا after them مِّنۢ بَعْدِهِمْ have been inhabited تُسْكَن

are the inheritors ٱلْوَٰرِثِينَ ﴿٥٨﴾ We نَحْنُ and verily We وَكُنَّا a little
the ٱلْقُرَىٰ to destroy مُهْلِكَ your Lord رَبُّكَ was كَانَ and not وَمَا
رَسُولًا their mother أُمِّهَا (in) to فِىٓ He sends يَبْعَثَ until حَتَّىٰ towns
and وَمَا our Verses ءَايَٰتِنَا to them عَلَيْهِمْ reciting يَتْلُوا۟ a Messenger
unless إِلَّا the towns ٱلْقُرَىٰٓ to destroy مُهْلِكِى We were كُنَّا not
(are) wrong-doers ظَٰلِمُونَ ﴿٥٩﴾ their people وَأَهْلُهَا

58. And how many a town (population) have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritors. **59.** And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zâlimûn*.

وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾

things شَىْءٍ from مِّن you have been given أُوتِيتُم and whatever وَمَآ
and وَزِينَتُهَا worldly ٱلدُّنْيَا (of) the life ٱلْحَيَوٰةِ (is) an enjoyment فَمَتَٰعُ
(is) خَيْرٌ Allah ٱللَّهِ (is) with عِندَ and that which وَمَا its adornment
you تَعْقِلُونَ ﴿٦٠﴾ have not أَفَلَا and will remain forever وَأَبْقَىٰٓ better
وَعْدًا We have promised him وَعَدْنَٰهُ is he whom أَفَمَن sense
كَمَن finds it (true) لَٰقِيهِ which he فَهُوَ excellent حَسَنًا a promise
ٱلْحَيَوٰةِ luxuries مَتَٰعَ We have made to enjoy مَّتَّعْنَٰهُ like him whom
ٱلْقِيَٰمَةِ on the Day يَوْمَ he هُوَ then ثُمَّ worldly ٱلدُّنْيَا (of) the life
those who are ٱلْمُحْضَرِينَ ﴿٦١﴾ (will be) among مِنَ (of) Resurrection
brought up

60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense? **61.** Is he whom We have promised an excellent promise (Paradise) — which he will find true — like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَٰؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَا إِلَيْكَ ۖ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾

and فَيَقُولُ He will call them يُنَادِيهِمْ and (remember) the Day وَيَوْمَ
you used كُنتُمْ whom الَّذِينَ (are) My partners شُرَكَاءِيَ where أَيْنَ say
has come true حَقَّ those الَّذِينَ said/will say قَالَ to assert تَزْعُمُونَ ﴿٦٢﴾
these are they هَٰؤُلَاءِ our Lord رَبَّنَا the Word الْقَوْلُ about whom عَلَيْهِمُ
as كَمَا We led them astray أَغْوَيْنَاهُمْ We led astray أَغْوَيْنَا whom الَّذِينَ
we declare our innocence تَبَرَّأْنَا we were astray ourselves غَوَيْنَا
us إِيَّانَا they were كَانُوا not مَا before You إِلَيْكَ (from them)
call upon ادْعُوا and it will be said وَقِيلَ they worshipped يَعْبُدُونَ ﴿٦٣﴾
but فَلَمْ and they will call upon them فَدَعَوْهُمْ your partners شُرَكَاءَكُمْ
and they will see وَرَأَوُا to them لَهُمْ they will answer يَسْتَجِيبُوا not
guided يَهْتَدُونَ ﴿٦٤﴾ had been كَانُوا they أَنَّهُمْ if لَوْ the torment الْعَذَابَ

62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?" **63.** Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped." **64.** And it will be said: "Call upon your partners", and they will call upon them, but they will give no answer to them, and they will see the torment. if only they had been guided!

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَتْ عَلَيْهِمُ الْأَنبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾ فَأَمَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

فَيَقُولُ He will call them يُنَادِيهِمْ and (remember) the Day when وَيَوْمَ
the الْمُرْسَلِينَ ﴿٦٥﴾ did you answer أَجَبْتُمُ what مَاذَا and He says
the الْأَنبَاءُ to them عَلَيْهِمُ then will be obscured فَعَمِيَتْ Messengers
will be يَتَسَاءَلُونَ ﴿٦٦﴾ not لَا and they فَهُمْ on that day يَوْمَئِذٍ news

who repented تَابَ for him مَن but as فَأَمَّا able to ask one another
then فَعَسَىٰ righteous deeds صَٰلِحًا and did وَعَمِلَ and believed وَءَامَنَ
those ﴿٦٧﴾ ٱلْمُفْلِحِينَ among مِنَ he will be يَكُونَ that أَن hopefully
مَا creates يَخْلُقُ and your Lord وَرَبُّكَ who are successful
they كَانَ not مَا and choses وَيَخْتَارُ He wills يَشَآءُ whatsoever
Allah ٱللَّهِ Glorified be سُبْحَٰنَ choice ٱلْخِيَرَةُ (for them) لَهُمُ have
they associate ﴿٦٨﴾ يُشْرِكُونَ about all that عَمَّا and exalted is He وَتَعَٰلَىٰ
as partners with Him

65. And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?" **66.** Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another. **67.** But as for him who repented, believed, and did righteous deeds, then he will be among those who are successful. **68.** And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾ قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾ قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

صُدُورُهُمْ conceal تُكِنُّ what مَا knows يَعْلَمُ and your Lord وَرَبُّكَ
ٱللَّهُ and He وَهُوَ they reveal ﴿٦٩﴾ يُعْلِنُونَ and what وَمَا their breasts
all praise ٱلْحَمْدُ His (is) لَهُ He هُوَ but إِلَّا god إِلَٰهَ no لَآ Allah
ٱلْحُكْمُ and His (is) وَلَهُ and in the last وَٱلْءَاخِرَةِ the first ٱلْأُولَىٰ in فِى
قُلْ you shall be returned ﴿٧٠﴾ تُرْجَعُونَ and to Him وَإِلَيْهِ the Decision
for you عَلَيْكُمُ Allah ٱللَّهُ made جَعَلَ if إِن do you see أَرَءَيْتُمْ say
(of) ٱلْقِيَٰمَةِ the day يَوْمِ till إِلَىٰ continous سَرْمَدًا the night ٱلَّيْلَ
يَأْتِيكُم Allah ٱللَّهِ besides غَيْرُ god إِلَٰهٌ who is مَنْ Resurrection
you ﴿٧١﴾ تَسْمَعُونَ will not then أَفَلَا light بِضِيَآءٍ could bring you
عَلَيْكُمُ Allah ٱللَّهُ made جَعَلَ if إِن do you see أَرَءَيْتُمْ say قُلْ hear
the Day يَوْمِ till إِلَىٰ continuous سَرْمَدًا the day ٱلنَّهَارَ for you
ٱللَّهِ besides غَيْرُ god إِلَٰهٌ who is مَنْ (of) Resurrection ٱلْقِيَٰمَةِ

you will rest تَسۡكُنُونَ night بِلَيۡلٖ could bring you يَأۡتِيكُم Allah
you see تُبۡصِرُونَ ﴿٧٢﴾ will then not أَفَلَا wherein فِيهِۚ

69. And your Lord knows what their breasts conceal, and what they reveal. **70.** And He is Allâh; *Lâ ilâha illa Huwa*, all praises and thanks be to Him (both) in the first and in the last. And for Him is the Decision, and to Him shall you (all) be returned. **71.** Say (O Muhammad ﷺ): "Tell me! If Allâh made the night continuous for you till the Day of Resurrection, which *ilâh* (a god) besides Allâh could bring you light? Will you not then hear?" **72.** Say (O Muhammad ﷺ): "Tell me! If Allâh made the day continuous for you till the Day of Resurrection, which *ilâh* (a god) besides Allâh could bring you night wherein you rest? Will you not then see?"

وَمِن رَّحۡمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ لِتَسۡكُنُواْ فِيهِ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ﴿٧٣﴾ وَيَوۡمَ يُنَادِيهِمۡ فَيَقُولُ أَيۡنَ شُرَكَآءِيَ ٱلَّذِينَ كُنتُمۡ تَزۡعُمُونَ ﴿٧٤﴾ وَنَزَعۡنَا مِن كُلِّ أُمَّةٖ شَهِيدٗا فَقُلۡنَا هَاتُواْ بُرۡهَٰنَكُمۡ فَعَلِمُوٓاْ أَنَّ ٱلۡحَقَّ لِلَّهِ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ﴿٧٥﴾

لَكُمُ the He has made جَعَلَ His Mercy رَّحۡمَتِهِۦ and (it is) out of وَمِن
that you may rest لِتَسۡكُنُواْ and the day وَٱلنَّهَارَ the night ٱلَّيۡلَ for you
His Bounty فَضۡلِهِۦ of مِن and that you may seek وَلِتَبۡتَغُواْ therein فِيهِ
and (remember) وَيَوۡمَ may be grateful تَشۡكُرُونَ ﴿٧٣﴾ and that you وَلَعَلَّكُمۡ
شُرَكَآءِيَ where أَيۡنَ and say فَيَقُولُ He will call them يُنَادِيهِمۡ when
تَزۡعُمُونَ ﴿٧٤﴾ you used to كُنتُمۡ whom ٱلَّذِينَ (are) My partners
أُمَّةٖ every كُلِّ from مِن and We shall take out وَنَزَعۡنَا assert
بُرۡهَٰنَكُمۡ bring هَاتُواْ and We shall say فَقُلۡنَا a witness شَهِيدٗا nation
the truth is ٱلۡحَقَّ that أَنَّ then they shall know فَعَلِمُوٓاْ your proof
what مَّا from them عَنۡهُم will disappear وَضَلَّ (is) with Allah لِلَّهِ
they invent يَفۡتَرُونَ ﴿٧٥﴾ used to كَانُواْ

73. It is out of His Mercy that He has made for you the night and the day that you may rest therein and that you may seek of His Bounty — and in order that you may be grateful. **74.** And (remember) the Day when He (your Lord Allâh) will call to them, and will say: "Where are My (so-called) partners, whom you used to assert?" **75.** And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh (Alone), and the lies which they invented will disappear from them.

۞ إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ﴿٧٦﴾ وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٧٧﴾

(of) مُوسَىٰ people قَوْمِ of مِن was كَانَ Korah قَٰرُونَ verily ۞إِنَّ
وَءَاتَيْنَٰهُ towards them عَلَيْهِمْ but he behaved arrogantly فَبَغَىٰ Moses
indeed إِنَّ which مَآ the treasures ٱلْكُنُوزِ of مِنَ and We gave him
to بِٱلْعُصْبَةِ would have been a burden لَتَنُوٓأُ the keys of it مَفَاتِحَهُۥ
قَوْمُهُۥ to him لَهُۥ said قَالَ when إِذْ strong أُو۟لِى ٱلْقُوَّةِ a body of men
not لَا Allah ٱللَّهَ verily إِنَّ be glad تَفْرَحْ do not لَا his people
فِيمَآ but seek وَٱبْتَغِ those who exult/are glad ٱلْفَرِحِينَ ﴿٧٦﴾ likes يُحِبُّ
the ٱلدَّارَ Allah ٱللَّهُ has bestowed on you ءَاتَىٰكَ with that which
your نَصِيبَكَ forget تَنسَ and do not وَلَا the last ٱلْءَاخِرَةَ home
as كَمَآ and do good وَأَحْسِن this world ٱلدُّنْيَا of مِنَ portion
seek تَبْغِ and not وَلَا to you إِلَيْكَ Allah ٱللَّهُ has been good أَحْسَنَ
not لَا Allah ٱللَّهَ verily إِنَّ the land ٱلْأَرْضِ in فِى mischief ٱلْفَسَادَ
mischief-makers ٱلْمُفْسِدِينَ ﴿٧٧﴾ likes يُحِبُّ

76. Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allâh likes not those who exult.
77. "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the *Mufsidûn*."

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ﴿٧٨﴾ فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

(on) عَلَىٰ I have been given أُوتِيتُهُۥ only because إِنَّمَآ he said قَالَ
that أَنَّ he know يَعْلَمْ did not أَوَلَمْ with me عِندِىٓ knowledge عِلْمٍ
ٱلْقُرُونِ of مِنَ before him مِن قَبْلِهِۦ destroyed أَهْلَكَ has قَدْ Allah ٱللَّهَ
'than مِنْهُ (were) stronger أَشَدُّ (he) هُوَ who مَنْ the generations
in collecting (money) جَمْعًا and greater وَأَكْثَرُ in might قُوَّةً him
their sins ذُنُوبِهِمُ of عَن will be questioned يُسْـَٔلُ but not وَلَا
قَوْمِهِۦ before عَلَىٰ so he went forth فَخَرَجَ the criminals ﴿٧٨﴾ ٱلْمُجْرِمُونَ
those who were ٱلَّذِينَ said قَالَ his pomp زِينَتِهِۦ in فِى his people
Ah, would يَـٰلَيْتَ wordly ٱلدُّنْيَا (of) the life ٱلْحَيَوٰةَ desirous يُرِيدُونَ
has been given أُوتِىَ of what مَآ the like مِثْلَ we had لَنَا that
(of) fortune حَظٍّ (is) the owner لَذُو verily he إِنَّهُۥ Korah قَـٰرُونُ
great ﴿٧٩﴾ عَظِيمٍ

78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allâh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected? But the *Mujrimûn* will not be questioned of their sins. **79.** So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn has been given! Verily, he is the owner of a great fortune."

وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَـٰلِحًا وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّـٰبِرُونَ ﴿٨٠﴾ فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ ﴿٨١﴾

the ٱلْعِلْمَ were given أُوتُوا۟ those who ٱلَّذِينَ and said وَقَالَ
خَيْرٌ (of) Allah ٱللَّهِ the reward ثَوَابُ woe to you وَيْلَكُمْ knowledge
صَـٰلِحًا and do وَعَمِلَ believe ءَامَنَ for those who لِّمَنْ (is) better
except إِلَّا shall attain it يُلَقَّىٰهَآ and none وَلَا righteous (deeds)
so We caused to swallow فَخَسَفْنَا those who are patient ﴿٨٠﴾ ٱلصَّـٰبِرُونَ
فَمَا the earth ٱلْأَرْضَ and his dwelling place (home) وَبِدَارِهِ him بِهِۦ
group (party) فِئَةٍ any مِن for him لَهُۥ there was كَانَ then not
was كَانَ and not وَمَا Allah ٱللَّهِ against مِن دُونِ to help him يَنصُرُونَهُۥ
those who could save themselves ﴿٨١﴾ ٱلْمُنتَصِرِينَ of مِنَ he

80. But those who had been given (religious) knowledge said: "Woe to you! The reward of Allâh is better for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sâbirûn*." **81.** So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.

وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ لَوْلَآ أَن
مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿٨٢﴾ تِلْكَ ٱلدَّارُ ٱلْءَاخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ
وَلَا فَسَادًا ۚ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

his مَكَانَهُۥ had desired تَمَنَّوْا۟ those who ٱلَّذِينَ and began وَأَصْبَحَ
know you not وَيْكَأَنَّ to say يَقُولُونَ the day before بِٱلْأَمْسِ position
to لِمَن the provision ٱلرِّزْقَ extends (enlarge) يَبْسُطُ Allah ٱللَّهَ that
and وَيَقْدِرُ His slaves عِبَادِهِۦ of مِنْ He pleases يَشَآءُ whomsoever
ٱللَّهُ was Gracious مَّنَّ that أَن had it not been لَوْلَآ restricts it
He could have caused the earth to swallow لَخَسَفَ to us عَلَيْنَا Allah
be successful يُفْلِحُ not لَا know you not that وَيْكَأَنَّهُۥ us بِنَا
last ٱلْءَاخِرَةُ the home ٱلدَّارُ that تِلْكَ the disbelievers ﴿٨٢﴾ ٱلْكَٰفِرُونَ
who want يُرِيدُونَ not لَا to those who لِلَّذِينَ We shall assign it نَجْعَلُهَا
and وَٱلْعَٰقِبَةُ mischief فَسَادًا nor وَلَا the land ٱلْأَرْضِ in فِى pride عُلُوًّا
(is) for the pious ﴿٨٣﴾ لِلْمُتَّقِينَ the (good) end

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful. **83.** That home of the Hereafter, We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the *Muttaqûn* (the pious).

مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٨٤﴾ إِنَّ
ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ ۚ قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ بِٱلْهُدَىٰ وَمَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٨٥﴾ وَمَا
كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ إِلَيْكَ ٱلْكِتَٰبُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَٰفِرِينَ ﴿٨٦﴾

the خَيْرٌ for him فَلَهُۥ the good deed بِٱلْحَسَنَةِ brings جَآءَ whosoever مَن
بِٱلسَّيِّئَةِ brings جَآءَ and whosoever وَمَن thereof مِّنْهَا better (will be)
those who ٱلَّذِينَ will be rewarded يُجْزَى then not فَلَا the evil deed
they used كَانُوا۟ what مَا except إِلَّا the evil deeds ٱلسَّيِّـَٔاتِ do عَمِلُوا۟
has enjoined (given) فَرَضَ He Who ٱلَّذِى verily إِنَّ to do ﴿٨٤﴾ يَعْمَلُونَ
إِلَىٰ will surely bring you لَرَآدُّكَ the Quran ٱلْقُرْءَانَ (on) you عَلَيْكَ
(is) Most أَعْلَمُ my Lord رَّبِّىٓ say قُل the place of return مَعَادٍ to
and (of) وَمَنْ guidance بِٱلْهُدَىٰ brings جَآءَ (of) him who مَن Aware
and وَمَا manifest ﴿٨٥﴾ مُّبِينٍ error ضَلَـٰلٍ (is) in فِى (he) هُوَ him who
would be يُلْقَىٰٓ that أَن expecting (hoping) تَرْجُوٓا۟ you were كُنتَ not
as رَحْمَةً but إِلَّا the Book ٱلْكِتَـٰبُ to you إِلَيْكَ sent down
ظَهِيرًا be تَكُونَنَّ so not فَلَا your Lord رَّبِّكَ from مِّن a mercy
of the disbelievers ﴿٨٦﴾ لِّلْكَـٰفِرِينَ a supporter

84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do. **85.** Verily, He Who has given you (O Muhammad ﷺ) the Qur'ân will surely, bring you back to *Ma'âd*. Say (O Muhammad ﷺ): "My Lord is Aware of him who brings guidance, and of him who is in manifest error." **86.** And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

وَلَا يَصُدُّنَّكَ عَنْ ءَايَـٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ ۘ لَآ إِلَـٰهَ إِلَّا هُوَ ۚ كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ ۚ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

ٱللَّهِ the signs ءَايَـٰتِ from عَنْ turn you away يَصُدُّنَّكَ and not وَلَا
they have been sent down أُنزِلَتْ when إِذْ after بَعْدَ (of) Allah
and not وَلَا your Lord رَبِّكَ to إِلَىٰ and invite وَٱدْعُ to you إِلَيْكَ
call تَدْعُ and not وَلَا the polytheists ﴿٨٧﴾ ٱلْمُشْرِكِينَ of مِنَ be تَكُونَنَّ
إِلَـٰهَ (ther is) no لَآ any other ءَاخَرَ a god إِلَـٰهًا Allah ٱللَّهِ with مَعَ
إِلَّا will perish هَالِكٌ thing شَىْءٍ every كُلُّ He هُوَ but إِلَّا god
and وَإِلَيْهِ (is) the Decision ٱلْحُكْمُ (to Him) لَهُ His Face وَجْهَهُۥ save
you shall be returned (all) ﴿٨٨﴾ تُرْجَعُونَ to Him

87. And let them not turn you (O Muhammad ﷺ) away from (preaching) the *Ayât* of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord and be not of *Al-Mushrikûn*. **88.** And invoke not any other *ilâh* (god) along with Allâh, *Lâ ilâha illa Huwa*. Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.

سُورَةُ العَنكَبُوت

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ أَحَسِبَ ٱلنَّاسُ أَن يُتۡرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمۡ لَا يُفۡتَنُونَ ﴿٢﴾ وَلَقَدۡ فَتَنَّا ٱلَّذِينَ مِن قَبۡلِهِمۡۖ فَلَيَعۡلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ وَلَيَعۡلَمَنَّ ٱلۡكَٰذِبِينَ ﴿٣﴾ أَمۡ حَسِبَ ٱلَّذِينَ يَعۡمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسۡبِقُونَاۚ سَآءَ مَا يَحۡكُمُونَ ﴿٤﴾ مَن كَانَ يَرۡجُواْ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَأٓتٖۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴿٥﴾

that أَن the people ٱلنَّاسُ do think أَحَسِبَ Alif, Lam, Mim الٓمٓ ﴿١﴾
and وَهُمۡ we believe ءَامَنَّا say يَقُولُوٓاْ to أَن they will be left يُتۡرَكُوٓاْ
We tested فَتَنَّا and indeed وَلَقَدۡ will be tested يُفۡتَنُونَ ﴿٢﴾ not لَا they
and will certainly make فَلَيَعۡلَمَنَّ before them مِن قَبۡلِهِمۡ those who ٱلَّذِينَ
telling the truth صَدَقُواْ those who are ٱلَّذِينَ Allah ٱللَّهُ it known
those who are ٱلۡكَٰذِبِينَ ﴿٣﴾ and will certainly make it known وَلَيَعۡلَمَنَّ
evil ٱلسَّيِّـَٔاتِ do يَعۡمَلُونَ those who ٱلَّذِينَ think حَسِبَ or أَمۡ liars
that مَا evil is سَآءَ they can outstrip Us يَسۡبِقُونَا that أَن deeds
لِقَآءَ hoping يَرۡجُواْ is كَانَ whoever مَن they judge يَحۡكُمُونَ ﴿٤﴾ which
ٱللَّهِ Term أَجَلَ then surely فَإِنَّ Allah ٱللَّهِ the Meeting (with)
(is) the ٱلسَّمِيعُ and He وَهُوَ is surely coming لَأٓتٖ Allah's
the All-Knower ٱلۡعَلِيمُ ﴿٥﴾ All-Hearer

Sûrat Al-'Ankabût
(The Spider) XXIX

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm.* **2.** Do people think that they will be left alone because they say: "We believe," and will not be tested. **3.** And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars. **4.** Or think those who do evil deeds that they can outstrip Us? Evil is that

which they judge! **5.** Whoever hopes for the Meeting with Allâh, then Allâh's Term is surely coming, and He is the All-Hearer, the All-Knower.

وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفۡسِهِۦٓۚ إِنَّ ٱللَّهَ لَغَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ (٦) وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنۡهُمۡ
سَيِّـَٔاتِهِمۡ وَلَنَجۡزِيَنَّهُمۡ أَحۡسَنَ ٱلَّذِي كَانُواْ يَعۡمَلُونَ (٧) وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ حُسۡنٗاۖ وَإِن جَٰهَدَاكَ لِتُشۡرِكَ بِي مَا لَيۡسَ
لَكَ بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَآۚ إِلَيَّ مَرۡجِعُكُمۡ فَأُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ (٨) وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
لَنُدۡخِلَنَّهُمۡ فِي ٱلصَّٰلِحِينَ (٩)

he strives يُجَٰهِدُ then only فَإِنَّمَا strives جَٰهَدَ and whosoever وَمَن
from عَنِ (is) Wealthy لَغَنِيٌّ Allah ٱللَّهَ verily إِنَّ for himself لِنَفۡسِهِۦٓۚ
believed ءَامَنُواْ and those who وَٱلَّذِينَ all mankind and jinns ٱلۡعَٰلَمِينَ (٦)
surely We shall لَنُكَفِّرَنَّ righteous deeds ٱلصَّٰلِحَٰتِ and did وَعَمِلُواْ
and وَلَنَجۡزِيَنَّهُمۡ their evil deeds سَيِّـَٔاتِهِمۡ from them عَنۡهُمۡ remit/expiate
they كَانُواْ of that which ٱلَّذِي the best أَحۡسَنَ We shall reward them
man ٱلۡإِنسَٰنَ and We have enjoined on وَوَصَّيۡنَا to do يَعۡمَلُونَ (٧) used
they strive against جَٰهَدَاكَ and if وَإِن to be good حُسۡنٗاۖ to his parents بِوَٰلِدَيۡهِ
you have لَكَ not لَيۡسَ what مَا with Me بِي to make you join لِتُشۡرِكَ you
obey them تُطِعۡهُمَآۚ then not فَلَا knowledge عِلۡمٞ of (which) بِهِۦ
بِمَا and I shall tell you فَأُنَبِّئُكُم (is) your return مَرۡجِعُكُمۡ unto Me إِلَيَّ
ءَامَنُواْ and for those who وَٱلَّذِينَ to do تَعۡمَلُونَ (٨) you used كُنتُمۡ what
surely We لَنُدۡخِلَنَّهُمۡ righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُواْ believe
the righteous ٱلصَّٰلِحِينَ (٩) among فِي shall make them enter

6. And whosoever strives, he strives only for himself. Verily, Allâh stands not in need of any of the *'Âlamîn*. **7.** Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do. **8.** And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me anything of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do. **9.** And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِيَ فِي ٱللَّهِ جَعَلَ فِتۡنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِۖ وَلَئِن جَآءَ نَصۡرٞ مِّن رَّبِّكَ
لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمۡۚ أَوَلَيۡسَ ٱللَّهُ بِأَعۡلَمَ بِمَا فِي صُدُورِ ٱلۡعَٰلَمِينَ (١٠) وَلَيَعۡلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَلَيَعۡلَمَنَّ
ٱلۡمُنَٰفِقِينَ (١١) وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ ٱتَّبِعُواْ سَبِيلَنَا وَلۡنَحۡمِلۡ خَطَٰيَٰكُمۡ وَمَا هُم بِحَٰمِلِينَ مِنۡ

خَطَٰيَٰهُم مِّن شَيْءٍ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٢﴾

we ءَامَنَّا say يَقُولُ (are) those who مَن mankind ٱلنَّاسِ and of وَمِنَ
(in) فِي they are made to suffer أُوذِيَ and if فَإِذَآ in Allah بِٱللَّهِ believe
(of) ٱلنَّاسِ the trial فِتْنَةَ he considers جَعَلَ (of) Allah ٱللَّهِ concerning
جَآءَ and if وَلَئِن (of) Allah ٱللَّهِ as the punishment كَعَذَابِ mankind
they will say لَيَقُولُنَّ your Lord رَّبِّكَ from مِّن victory نَصْرٌ comes
Allah ٱللَّهُ not لَيْسَ is أَوَ with you مَعَكُمْ were كُنَّا verily we إِنَّا
﴿١٠﴾ ٱلْعَٰلَمِينَ the breast صُدُورِ (is) in فِي of what بِمَا best Aware بِأَعْلَمَ
those who ٱلَّذِينَ Allah ٱللَّهُ verily knows وَلَيَعْلَمَنَّ (of) the worlds
the ﴿١١﴾ ٱلْمُنَٰفِقِينَ and verily He knows وَلَيَعْلَمَنَّ believe ءَامَنُوا
لِلَّذِينَ disbelieve كَفَرُوا those who ٱلَّذِينَ and said وَقَالَ hypocrites
and وَلْنَحْمِلْ our way سَبِيلَنَا follow ٱتَّبِعُوا believe ءَامَنُوا to those who
they are هُم and not وَمَا your sins خَطَٰيَٰكُمْ we will verily bear
إِنَّهُمْ thing شَيْءٍ any مِّن their sins خَطَٰيَٰهُم of مِنْ bearing بِحَٰمِلِينَ
liars ﴿١٢﴾ لَكَٰذِبُونَ surely they are

10. Of mankind are some who say: "We believe in Allâh." But if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment; and if victory comes from your Lord, will say: "Verily, we were with you (helping you)." Is not Allâh Best Aware of what is in the breasts of the *'Âlamîn*. **11.** Verily, Allâh knows those who believe, and verily, He knows the hypocrites. **12.** And those who disbelieve say to those who believe: "Follow our way and we will, verily, bear your sins." Never will they bear anything of their sins. Surely, they are liars.

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ۖ وَلَيُسْـَٔلُنَّ يَوْمَ ٱلْقِيَٰمَةِ عَمَّا كَانُوا۟ يَفْتَرُونَ ﴿١٣﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَٰلِمُونَ ﴿١٤﴾ فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿١٥﴾ وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٦﴾

وَأَثْقَالًا their own loads أَثْقَالَهُمْ and verily they shall bear وَلَيَحْمِلُنَّ
and verily وَلَيُسْـَٔلُنَّ their own loads أَثْقَالِهِمْ with مَّعَ and other loads
(of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ they shall be questioned

وَلَقَدْ to fabricate يَفْتَرُونَ ﴿١٣﴾ they used كَانُوا about that which عَمَّا
فَلَبِثَ his people قَوْمِهِۦ to إِلَىٰ Noah نُوحًا We sent أَرْسَلْنَا and indeed
إِلَّا years سَنَةٍ a thousand أَلْفَ among them فِيهِمْ and he stayed
the ٱلطُّوفَانُ and overtook them فَأَخَذَهُمُ years عَامًا fifty خَمْسِينَ less
then We فَأَنجَيْنَٰهُ (are) wrong-doers ظَٰلِمُونَ ﴿١٤﴾ while they وَهُمْ Deluge
and وَجَعَلْنَٰهَآ (of) the ship ٱلسَّفِينَةِ and the people وَأَصْحَٰبَ saved him
and وَإِبْرَٰهِيمَ for the worlds لِّلْعَٰلَمِينَ ﴿١٥﴾ a sign ءَايَةً made it
to his people لِقَوْمِهِ he said قَالَ when إِذْ (remember) Abraham
(is) خَيْرٌ that ذَٰلِكُمْ and fear Him وَٱتَّقُوهُ Allah ٱللَّهَ worship ٱعْبُدُوا
know تَعْلَمُونَ ﴿١٦﴾ you did كُنتُمْ if إِن for you لَّكُمْ better

13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate. **14.** And indeed We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were *Zâlimûn*. **15.** Then We saved him and those with him in the ship, and made it (the ship) an *Ayâh* for the *'Âlamîn*. **16.** And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know.

إِنَّمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا لَهُۥٓ ۖ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِن تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥٓ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١٩﴾

أَوْثَٰنًا Allah ٱللَّهِ besides مِن دُونِ you worship تَعْبُدُونَ only إِنَّمَا
ٱلَّذِينَ verily إِنَّ falsehood إِفْكًا and you invent وَتَخْلُقُونَ idols
not لَا Allah ٱللَّهِ besides مِن دُونِ you worship تَعْبُدُونَ those whom
عِندَ so seek فَٱبْتَغُوا any provision رِزْقًا for you لَكُمْ possess يَمْلِكُونَ
and worship Him وَٱعْبُدُوهُ provision ٱلرِّزْقَ Allah ٱللَّهِ from/with
you will تُرْجَعُونَ ﴿١٧﴾ to Him إِلَيْهِ to Him لَهُۥٓ and be grateful وَٱشْكُرُوا
كَذَّبَ then truly فَقَدْ you deny تُكَذِّبُوا and if وَإِن be brought back
(is) on عَلَى and not وَمَا before you مِّن قَبْلِكُمْ nations أُمَمٌ have denied
to convey (the Message) ٱلْبَلَٰغُ but إِلَّا the Messenger ٱلرَّسُولِ

يُبْدِئُ how كَيْفَ they see يَرَوْا do not أَوَلَمْ plainly ﴿١٨﴾ الْمُبِينُ
He يُعِيدُهُ then ثُمَّ the creation الْخَلْقَ Allah اللَّهُ originates
(is) easy ﴿١٩﴾ يَسِيرٌ Allah اللَّهِ for عَلَى that ذَٰلِكَ verily إِنَّ repeats it

17. "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision, so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. **18.** "And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly." **19.** See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَا أَنتُم بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

كَيْفَ and see فَانظُرُوا the land الْأَرْضِ in فِي travel سِيرُوا say قُلْ
يُنشِئُ Allah اللَّهُ then ثُمَّ the creation الْخَلْقَ He originated بَدَأَ how
Allah اللَّهَ verily إِنَّ last الْآخِرَةَ the creation النَّشْأَةَ will bring forth
He يُعَذِّبُ (is) Omnipotent ﴿٢٠﴾ قَدِيرٌ thing شَيْءٍ every كُلِّ over عَلَىٰ
to مَن and shows mercy وَيَرْحَمُ He wills يَشَاءُ whom مَن punishes
you will be ﴿٢١﴾ تُقْلَبُونَ and to Him وَإِلَيْهِ He wills يَشَاءُ whom
الْأَرْضِ in فِي (can) exape بِمُعْجِزِينَ you أَنتُم and not وَمَا returned
and (there is) not وَمَا the heaven السَّمَاءِ in فِي nor وَلَا the earth
وَلَا protector وَلِيٍّ any مِن Allah اللَّهِ besides مِّن دُونِ for you لَكُم
helper ﴿٢٢﴾ نَصِيرٍ (nor)

20. Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter. Verily, Allâh is Able to do all things." **21.** He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned. **22.** And you cannot escape in the earth or in the heaven (from Allâh). And besides Allâh you have neither any *Walî* nor any Helper.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِن رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾ وَقَالَ

إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٢٥﴾

(of) ٱللَّهِ in the Signs بِـَٔايَٰتِ disbelieve كَفَرُوا۟ and those who وَٱلَّذِينَ
have no يَئِسُوا۟ they أُو۟لَٰٓئِكَ and the Meeting with Him وَلِقَآئِهِۦٓ Allah
عَذَابٌ for them لَهُمْ and they وَأُو۟لَٰٓئِكَ My Mercy رَّحْمَتِى of مِن hope
جَوَابَ was كَانَ so nothing فَمَا painful أَلِيمٌ ﴿٢٣﴾ a torment (will be)
they said قَالُوا۟ that أَن except إِلَّآ (of) his people قَوْمِهِۦٓ the answer
ٱللَّهُ then saved him فَأَنجَىٰهُ burn him حَرِّقُوهُ or أَوْ kill him ٱقْتُلُوهُ
لَءَايَٰتٍ this ذَٰلِكَ in فِى verily إِنَّ the fire ٱلنَّارِ from مِنَ Allah
and وَقَالَ who believe يُؤْمِنُونَ ﴿٢٤﴾ for a people لِّقَوْمٍ (are) indeed Signs
مِّن دُونِ you have taken (for worship) ٱتَّخَذْتُم only إِنَّمَا he said
between you بَيْنِكُمْ the love مَّوَدَّةَ idols أَوْثَٰنًا Allah ٱللَّهِ instead of
ٱلْقِيَٰمَةِ on the Day يَوْمَ then ثُمَّ worldly ٱلدُّنْيَا the life ٱلْحَيَوٰةِ in فِى
other بِبَعْضٍ each بَعْضُكُم you shall disown يَكْفُرُ (of) Resurrection
and your وَمَأْوَىٰكُمُ other بَعْضًا each بَعْضُكُم and curse وَيَلْعَنُ
any مِّن you for لَكُم and not وَمَا (will be) the Fire ٱلنَّارُ abode
helpers نَّٰصِرِينَ ﴿٢٥﴾

23. And those who disbelieve in the *Ayât* of Allâh and the Meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment. **24.** So nothing was the answer of people except that they said: "Kill him or burn him." Then Allâh saved him from the fire. Verily, in this are indeed signs for a people who believe. **25.** And said: "You have taken idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."

۞ فَـَٔامَنَ لَهُۥ لُوطٌ ۘ وَقَالَ إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا
فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ
إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٢٨﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ
وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا
بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾

and (Abraham) said وَقَالَ Lot لُوطٌ in him لَهُۥ so believed ۞ فَـَٔامَنَ
my رَبِّيٓ to (for the sake of) إِلَىٰ shall emigrate مُهَاجِرٌ verily I إِنِّي
the ٱلْحَكِيمُ ﴿٢٦﴾ (is) the All-Mighty ٱلْعَزِيزُ He هُوَ verily إِنَّهُۥ Lord
وَيَعْقُوبَ Isaac إِسْحَٰقَ on him لَهُۥٓ and We bestowed وَوَهَبْنَا All-Wise
ٱلنُّبُوَّةَ his offspring ذُرِّيَّتِهِ in فِي and We ordained وَجَعَلْنَا and Jacob
أَجْرَهُۥ and We granted him وَءَاتَيْنَٰهُ and the Book وَٱلْكِتَٰبَ prophetood
ٱلْءَاخِرَةِ in فِي and verily he وَإِنَّهُۥ the world ٱلدُّنْيَا in فِي his reward
وَلُوطًا the righteous ٱلصَّٰلِحِينَ ﴿٢٧﴾ (is) indeed among لَمِنَ the Hereafter
to his people لِقَوْمِهِۦٓ he said قَالَ when إِذْ and Lot (remember)
not مَا the worst sin ٱلْفَٰحِشَةَ commit لَتَأْتُونَ verily you إِنَّكُمْ
of مِّنَ one أَحَدٍ any مِّنْ with it بِهَا has preceded you سَبَقَكُم
ٱلرِّجَالَ commit (sodomy) لَتَأْتُونَ verily do you أَئِنَّكُمْ worlds ٱلْعَٰلَمِينَ ﴿٢٨﴾
and وَتَأْتُونَ the road ٱلسَّبِيلَ and rob (you cut) وَتَقْطَعُونَ (with) men
every kind of evil ٱلْمُنكَرَ your meetings نَادِيكُمُ in فِي practice
(of) his people قَوْمِهِۦٓ the answer جَوَابَ was كَانَ but not فَمَا deed
the بِعَذَابِ bring upon us ٱئْتِنَا they said قَالُوا۟ that أَن except إِلَّآ
ٱلصَّٰدِقِينَ ﴿٢٩﴾ (one) of مِنَ you are كُنتَ if إِن (of) Allah ٱللَّهِ torment
the truthful

26. So Lût (Lot) believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise." **27.** And We bestowed on him, Ishâq (Isaac) and Ya'qûb (Jacob), and We ordained among his offspring Prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous. **28.** And (remember) Lût (Lot), when he said to his people: "You commit *Al-Fâhishah* which none has preceded you in (committing) it in the *'Âlamîn*." **29.** "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* in your meetings." But his people gave no answer except that they said: "Bring Allâh's Torment upon us if you are one of the truthful."

قَالَ رَبِّ ٱنصُرْنِي عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟
أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ
لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾ وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ
بِهِمْ ذَرْعًا وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾

the ٱلْقَوْمِ against عَلَى help me ٱنصُرْنِى my Lord رَبِّ he said قَالَ
Our رُسُلُنَآ came جَآءَتْ and when وَلَمَّا corrupt ٱلْمُفْسِدِينَ ﴿٣٠﴾ people
قَالُوٓا۟ with the glad tidings بِٱلْبُشْرَىٰ (to) Abraham إِبْرَٰهِيمَ Messengers
the people أَهْلِ are going to destroy مُهْلِكُوٓا۟ verily we إِنَّا they said
have كَانُوا۟ its people أَهْلَهَا truly إِنَّ town ٱلْقَرْيَةِ (of) this هَٰذِهِ
فِيهَا verily إِنَّ (Abraham) said قَالَ wrong-doers ظَٰلِمِينَ ﴿٣١﴾ been
بِمَن know better أَعْلَمُ we نَحْنُ they said قَالُوا۟ Lot لُوطًا in it (is)
and his وَأَهْلَهُۥٓ we will verily save him لَنُنَجِّيَنَّهُۥ (is) therein فِيهَا who
(one) of مِنَ she will be كَانَتْ his wife ٱمْرَأَتَهُۥ except إِلَّا family
جَآءَتْ (that) أَن and when وَلَمَّآ those who remain behind ٱلْغَٰبِرِينَ ﴿٣٢﴾
بِهِمْ he was grieved سِىٓءَ (to) Lot لُوطًا Our Messengers رُسُلُنَا came
ذَرْعًا of them بِهِمْ and he felt straitened وَضَاقَ because of them
تَحْزَنْ and do not وَلَا fear تَخَفْ do not لَا and they said وَقَالُوا۟ unable
and your family وَأَهْلَكَ we shall save you مُنَجُّوكَ truly إِنَّا grieve
ٱلْغَٰبِرِينَ ﴿٣٣﴾ of مِنَ she will be كَانَتْ your wife ٱمْرَأَتَكَ except إِلَّا
those who remain behind

30. He said: "My Lord! Give me victory over the people who are *Mufsidûn*. **31.** And when Our messengers came to Ibrâhîm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been *Zâlimûn*." **32.** Ibrâhîm (Abraham) said: "But there is Lût (Lot) in it." They said: "We know better who is there. We will verily, Save him and his family except his wife, she will be of those who remain behind." **33.** And when Our messengers came to Lût (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind.

إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٣٤﴾ وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ
بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا
تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٣٧﴾
وَعَادًا وَثَمُودَا۟ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ
ٱلسَّبِيلِ وَكَانُوا۟ مُسْتَبْصِرِينَ ﴿٣٨﴾

the أَهْلِ on عَلَىٰ we are about to bring down مُنزِلُونَ verily we إِنَّا
مِّنَ punishment/torment رِجْزًا town ٱلْقَرْيَةِ (of) this هَـٰذِهِ people
they have been كَانُوا۟ because of what بِمَا the sky ٱلسَّمَآءِ from
We have left تَّرَكْنَا and indeed وَلَقَد acting immorally يَفْسُقُونَ ﴿٣٤﴾
يَعْقِلُونَ ﴿٣٥﴾ for people لِّقَوْمٍ evident بَيِّنَةً a sign ءَايَةًۢ thereof مِنْهَآ
their brother أَخَاهُمْ Madyan مَدْيَنَ and to وَإِلَىٰ who understand
worship ٱعْبُدُوا۟ O my people يَـٰقَوْمِ so he said فَقَالَ Shu'ayb شُعَيْبًا
and وَلَا the last ٱلْـَٔاخِرَ the Day ٱلْيَوْمَ and hope for وَٱرْجُوا۟ Allah ٱللَّهَ
being مُفْسِدِينَ ﴿٣٦﴾ the land ٱلْأَرْضِ in فِى commit mischief تَعْثَوْا۟ do not
so seized them فَأَخَذَتْهُمُ and they denied him فَكَذَّبُوهُ corrupt
their دَارِهِمْ in فِى and they became فَأَصْبَحُوا۟ the earthquake ٱلرَّجْفَةُ
and وَثَمُودَا۟ and Ad وَعَادًا prostrate (dead) جَـٰثِمِينَ ﴿٣٧﴾ dwellings
مِّن to you لَكُم is clearly apparent تَّبَيَّنَ and indeed وَقَد Thamud
and made fair-seeming وَزَيَّنَ their dwellings مَّسَـٰكِنِهِمْ from
and turned فَصَدَّهُمْ their deeds أَعْمَـٰلَهُمْ Satan ٱلشَّيْطَـٰنُ to them لَهُمُ
and they were وَكَانُوا۟ the Path (Right) ٱلسَّبِيلِ from عَنِ them away
intelligent مُسْتَبْصِرِينَ ﴿٣٨﴾

34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious." **35.** And indeed We have left thereof an evident *Ayâh* for a folk who understand. **36.** And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O my people! Worship Allâh (Alone) and hope for the last Day, and commit no mischief on the earth as *Mufsidûn*. **37.** And they belied him (Shu'aib); so the earthquake seized them, and they lay (dead), prostrate in their dwellings. **38.** And 'Âd and Thamûd (people)! And indeed is clearly apparent to you from their (ruined) dwellings. *Shaitân* (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

وَقَـٰرُونَ وَفِرْعَوْنَ وَهَـٰمَـٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِٱلْبَيِّنَـٰتِ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟
سَـٰبِقِينَ ﴿٣٩﴾ فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مَّنْ
خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَـٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

وَلَقَدْ and Haman وَهَـٰمَـٰنَ and Pharaoh وَفِرْعَوْنَ and Korah وَقَـٰرُونَ
with clear بِٱلْبَيِّنَـٰتِ Moses مُّوسَىٰ came to them جَآءَهُم and indeed
the land ٱلْأَرْضِ in فِى but they were arrogant فَٱسْتَكْبَرُوا۟ evidences
so each فَكُلًّا to outstrip Us سَـٰبِقِينَ ﴿٣٩﴾ they were كَانُوا۟ and not وَمَا
مَّنْ of them some فَمِنْهُم for his sin بِذَنۢبِهِۦ We seized أَخَذْنَا (of them)
a violent wind with حَاصِبًا on them عَلَيْهِ We sent أَرْسَلْنَا whom
أَخَذَتْهُ whom مَّنْ and of them (were) some وَمِنْهُم shower stones
and of them (were) وَمِنْهُم and awful cry ٱلصَّيْحَةُ overtook him
the ٱلْأَرْضَ him بِهِ We caused to sollow خَسَفْنَا whom مَّنْ some
We drowned أَغْرَقْنَا whom مَّنْ and of them (were) some وَمِنْهُم earth
but وَلَـٰكِن to wrong them لِيَظْلِمَهُمْ Allah ٱللَّهُ was كَانَ and not وَمَا
doing wrong to يَظْلِمُونَ ﴿٤٠﴾ themselves أَنفُسَهُمْ they were كَانُوٓا۟

39. And Qârûn, Fir'aun (Pharaoh), and Hâmân. And indeed Mûsâ (Moses) came to them with clear *Ayât*, but they were arrogant in the land, yet they could not outstrip Us. **40.** So We punished each (of them) for his sins, of them were some on whom We sent *Hâsib*, and of them were some who were overtaken by *As-Saihah*, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allâh Who wronged them, but they wronged themselves.

مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِۦ مِن شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ ٱلْأَمْثَـٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَـٰلِمُونَ ﴿٤٣﴾

other مِن دُونِ take ٱتَّخَذُوا۟ (of) those who ٱلَّذِينَ the likeness مَثَلُ
(is) the likeness كَمَثَلِ protectors (helpers) أَوْلِيَآءَ Allah ٱللَّهِ than
but وَإِنَّ a house بَيْتًا who builds ٱتَّخَذَتْ (of) the spider ٱلْعَنكَبُوتِ
(is) the لَبَيْتُ (of) houses ٱلْبُيُوتِ the frailest (weakest) أَوْهَنَ verily
know يَعْلَمُونَ ﴿٤١﴾ they كَانُوا۟ if لَوْ (of) the spider ٱلْعَنكَبُوتِ house
مِن they invoke يَدْعُونَ what مَا knows يَعْلَمُ Allah ٱللَّهَ verily إِنَّ
(is) ٱلْعَزِيزُ and He وَهُوَ things شَىْءٍ from مِن instead of Him دُونِهِۦ
ٱلْأَمْثَـٰلُ and these وَتِلْكَ the All-Wise ٱلْحَكِيمُ ﴿٤٢﴾ the All-Mighty

وَمَا	for mankind لِلنَّاسِ	We put them forward نَضْرِبُهَا	similitudes			
those who ٱلْعَـٰلِمُونَ	except إِلَّا	will grasp them يَعْقِلُهَآ	and not			
			have knowledge			

41. The likeness of those who take (false deities as) *Auliyâ'* other than Allâh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house if they but knew. **42.** Verily, Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. **43.** And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.

خَلَقَ ٱللَّهُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾ ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَـٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

and the earth وَٱلْأَرْضَ	the heavens ٱلسَّمَـٰوَٰتِ	Allah ٱللَّهُ	created خَلَقَ
(is) surely a sign لَـَٔايَةً	that ذَٰلِكَ	in فِى	verily إِنَّ · with truth بِٱلْحَقِّ
has been أُوحِىَ	what مَآ	recite ٱتْلُ	for those who believe لِّلْمُؤْمِنِينَ ﴿٤٤﴾
ٱلصَّلَوٰةَ and offer وَأَقِمِ	the Book ٱلْكِتَـٰبِ	of مِنَ	to you إِلَيْكَ revealed
from عَنِ	prevents تَنْهَىٰ	the prayer ٱلصَّلَوٰةَ	verily إِنَّ the prayer
and verily وَلَذِكْرُ	and evil wicked deed وَٱلْمُنكَرِ		great sins ٱلْفَحْشَآءِ
and Allah وَٱللَّهُ	(is) greater أَكْبَرُ	(of) Allah ٱللَّهِ	the remembrance
	you do تَصْنَعُونَ ﴿٤٥﴾	what مَا	knows يَعْلَمُ

44. "Allâh (Alone) created the heavens and the earth with truth." Verily, therein is surely, a sign for those who believe. **45.** Recite (O Muhammad ﷺ) what has been revealed to you of the Book, and perform *As-Salât*. Verily, *As-Salât* prevents from *Al-Fahshâ'* and *Al-Munkar* and the remembering of Allâh is greater indeed. And Allâh knows what you do.